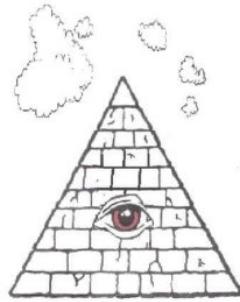


What follows is a **conceptual ecosystem masquerading
as an e-book. Please share this with many
thoughtful humans and encourage those to share with many more.**



Make it go pyramidal

Illustration by Daniel Bailey

What is the worst name you can call a feminist?

A feminist

How many feminists does it take to screw in a light bulb?

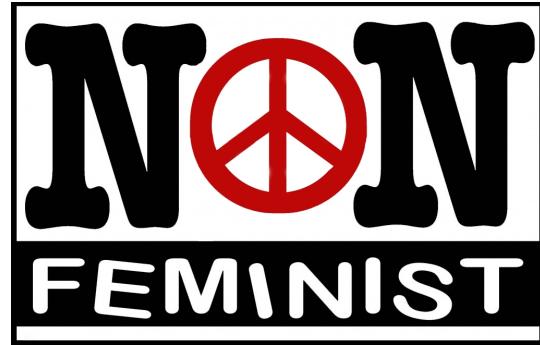
*Three. One to hold the bulb, and two to make
the world revolve around it*

**When a feminist explains feminism to you, what are they really
doing?**

Building a smokescreen

What, really, is the feminist enterprise?

Navel-gazing while yelling "fire!" in a crowded theatre



**Because feminism
is NOT the world**

It's just that simple

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Have a care, and practice non-violence.

If you claim inspiration from this and yet compromise yourself, we disavow you.

~~~~~

Heard something interesting? Doing something interesting? Just want to speak your mind a bit? We probably won't reply, but all communications sent to the following will be looked into and thought about:

**CFessays@email.com**

~~~~~

Live well and live free in the Liberty of
the Non-feminist Sector

The Counter-feminist Essays

*Reflections upon the feminist problem:
What is feminism? Where do non-feminist people
stand? What is to be done?*

by
Fidelbogen

~~~~~

Dedication:

*to the Individual*

**Current year 2020 C.E.**  
or 2011 from the battle of the Teutoberg Forest

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**Second Edition.** Typos and other  
blunders corrected. Edited for clarity and style

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# Preface

**by the Author**

The present anthology is a selection of my writings against feminism, dating from 2005 to 2019. It is given as a series of essays, many of which were first published on the Counter-Feminist blog. These have been edited for style and clarity and somewhat updated but not much changed from when they first saw the light of day.

So here you have it: my gift to kindred souls who are addicted to pondering things deeply in the still hours of the night, while the world sleeps. We may never meet, but never mind, our meeting of the minds will have occurred.

When I was first writing I had no thought that I would bind these words between covers. I never properly concieved this as a “book”, and even now the governing motive is archivalism: I want to preserve the material for posterity in some expedient form, on the advice of colleagues.

If you cannot or will not comprehend feminism's black heart then most of what you read here will be incomprehensible. Otherwise, you will find it spot on.

I have arranged the selections in chronological order so that the evolution of ideas through time might be at least broadly apparent. Dates of first publication, if still available, have been given. Otherwise, I have “guesstimated” the sequence. I may have gotten it wrong a time or two but it's the principle which counts. After all, human affairs unfold in the fourth dimension, and we wish to make clear that certain things have been unfolding for years. Let us say that we wish to assume ownership of space-time. There is a history and a fullness behind all of this. An arc. A trajectory.

The reader will find similar ideas and themes repeatedly brought up. That is to

the good because repetition and rethinking etch things into the brain. The material may be consumed either cover to cover or (as people often read the Bible) by opening at random and letting the eye light upon something. Reading twice might also prove helpful; the second time around, things will settle into place because you'll have the context that you were lacking the first time. But remember that the system contained here cannot be given in linear form like ducklings waddling in single file. It can only be given holistically, so you must dive in, drill down, and find your own way. Gradually the picture emerges like a photographic print in a darkroom.

The material targets a self-educated, middlebrow intelligentsia. It is pointedly not academic, but even so, it is *not styled for a popular audience*. It aims to communicate ideas for which common language does not suffice so it tends to be cerebral. Sometimes ya just gotta roll that way if ya wanna get 'er done!

The essays have been given numbers for ease of reference.

A final note: the word "meme" appears in a few places. When it does, it should be understood in the way that Richard Dawkins originally explained it, way back in 1976. A lot of people nowadays think a "meme" is nothing but a graphic image with a clever caption circulated on the internet. Readers of the present volume ought to know better.

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~*Fidelbogen - Current Year 2020, the Great Northwest, USA*~

# **Foreword**

**by Elizabeth Hobson**

In the development of my thoughts on gender politics, one mentor came first, and set my mind onto a formative track which it has followed ever since. This mentor happens to be a blue-collar man, with an encyclopedic knowledge of history (in all its forms, from military to cultural), who has likely forgotten more than I will ever know. He has been a constant, placid and ever-engaging friend, and my gratitude to him is boundless. His name is Fidelbogen.

Historically, feminists have campaigned for both a.) rights and liberties that women, as individuals, are entitled to, and b.) privileges and immunities that women, as human adults, are *not* entitled to.

The latter practice composes the entirety of present-day feminist activism. Examples would include: selective empathy over the mutilation of children's genitals, "equal pay" lobbying which secures equal pay for work of unequal value, securing advantages for women in the academy, securing positive discrimination in the workplace, securing preferential treatment for female offenders, and erecting barriers in the way of shared parenting legislation.

Every struggle that feminism presently engages in, is to preserve and expand upon special treatment for women. Not only this, but feminists disingenuously play victim to a mythical patriarchal menace over and over again while in fact they represent the dominant, colonial culture. Yet many feminists seem quite convinced of the morality of their mission — as much as any other fanatical cult group.

Fidelbogen's message in the face of this challenge is *post-argumental*. For as long as feminism has existed, opposition to it has existed (and we call this perennial resistance the *non-feminist revolution*). The activated non-feminist

sector won the intellectual argument with feminism many moons ago. Fidelbogen argues that we are yet to assume the practical authority this victory affords us. He points out that the non-feminist sector of society is a non-feminist *majority*, and as such needs only to “muster the fortitude to stand up and enunciate our existence as non-feminist men and women, in such a way that the feminist establishment cannot ignore us or silence us.” Feminism, as the original aggressor (by virtue of being a moral collective), must be held accountable. The world then is ours, if only we recognise the non-feminist revolution which is already underway, and “harness the disordered energy of it so as to make it politically efficient.”

Feminist tactics have not changed over the years. The opposition which has existed throughout has made barely a dent or scratch in feminism's armour, while feminism has consolidated power to the point of cultural hegemony. The *Fidelbogian* approach to feminism offers an alternative to the tried and tested, morally laudable but strategically insufficient men's rights pathway. Fidelbogen diagnoses a weakness in the men's movement proclivity to fall back on an andronarrative voice and a politics of male complaint, which are far too easy for a feminised establishment to dismiss, to ignore, or to misrepresent.

Hence, a call is made for a division of political labour within the activated non-feminist sector. This would see some carrying on the legacy work of men's advocacy, while others would take a Strict Anti-Feminist role. The latter would sound less like men complaining and more like *gods condemning*, and more occupied with *feminism's wrongs* than men's rights. This comes at a weary point in history, for we have lived through a century of strident feminism that seeks to “increase the power of women with no clearly understood limit or endpoint”, that claims a unique right to dictate how individuals live and how societies are organised, and has developed a unique power to ride down all opposition. But in the wake of all this, Fidelbogen's mountaintop view lays out an exciting new roadmap of resistance.

Feminism is the problem, and Fidelbogen is THE counter-feminist philosopher, par excellence! A truly original and astute dissident thinker in an age of conformity, his Counter-feminist Essays will provide the finest analysis of what feminism really is (in plain talk, stripped of sophistry) and how it operates, while suggesting watertight methods for undermining feminist underhandedness. I should add, that the Counter-feminist Essays are eminently quotable and memetic.

Onward to the Non-feminist Breakout!

-----

*~Elizabeth Hobson - Current Year 2020, London, UK~*

# The Counter-feminist Essays

***“Feminism! We saw what you did there!”***

# The Counter-feminist Essays

## 1. The parable of the house on the hill

There was a man who built for himself a large, fine house. It sat upon a hilltop overlooking the town. How handsome and splendid the house appeared, gleaming in the sun high atop that hill and casting its shadow over the rooftops below!

Little did the townfolk know that this man had gotten half the foundation stones, three-quarters of the structural timber, most of the roofing tiles, most of the sheetrock, and a great amount of other material, by a Series of Fraudulent Transactions.

Perhaps some of the house was rightfully his, but most of it wasn't.

In the course of time a team of unmerciful investigators uncovered evidence of the man's shady dealings. So they filed their report and went through the necessary routines.

Then, one cold and windy day, some Sheriff's deputies arrived at the house along with the Reposession Crew, who quickly got busy with their picks and shovels and crowbars. When they had finished their work the house was a shambles and nothing great to look at. The reposessed material was loaded onto trucks and down the road it went.

In similar fashion the man lost most of his acres — which, like the building material, he'd gotten by a swindle.

I don't recall if the man did jail time or not, or if he copped a plea bargain, or

settled things out of court, or what-have-you. That part of the story isn't clear. At any rate, I do know that the man was able to rebuild on a smaller scale with the remaining material.

But his new house....alas! It was but a mean cottage, little better than a hovel. And it sat, as the original house in its glory had sat, high upon the hilltop overlooking all the town.

But now the man's reputation was as paltry as his house. He had the name of being a shifty, crooked fellow, and respectable people shunned him. Nobody would extend him credit any more — neither money credit nor the kind that is given to words.

So he lived out his shabby life in his shabby cottage in view of all the town. Meanwhile the townfolk, in their sly, folksy, crafty way, gave the man a special nickname behind his back.

Hence, on occasion, when strangers were visiting the town, the people would point toward the hill and say:

"Up yonder lives *the feminist*."

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2005

## **2. HATE as a central motivator of feminism**

To remove man-hating from feminism would be to extract the DNA nucleus from a living cell or the fuel rod from a reactor. We submit that hostility toward men is feminism's moral center of gravity. Without the element of anti-male feeling, feminism could not logically continue to exist. It would flounder without purpose and disintegrate.

If you give some thought to this you will find that no other theory so elegantly accounts for the observable facts.

Let's start with some basics. Would anybody dispute that feminism operates as a movement on behalf of women? Would anybody dispute that feminism proffers a particular analysis of man-woman relations? Would anybody dispute that feminist analysis holds women to be globally disadvantaged, by some objective and quantifiable standard of measurement, in comparison to men? Finally, would anybody dispute that feminist analysis concludes an element of male authorship in female disadvantage?

Yes, feminism is a women's advocacy movement which identifies men as the wellspring of various difficulties said to afflict women. That would both summarize and make reply to these questions.

Since men are said to be the wellspring of women's difficulties, is it possible that no opinion about men *as men* ever infiltrates feminist thinking on any level? Does any self-admitted feminist, having identified "men" as the source of women's troubles, go serenely about her business harboring no strictly personal opinion regarding "men"? I'd call it a stretch to believe this. Admittedly we form the argument upon probabilities, but they are compelling probabilities. I doubt that any better can be offered.

The phrase "I blame patriarchy" ducks the issue by obfuscation. This expression is useless for common purposes because it doesn't clearly mean anything. Furthermore, "patriarchy" has been clearly depicted as a male institution; men created it and keep it rolling, or so the story goes, so it is hard to understand how you could "blame" patriarchy without blaming *men* in the very same swoop. In addition, the existence of this "patriarchy" is a feminist dogma in the first place and as such commands no inherent force of argument.

Let's dig further into probabilities. Given that feminism identifies "men" as the

source of women's difficulties, what class of women might be drawn to such a movement in disproportionate numbers? Would such a movement attract women who get along fine with men and enjoy their company? To be generous, perhaps a few. But would such women compose the bulk of the followers? Where does the probability lie? Would such a movement attract women who do not personally see "men" as a source of difficulty in their very own lives? Is this probable? Is this plausible? Is this credible? Does this *fit*?

*Hate* is a very strong word and it signifies a very strong thing. It is hard to imagine just how powerful hate can be. Hate is on a continuum. Do you think you can imagine it? Well the chances are that you are nowhere near and have no idea. It can get even worse, far worse than you might imagine.

Maybe the word hate is not the wine for all occasions. The word *disaffection* is more inclusive because it embraces all shades of *disliking* without favoring the extreme. Now an enterprise such as feminism needn't hope to exclude the element of disaffection. I have already explained why, so let's get along to the next stage of our examination.

If the disaffection spectrum starts with a mild disenchantment and progresses by shades clear up to unmitigated loathing, and if feminism embraces at least *some* of this spectrum, then we should pause to wonder exactly how much of the spectrum is thus incorporated and precisely how far it stretches in the direction of uncompounded malevolence. How high on the hate scale does feminism's emotional aura actually extend? Where does it stop?

Again, consider the likelihoods. If feminism's disaffection spectrum reached no higher than a mild or sporadic disenchantment (an occasional *mood* as it were) then feminism would lack the sustaining force to be a viable women's advocacy movement. There is no way it could gather the necessary motivation and momentum. There would be neither snow for a snowball, nor any appreciable hill to roll it down. No accretion of mass, no accumulation of velocity.

A thing like feminism requires a mighty fund of passion both to launch itself and to keep itself rolling. Tepid feeling will not suffice. It must be robust and vehement, and it must gain validation through a political analysis that will both justify the original feeling, and make that feeling grow by means of a self-fulfilling feedback loop.

The world has always contained people who for various reasons don't like the opposite sex. When a thing like feminism appears, proffering a theory of sexual relations casting men as miscreants, it is easy to foretell the response that man-hating women will make. There's nothing like finding an analysis to uphold your attitude, and such folk will be all over it like maggots on a slab of rotten meat. The documentary record indeed bears out that early second-wave feminists in the radical 1960s were a vehement lot. They were not tepid. They were not *mildly disenchanted* with men.

They were by no stretch living on the low end of the disaffection spectrum. More significantly, they were not merely attracted to something which somebody else had already started. No, they were present at the inception; they were themselves the creators and early architects. Without people like them, the "movement" would never have started moving.

Nor would it be moving still today if such people were not down in the engine room stoking the boiler, or up in the pilot house turning the wheel and minding the binnacle. They are the dynamo, and if we should replace them with a crew that was a shade less disaffected the new dynamo would be a shade less dynamic, as would the entire movement. It would be a shade less inclined to plow over obstacles, a shade more inclined to call it a day earlier in the day, and a shade more inclined to lower the bar of compromise overall.

Dial this down shade by shade and watch the movement grow steadily more

anemic. Eventually, "feminism" will be wavering in its convictions, sleeping late, and frittering away its dwindling energy on matters increasingly peripheral and unfocused. In other words, feminism will become a non-entity and a non-movement.

So we have shown that feminism offers an ideological interpretation of female disadvantages in life. We have alluded to the feminist belief that female disadvantage originates from a male-driven power conspiracy or collusion, and asserted that such a belief is not feasible to uphold absent a pejorative evaluation of men. From this we have concluded that some varying degree of personal disaffection toward men cannot be absent from the minds of most feminists, and therefore cannot be absent from the movement as a whole. Finally, we have made the case that feminism's viability as an advocacy movement is indexed to the level of anti-male feeling among its followers, with greater viability indexed to greater disaffection.

As originally stated, man-hating is feminism's moral center of gravity. Without some degree of disaffection toward males, feminism could not logically continue to exist.

Milder feminisms do exist, as do milder feminists, but they are not the cutting edge. They are not the powerhouse. Just the same, they work to secure advantages for women, like scavengers in the aftermath of the main assault once the enemy has been routed. They are the petty clerks, the bureaucrats, the carpetbaggers, who move into the occupied territory and secure the administration of it. It is part of their job to seem unthreatening, which is easy when somebody else does the dirty work.

They take for granted what has been ideologically instilled into the culture, reclining at their ease upon the moral support cushion this affords them. Left to themselves, they would have neither the ambition to initiate a mass movement nor the drive to keep it operating in a political capacity. Yet they have an

investiture in the feminist worldview, which proposes male guilt as an explanatory model, and by this investiture they plant themselves within feminism's web of misandric operations.

It is easy to see that if man-hating disappeared from the world, feminism would serve no purpose and have no way to keep operating. It is presently operating however, and if you are male you may reasonably suspect that feminism means to harm you. So under the circumstances, you don't owe feminism any favors. Nor do you owe women any *collective* favors under color of feminism.

We call feminism a hate movement. Whoever is so inclined may undertake to convince us that feminism is a love movement.

-----

*October 2006*

### **3. Feminism's occult character**

The most informative way to understand feminism is from the outside looking in, by parsing it in the light of its objective manifestations. This method has yielded, for us, one possible definition that appears robust.

*Feminism, n; a special advocacy movement for women which incorporates hatred of the male sex as an occult driving force.*

Such a characterization begs justification. I know that many self-described feminists see themselves as people of good will and would feel aggrieved to hear that feminism is a hate movement. That is unfortunate, but a higher imperative summons us; the truth must be told even if it stings.

Our present description of feminism matches up well with the objectively

manifested reality of the world — after all, the world is full of nasty feminists who say nasty things which aggrieve us. Granted, feminism's more elevated followers use more elevated language, or more *veiled* language. Hence, our endeavor is to peel back that fine rhetorical skin, to see what kind of organism lurks beneath it and what its workings might be. One of the questions we endlessly entertain is, does the "highbrow" feminist voice *alone* represent feminism's operative truth, or does the lowbrow voice also speak with authority? And do these components form a partnership, or maybe a synergism?

To begin, feminist discourse presents as an incoherent free-for-all, a mass of clutter with no exact perimeter and no particular center. It has meant so many things in the mouths of so many women's advocates that it *appears* to mean everything and therefore nothing. But still, not *quite* nothing, because at least advocating for women remains a constant. So the question becomes, is there any constancy to *what gets advocated*? What is the core minimum? Where is the bottom line?

From feminists, I hear only one thing that sounds like a bottom line, namely, that feminism advocates something called "equality"<sup>[1]</sup> between men and women. No matter the brow, be it high or low, they nearly all say this. This recurrent theme *appears* to be the sole wire connecting the many beads of women's advocacy. I say *appears*, and my choice of words is considered.

The principle that feminism seeks *sexual equality* ought to instill coherence. You would think so, anyway. Yet given that "equality" is an essentially contested concept which lacks coherence outside the realm of mathematics, we get mud beneath the mud and little more. So if we take feminism on its own terms, it turns out to be a protean beast that we can never exactly nail down because men and women can never be exactly "equal" at every possible turn of the cards. This means that feminist ideologues can gin up new demands for so-called "equality" (at every turn of the cards), until hell freezes over — a bottomless bag of tricks.

So much for coherence. This leaves only that earlier-noted rhetorical skin, a facade open to interrogation. We arrive at a nagging suspicion that feminism preaches "equality" for the sake of public image while covertly meaning something entirely different.

That *something* commands our interest first and foremost. I contend that despite appearances, feminism does embody a deep organic consistency. However, this does not appear until we brush aside what feminists might say about *feminism and themselves*, and see facts flat-on, with unobstructed vision. From such scrutiny a picture emerges. Not a pretty picture to be sure, but one that explains the world in a way that is usefully frank and frankly useful.

Very well: Feminism masks (occults) its essential character by a device that we term *cognitive fragmentation*. Our journey of discovery sets out from exactly this point of understanding.

Cognitive fragmentation means that feminism purports to be many different things, so that the controlling core of it appears to be just "one kind" of feminism among many others. Picture, if you will, a riot of differing objects bobbing about randomly in a certain vicinity. This follows from our earlier statement that feminism lacks coherence.

We can see that feminism embraces many principles which by logic ought to repel each other, yet certain binding forces prevent that mass from flying altogether apart. These binding forces keep feminism compact enough to operate as a political entity on the gameboard of power – or if you will, as a *moral collective*.

Through cognitive fragmentation, feminism turns what might seem a drawback into a powerful advantage. Cognitive fragmentation means that feminism appears to be one thing after another with no end in sight. Consequently the movement can work on many projects from many directions, with each module enjoying

immunity from most of the others. In this way, the movement as a whole gains deniability; feminism's right hand "knoweth not what the left hand doeth" or else *pretendeth* not to know.

Yes, feminism harbors many sects and coteries, and many shades of opinion. Often these appear harmless. When we challenge their adherents about the occult nature of feminism in general, they can easily pass the buck by declaring "oh no, I'm not that kind of feminist!" — a perpetual round-robin of "they went thataways!" The radical feminist bad guys, so it appears, are always just over the hill. Then they're over the next hill, and on it goes . . .

The world contains many kinds of feminism and many kinds of feminist. And more to this, we could measure the feminist population purely as a cross-section of human nature without ever taking ideologies into account. So a reasonable thinker might well expect to find, somewhere in that tangled woodpile, a veritably *bad feminism* along with a number of correspondingly *bad feminists* engaged in its practice. It does not warp the strictures of probability to assume that such feminists and feminisms do exist, and do compose a moral quantity within a composition of parts.

We should pause to reflect that feminism did not fall from the moon or float down from heaven on a gold plate — that would be an extraordinary claim. The greater plausibility would be, that feminism emerged from the human condition on planet Earth with the trimmings you might expect: the dirt, the deceit, the sham, the shadows, the smoke, the mirrors, and all the rest. That establishes a key understanding. Flawed human nature enters into the creation of feminism at every moment, and has done so from the start.

The phrase "not that kind of feminist" is revelatory because the speaker confirms the existence of such repellent people in the first place. Even feminists themselves will acknowledge "that" kind of feminist as a real part of the world. Feminism *occults its operative core* by making that core appear as only one

random variety among many. And you are encouraged to ignore this, to overlook this, to lose track of this, to think positive thoughts while scanning the feminist smorgasbord in quest of something superficially appealing.

Cognitive fragmentation literally fragments the observer's knowledge, placing the observer in a state of false understanding as concerns feminism – unable to cognize its occulted unity. Think of this as an inversion of "divide and rule", where feminism divides itself in order to rule the target's mind by dividing his awareness.

(Cognitive fragmentation operates also within the mind of the individual feminist, as a prophylaxis against cognitive dissonance. You can latch onto any shiny fragment that looks nice, and make it "your" feminism, and you will feel like a shiny person.)

They will greet any critique of feminism with either screaming histrionics or a cool assurance that the critique is invalid because the object of critique "isn't really feminism". Feminism will adeptly squirt ink into the water like a squid or wriggle out of its skin like a snake and slither away intact.

Granted that many feminisms exist, it is remarkable how they appear to converge toward an objective realization of female supremacy. One might surmise that the feminists had agreed upon a division of labor. Yet whether the convergence happened by stated agreement, or whether it spontaneously *just happened*, seems a point of secondary interest. Either way it happened, and keeps happening.

Anything that seeks "more for women" can be harnessed to the wagon of female supremacism. Even if the "more" in question looks innocuous and not a bit man-hating it can theoretically boost women into an objectively stronger position, which marks a step closer to the goal. Man-haters are fine with that sort of thing.

I don't suggest that it takes any special audacity to see a conspiracy in all of this. Etymologically, to *con-spire* means to *breathe together* — although a metaphorical kind of breathing is hinted at: a group of people attuned, as it were, to the point of synchronized aspiration. If conspiracy seems too strong of a word, maybe "connivance", "collusion" or "complicity" would be to your liking. Or you might find use for the term "moral confluence". Whatever your preference, you will need to understand feminism as an affair of kindred minds working in concert across a range of vocations. To understand it otherwise would favor an imbalance of probability.

This range of vocations gives the feminist machine its orchestrated globality – which to the average male, seems to condense from the air and percolate from the cracks in the earth.

The dawning male awareness happened suddenly. Plenty of ordinary men during the 1990s felt backstabbed or violently ambushed by feminism. They felt "mugged." One day the average fellow woke up in the middle of a Kafka novel. Everyman as Joseph K.

At an *extreme*, feminism's mission would be accomplished when any woman has the power to lead any man around by the nose — anywhere, any time, for any reason. So any third-rate female could (in theory) lord it over the finest man who ever lived. They strive for this most of all, and most of their efforts, both small and large, point incrementally toward the fulfillment of this goal, however far in the future such fulfillment may lie. That this goal is not apt to be entirely realized, matters not; they can still dream of it and plunder aplenty along the way.

Yes, the world contains many different feminisms and they all belong to the same elephant. Let's not be the six blind men who can't see that.

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*October 2006*

[1] In current year 2021, they are discarding the term "equality" in favor of something called "equity".]

## **4. What is this thing called the patriarchy?**

This article dips into the feminist theory of "patriarchy" and works to untangle the web of deception surrounding it. The talk does not reach clear to the conclusion that patriarchy is a feminist codeword for male power, but it clears impediments in the way of that key understanding.

The word "patriarchy" is critically important feminist jargon. Without it, feminism would be plodding through snowdrifts up to its waist. But thanks to it, feminist propaganda becomes a virtual snow-plow barreling down the interstate highway.

"Patriarchy" is a reality model that polemicists have cobbled together in order to establish a kind of feminist privilege. The bothersome task of confronting males as individuals can be largely set aside thanks to the patriarchy model, which greases the skids for feminism's anti-male agenda and shores up feminist ideology.

If the patriarchy didn't exist, some feminist ideologue would need to invent it, and even if it did exist it might be too small for the task given to it — in which case it would need to be inflated. Either way, creative growth would be a requirement.

"Patriarchy" works as a prosecutorial device, making it easy to gather all males into a single barrel where they can be more conveniently shot. It is easier to batch process people than to assay them one individual at a time. If you want to hit far too many innocent targets, and if you want to do this really, really fast, then collective guilt is the way to go. (It worked in Stalinist Russia and Maoist China, and it's good for any game in town.)

In this way, the patriarchy hypothesis becomes morally indistinguishable from "kill 'em all and let God sort 'em out!" And who among us, in moments of

exasperation, has not been assaulted by *that* feeling?

In the beginning, commonsense objections of every kind crowded around feminist theory and thwarted its momentum. Feminist thinkers needed to rationalize their movement's many contradictions, and so they devised larger explanatory models to reconcile those contradictions. Most philosophic systems or worldviews operate much along the same line. Feminist polemic grew by extensions of ad hoc hypothesizing. Soon it arrived at the patriarchy hypothesis, a jellyfish in a starched collar which became the granddaddy of all feminist construction scaffolds — a unified field theory of male perversity.

Looking closely, we discover two important things about 'patriarchy' as a concept:

- 1.) The more "micro" we define it, the more useless it becomes as a "macro" description of the world.
- 2.) The more "macro" we define it, the more useless it becomes as a "micro" description of the world.

Tersely: Scale of definition varies inversely to scale of utility.

A kind of semantic uncertainty principle applies to the word "patriarchy", but feminist ideologues hype this word anyway because they are banking on the average person's benighted understanding. It is as if they were tossing a mind rape drug into the punchbowl of common discourse. You might wake up with a nameless, creepy feeling, yet remain unaware that you've gotten *screwed* under the cover of mental darkness. Such is indoctrination.

All things considered, it's hard to know how radical feminism (or any feminism) would get along without the patriarchy hypothesis. For certain, it would be slow sledding.

Patriarchy is beyond all doubt a *construct*. This is irrefutable and the proof is simple: patriarchy cannot be weighed, measured or instantiated in physical space; you can't shake a stick at it, you can't bounce a ball off it, and you can't find it in the phone book. The word itself points to no discoverable object. Patriarchy is not demonstrably a *thing*, but only an inventory, a description, an interpretation, a reification, a rorschach, a face in the clouds, a face on Mars, a trick of the light. In sum, a mental spook.

You cannot "fight" this patriarchy phantom any sooner than you can duke it out with a heatwave mirage or a hologram. You cannot, by literally or figuratively flailing your fists, inflict damage on something insubstantial.

But have a care! While you are quixotically thrashing every which-way, you are bound to smash up something *real*, and that is where your real grief begins. You will run your karma over your dogma and reality will appear on your doorstep waving a bill of damages.

So what do I mean by "a construct"? I mean something that was *mentally put together*, or less charitably, *imagined*. Here I speak of a rhetorical construct — a device meant to persuade, if not overwhelm or intimidate, the listener. The *patriarchy* construct originates from a selection of observable data that have been strung together on the assumption that a prior congenital relationship binds them. Whether such a prior relationship really does exist, could make a case for investigative discussion.

The most understandable version of "patriarchy" lies within the realm of administrative control structures. I mean that from a survey of appearances it would seem that men occupy administrative posts disproportionately to their percentile share of the population. If patriarchy means anything at all, it would need to mean this before it could usefully mean anything else.

That would constrain the word and its permissible range of usage. Still, it is

possible to stretch the definition, like Humpty-Dumpty playing with silly-putty, so that the word becomes shorthand for a melange of behaviors which have marked certain males at certain times. Such appears to be the strategy behind feminist theorizing.

In this way, feminist theoreticians have extracted the larger conclusion that men in general conspire to oppress women in general — a leap of staggering enormity that ought to give us pause.

Some will object that I am misrepresenting the feminist position. But I would ask, "which feminist position? And which feminism?" The objection is only a variant on "not that kind of feminism". However, it is precisely "that kind" which I have in view here; not the nice sort of feminism, but the bottom-line sort which runs the business.

The idea that men in general conspire to oppress women in general, belongs to the man-hating category of generalizations. As such, being closer to the heart of what a man-hating movement "really" preaches, it seems a more reliable gloss upon the occulted ideology of feminism as a whole. So even if I do misrepresent feminism here, it is with the smallest possible degree of misrepresentation. Anything else (and especially what a feminist might tell you) would be a greater misrepresentation.

Do I mean to conclude that the patriarchy "doesn't exist"? No, not exactly. The word patriarchy certainly exists: Patriarchy. See? I just wrote it!

Likewise the patriarchy *construct* exists. It is alive and well for those with wheels in their heads who chatter glibly about *patriarchy this* and *patriarchy that* as if they were discussing a singular, tangible object — as if "patriarchy" were an established fact beyond dispute, like heliocentrism or the Rock of Gibraltar. They are simply voicing their opinion as objective fact, and they haven't got a clue how fatuous they sound. Do they think that mere assertion equals truth?

Apparently so. I would compare them to a religious zealot whose everyday conversation, even at banal moments, is peppered with allusions to the Holy Ghost.

Patriarchy, supposing that such a thing genuinely does exist, has never been a purposefully organized political movement springing into existence at a discernible point in history, with clearly recognized leaders, with dues-paying organizations, with membership rosters, with published tracts and tomes, with knowingly crafted agendas, with evolving pedagogic traditions, with lobbyists, with advocacy groups, with teach-ins, with seminars, with ovulars . . .

For a number of reasons, it is questionable whether patriarchy even exists — among others, because it is difficult to sort out what the word itself really means in the first place.

But we face no such difficulty in regard to feminism, which is, as phenomenologies go, a clear, discrete and chronologically bounded thing. For example, we know who Charles Fourier was; we know that he was a utopian socialist who coined the French word *feminisme* in the 1830s. We also know who Simone de Beauvoir was; we know that she published her book in 1949, and we can trace the career of influence which it followed. Likewise, we know who Betty Friedan was; we know when she published her book and we know that certain people read it and were moved to do certain things. And we know who Valerie Solanas was, and who Kate Millett was, and who Germaine Greer was, and how they augmented the developing action inside the mixing bowl.

We know what the Redstockings Manifesto[1] is, and who wrote it, and where the saying originated, that "the personal is political." We know what the National Organization for Women is, and who its leaders past and present have been, and we know many of the things which they have said and done. Finally, we know about more recent people such as Jessica Valenti, Amanda Marcotte, Harriet Harman and, heaven help us, internet personalities like "Ginmar" and

Trish Willson. All this and more, we know with a pretty fair certainty.

As regards "patriarchy" we can find nothing of equally satisfying definiteness. Patriarchy is a big wooly hobgoblin, a cloud, a colossal mountain of soap bubbles that looks mighty impressive from a distance until somebody informs you that the main ingredient is air.

To my knowledge, there is no Official Book of the Patriarchy, or at least nothing expressly named as such. And whereas feminists know they are a part of feminism, so-called patriarchalists know nothing of the sort with regard to patriarchy, or at any rate didn't until feminism introduced them to the *idea* of patriarchy, thereby planting that suggestion in their brains. If somebody in the future publishes an Offical Book of the Patriarchy (humorously or otherwise), we'll owe thanks to feminism for its existence.

The point is, that *feminism* exercises a far stronger claim upon the category of existence than *patriarchy* does. It is at least questionable whether "patriarchy" truly exists at all. But in a postulated future, supposing feminism to have triumphantly inaugurated female supremacy over all the Earth, there would be no question that a "matriarchy" exists, and that it would mirror (in sex-reversed form) the feminist description of "patriarchy".

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[1] *The Redstockings Manifesto* is top of the reading list for counter-feminists in training. You should look it up on the internet if you are not familiar with it.

## **5. Further notes on the moral anatomy of a hate movement**

Man-hating (a.k.a. misandry) both drives feminism and glues it together.

Man-hating covers a wide spectrum, starting with minor dissatisfaction (the most

common) and ranging clear up to white-hot animosity. Feminism lines up the loyalty of certain people by capturing this energy as a magnetic chain, so that even moderate feminisms orient toward man-hating as toward a lodestone. Without this central attractor the feminist project would disintegrate and scatter.

At the lower end you would hardly call it hating, yet owing to it, many otherwise well-disposed persons have stuck *feminist* to themselves as a political identifier. Such persons will earnestly deny that feminism is a hate movement, and regale you with statements like “oh no, I’m not that kind of feminist!” Individuals of this sort may be styled as *weak feminists*.

The *weak* in “weak feminist” means nothing derogatory, but simply an unstrong attachment to feminism’s occult core. Still, the radical *strong* feminists have good reason to view such persons, with satisfaction, as useful idiots or shills.

The base level man-haters drive the movement as a whole; they impart a velocity and a primary direction, and one must never lose sight of this. Feminism’s psychic cross-section has a concentric schema, with the more numerous weak feminists composing a weak force-field at the perimeter. Radical man-haters compose the high-energy core — the actual root of the movement. (Radical means “of the root”.)

I would assert that man-hating is what brought the root-feminists to feminism in the first place, that their animus toward the male sex inspired their decision to call themselves feminists. In that light, it is not amiss to wonder about their probity and their policy.

Perhaps you have experienced their icy politeness. These people are like rattlesnakes who have attended charm school, where they learned not to make that uncouth buzzing noise. In the star chamber of their minds they have judged you according to a hidden standard — a silent, one-sided game whose rules they have not the goodness to make clear. Yes, they’ve got cards they aren’t

showing. And no, they are not mellow hippies.

The fact that some feminists are extreme man-haters makes it unnecessary for all of them to be so. Those others are free to talk mildly because somebody is doing the dirty work in their stead. Through combined operations, the feminist project remains on track toward the occult goal of female supremacy.

The presence of both weak and radical feminists lets the movement play “good cop-bad cop” with the male population. The man-hating radicals, being smaller in number, are obscured by the cloud of weak feminists swirling around them. *Swirling around them* is an apposite phrase, being connotative of gravitation.

You might ask why man-hating should be considered feminism's *occult* core, given that anybody who cares to look can directly see it. The answer is that man-hating itself is *not the occulted thing*. What's occulted is the central, controlling part which man-hating plays — the naked fact that it really is the CORE. This naked fact is veiled, and cognitive fragmentation makes the concealment possible. You can see this in action every time somebody tells you that “not all feminists are like that.” You are being told to look the other way.

In computer terms, man-hating is feminism's Unix kernel, overshadowed by an array of shells, directory trees, file paths, programming environments, application softwares and aesthetically pleasing user interfaces. It is as if the almighty kernel were pretending to be just another text file.

Being dense and heavy, the man-haters sink to the center of the movement like lead plumb-weights. In that narrow space they quickly gain the companionship of kindred spirits and the communal reinforcement this offers. And they lend a hand to each other in their respective career paths.

They have rude intentions on a grand scale. If you are male, they view you abstractly — as a problem to be socially engineered or managed, a dangerous

animal that must be carefully watched, a "contradictory baby-man", a glorified juvenile delinquent for whom grownups are permitted to make plans. In no case do they deem you a rational being endowed with freedom, dignity and individuality, who must be consulted or engaged in dialogue.

This fact ought to command our interest. It is significant, to say the least, that hate is such a powerful motivator in the world at large. And while anybody is free to declare that the feminist movement is motivated by "love", that idea strikes a wooden note. If hatred of the male sex did not play a decidedly central role, where would be those ad nauseam iterations of "one in four, one in four"? Where would be the vim and vigor in those "take back the night" rallies? What would be the emotional provenance of the infamous saying that "dead men don't rape"? Where would be those horrendously inflated bulimia/anorexia statistics, with the suggestion that "men" are collectively to blame? Why would the two Lenores, Walker and Weitzman, have written such shabby books as "The Battered Woman" and "The Divorce Revolution"? Why would those who publicly challenge the truth of feminist DV statistics sometimes receive death threats?

Maybe somebody else can answer. I'm having a tough time of it.

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## **6. Nobody is born a feminist**

Feminism has co-opted femaleness in order to wriggle its tentacles into every possible corner of life.

Women's movement heavies have been known to declare that "all women are feminists", much the way that sophistical theologians would have you believe, for a hundred arcane reasons, that everybody is a Christian whether they know it or

not. To insist that all women are feminists is equally sophistical — as dishonest as making Bolshevik interchangeable with Russian, or National Socialist interchangeable with German.

Feminists pretend to speak on behalf of all women, and they wish to make female interchangeable with feminist in every way imaginable. Effectively, they are *hiding behind women*.

Their motive is not far to seek; by welding womanhood and feminism together, they place feminism beyond attack because any such attack becomes an attack on women *by definition*, and the attacker, ipso facto, becomes a misogynist or a gender traitor.

A lot of women sense what is going on with this ideology that pretends to speak on their behalf. For that reason among others they reject the feminist name for themselves. They realize, if only half-consciously, that it would suck them into a sinkhole.

"Womanhood" is a mystical fuzz-word dear to poets, preachers, psychologists and anthropologists. Yet we are safe to say this word has biological implications, denoting as it does the presence of uterus, vagina, ovaries, mammaryes, and the xx chromosome set. More tersely, it denotes biological femaleness as a prerequisite to meaning anything at all.

By contrast, feminism is an ideology — a system of ideas creatively woven together. Females are a biological birth group but nobody is born feminist, so it is easy to see that femaleness and feminism are entirely different things, that their order of difference is qualitative. Biology versus ideology: what could be more qualitatively different than that? Hardware versus software: what could be more qualitatively different than that?

*If you* insist that every man is a potential rapist, *then I* will insist that every feminist is a potential Lorena Bobbit. Plain consistency demands no less, but please note that while feminists are talking about men (a birth group), I am only

talking about feminists (an ideological tribe).

*Feminism is an ideology. Feminism is an ideology. Feminism is an ideology. . . .*

Repeat this until you are sick of it. Take a break. Then repeat it some more.

The particular catnip that feminism dangles is: power over men. How many women wish they had more power over men? For that matter, how many humans wish they had *more power*, full stop? You needn't be a feminist to find this tantalizing. After all, it's only human nature to want more power and women are only human. Does any feminist care to dispute the generalization that women are human?

Hence, if the undisciplined conviction gets abroad that feminism is "anything you like, honey!", women in droves will fall into line with feminism's lodestone whether they know it or not. This is yet another way that feminism welds itself to womanhood. I don't think it's funny.

When the line between feminist and female becomes unclear, anti-feminism will morph into misogyny by default. The separation will not remain scrupulously noted and a net growth of *actual* misogyny will be the predictable outcome. More and more politically confused males, casting about for something to target their growing malaise upon, will indiscriminately target women when feminists in particular, cleverly hiding behind the skirts of womanhood, are the actual culprits.

Feminism rationalizes its presence on earth by driving the wedge between the sexes deeper and deeper, and blaming it on men through propagandistic sleight-of-hand. It's the old trick of engineering a crisis so you can step in and manage that crisis and finally turn your crisis management into a permanent job.

Are you a good woman looking for a good man? Are you a good man looking for a good woman? Either way, feminism means to set a river of poison between the two of you so that you will never find each other.

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## 7. What they don't want you to know

What do the feminists really mean when they say "patriarchy"? When this word rolls off a feminist tongue, what does it refer to in particular? Is it possible to isolate what they are talking about in terms of the utmost clarity, simplicity, and above all usability, and reduce it to a formula that will smack the nail on the head every time?

Understand, that we wish to unpack the occulted thread of significance which this word carries throughout *all* examples of feminist rhetoric. When *they* talk about patriarchy, *they* assuredly mean something particular, something examinable, something that would manifest their devices if it were brought to light. From the highest towers of the academy to the lowest reaches of the pop-feminist gutter, they all talk about "the patriarchy", and in their varied accents they are all referring to the same thing.

It is to this thing specifically that we direct our enquiry, in order that we may know it and name it and decode feminist speech by the light of it.

Let's make this like a mystery novel where the answer comes first and the rest of the book is backfill. Here is the secret: when feminists speak of patriarchy, they mean only *male power*. It is just that simple. All of their circumlocutions dance evasively around this — that patriarchy is exactly synonymous with male power, neither more nor less than male power, and that in all cases the terms patriarchy and male power may trade places with a negligible adulteration of meaning.

Try the experiment yourself. Find a piece of feminist writing where the word patriarchy occurs; replace this word with *male power* and see if it makes any essential difference. See also if it throws an unexpectedly revealing light, yielding a sense and consistency superior to the original version.

If you wish, replace the word patriarchy with the simple word "men", and it will

yield similar results. I know that many feminists will deny that patriarchy equals "men", but think for a minute: is not bare existence in itself a form of power? Tell me who has more male power: a man who exists, or a man who doesn't?

No feminist understanding of "patriarchy" makes any ultimate sense if you divorce this word from the idea of male power. If you aren't talking about male power in some form then you are wasting your time talking about patriarchy at all, in any way. Let that thought be your femspeak decoder template.

Feminist answer experts, seeking to confuse the issue, might reply that patriarchy is male power *plus something else*. This might seem vaguely true in certain cases at certain times, but seriously, if you take away the male power part, the "something else" part will stand up no better than an empty gunny-sack, whereas the "male power" part — *even by itself* — will remain serviceable in the calculus of meaning.

Every feminist analysis that I'm aware of does no better than make "something else" to be a form of male will-to-power emanating from the allegedly *constructed* nature of maleness. But this is a circular evasion that will never get us off square one, so we might as well scrap it. Furthermore, given that the whole mess simply boils down to male power plus male power, we are back to the original point that patriarchy equals male power.

So you can't go far wrong if you set "patriarchy" equal to "male power" in the first place. You'll go further wrong if you select any other option.

It follows that any feminist who talks about "ending" patriarchy or reducing it in some way, is also talking about ending or reducing male power in some way. So what does "male power" mean? It means: *any power of any kind which any male citizen might happen to possess*.

And exactly what is this thing called power? That is an important question.

In the realm of human affairs, power is a substance compounded of two ingredients: *identity* and *agency*.

**Identity** means the sum of all factors, both mental and physical, which identify you as a discrete center of conscious awareness in contradistinction to other such centers.

**Agency** means your capacity to either effect or prevent change through the exercise of your volition.

Let that sink in. Take a break for a few minutes, if you want to. Get away from the computer. Go outside, look at the clouds, listen to the birds, enjoy the fresh air.

Very well, you are back. Let's recapitulate.

Patriarchy is a feminist code word for male power. Male power means any power of any kind which any male citizen might possess, and power specifically means identity plus agency. So in practice, the feminist keyword *patriarchy* maps to the *identity and agency of any male citizen*.

Gentle reader, you as a person possess identity and agency. In other words, you possess power. You mightn't think you have enough of it, but you do have some. And so long as you have some, you have freedom. Again, possibly not enough for your liking . . . but *some*. And some is always enough to get you started — enough to leaven the dough, you might say. Be glad of it, and work intelligently with it.

Let's see how feminism enters the picture. Feminism is an anti-male hate movement, and it is natural that when you hate something you will work to deprive it of power — the more the better. We have equated power with identity and agency, and so have the feminist ideologues — although not necessarily in

the terms that we are using here. Still, they have internalized the base mechanics. They know it instinctively. They *feel* it.

In order to undermine male power, the so-called women's movement, over the years, has undertaken a number of actions, both large and small, tending to reduce the identity and agency of men. Indeed, nearly every feminist innovation has contributed to that overall effect, collaterally if not directly.

This "campaign" has cut a gradual, descending swath from the macrocosm to the microcosm, from the political to the personal — striving always toward a finer granularity of control, a greater concision of shades and subtleties in the realm of daily life.

Dry alterations to the fabric of law and the outward form of institutions didn't satisfy them for long — they thirsted for the essential juice of life, and in particular, the life juice of anything male which crossed their path. The last thing they wanted was a workplace or a world filled with insouciant, free-spirited, self-esteeming boys and men. Something had to be done to correct male *joie de vivre* and male autonomy.

Men were to be subjugated, but if they didn't know this, and if they didn't act like they knew it, the whole game would be pointless. It was necessary, then, for the reach of "matriarchy" to become an omnipresent and all-pervading psychic miasma.

So it was and continues to be vital to the feminist effort that every shred of male identity or agency be appended to the shadow of ideology in some way. Any speck of uncolonized male space or male autonomy constitutes a bit of turf still in the grip of patriarchal power — or that's how they see it.

Case in point: what is a "sensitive male"? For starters, this is a sexist expression in the way that "good negro" is a racist expression. The parallel is

exact. It insinuates, in a slimy way, that sensitivity is not a usual quality among men.<sup>[1]</sup> So if somebody uses the term "sensitive male", or worse, calls *you* one, you ought to feel offended.

Beyond that, a sensitive male is simply an emotional puppet whose strings are theoretically available for any woman to pull, whenever and wherever. In short, a man curiously lacking in power; a being of attenuated identity and agency.

Sometimes they will rate you on whether you "know how to cry". Reason being, that if you know how to cry it follows that you can (potentially) be *made* to cry. In the long run, that's what they are aiming for. Now here's an extra thought that just occurred to me: how would you like to be told that "it's okay to cry" by the same one who made you want to cry in the first place? You'd be damned if you'd give them that satisfaction, wouldn't you?

I share these examples because in my opinion they implode the circumference of male power about as far as it can be pushed, at least in the daily realm of social interaction. Even to a point where the drive for control reaches straight into a man's inner world, breaching a barrier which civil propriety forbids should be violated.

*"Something there is that doesn't love a wall."* Know therefore that your coolness, guardedness, methodological skepticism, or even your native unresponsiveness to certain stimuli which others find compelling, are all vital components of your identity. Your agency. Your autonomy. In other words, your power — or more specifically (assuming that you are male) your *male* power.

Oh very well. Call it patriarchy.

Did you think that "patriarchy" was a one-size-fits-all guilt-o-matic gizmo designed to put men eternally on the defensive while giving women a carte blanche advantage in every possible setting?

Well it is that indeed. But as you can see now, it goes deeper.

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*October 2006*

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[1] NOTE FROM CURRENT YEAR 2020: "*Sensitive male*" seems to have faded from the language. I can't recall the last time I heard it. It might have been mainly a 90s thing.

## 8. Advocacy is a one-way street

The word "feminism" — just the word alone — sets up a bias. From the outset this word hints at an adversarial relationship with men or maleness, and it naturally attracts people who would avow to such a scenario. Unavoidably it will attract a certain number who feel the "adversity" with especial keenness, often to an extreme.

The speakings and writings of feminism's thought leaders have held a consistently anti-male character. Read that again: I said anti-male, not simply pro-female. I would call none of these people obscure or marginal to the feminist movement; in fact, they are widely studied and cited.

All feminists inherit the intellectual legacy of the aforementioned thought leaders, who have authored the principle texts of the movement, its bible if you will. Feminism undertakes the especial task of advocating on behalf of women, as the word itself makes plain. If feminism were anything other than advocacy for women, it would require a different name. We should note, for example, that feminism does not call itself *masculism*.

I am not being silly. Feminism advocates expressly on behalf of women, and it does so under an appellative that has much in common with a flag. Chant the word slowly and rhythmically, and draw the syllables out for emphasis: "*Femm-in-isssm...femm-in-isssm...femm-in-isssm.*"

Almost any project that the feminist movement undertakes in the realm of political action could as well sail under its own colors; it need not be branded or co-branded specifically as feminism. Yet typically this will be the case, and it bundles all the sticks into a unified theory and praxis.

It is accurate to state that feminism advocates on behalf of women. That much is indisputable. Feminism occupies itself unstintingly on a ferret-like quest for new forms of “gender inequality” — be these real, imagined or simply defined into existence — and presses these discoveries into the service of the movement.

I cannot stress too highly that feminism is an *advocacy* movement. *Advocate* has a similar meaning to *lawyer*, and remember what a lawyer does: anything to advance the interest of his client. An advocate is professionally one-sided; he does *not* try to paint a balanced picture.

Women compose half the human race. The phrase “women’s advocacy” spotlights women as a class, which in turn implies (be it even mildly) an adversarial relationship with the other half, namely the male half. A thoroughbred feminist identifies firstly as female and only secondly as human. In consequence, all merely human aspects of earthly experience — what I would style the *ecumenical human condition* — get refracted through the lens of female experience. The terms “feminism” and “women’s advocacy” engender a tension in our language, and since language is a pretty big part of life, that tension spreads into other components of life.

The word “feminism” is divisive. We are entitled to wonder how a social movement with a sex-specific title could ever be anything other than *sexist*.

The very notion of “women’s advocacy” packs an implied baggage of aggrievement and entitlement. Overall, it endows women with a conviction of being somehow “special”, as if their particular troubles were of a character to

set them apart from the generic turmoil of humanity. Whether such conviction is valid or sustainable should be a matter for open inquiry by all who might feel the weight of it in their lives. They have a natural right to such inquiry. All feminist claims and theories are open to question — and I do mean *all*.

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## 9. Overwriting feminist categories

Sometimes new thinking requires new categories.[1] To that end I will introduce an alternative taxonomy, a non-feminist way of "slicing the pizza". Please understand that customary feminist taxonomies don't factor into this new schematic — so for example, we will disregard the various "waves" that feminists themselves have used for a diachronic mapping device. (They find feminism's subjective historiography more intriguing than us outsiders do.) Our analysis spotlights expressly the feminist individual, or feminist individuals as a *heap*.

Disaffection toward the male sex is distributed along a continuum that we shall term the *misandric axis*. This ranges all the way from white-hot animosity at one end, to mild dissatisfaction (barely worth a mention) at the other. Between the two lies every shade you can imagine. The misandric axis should not be visualized as a line; the term "axis" is conceptual only, meant to suggest a transitional spectrum.

"Misandric axis" refers strictly to disaffection *toward men*, of whatever degree — that and nothing more. It makes no reference to anything else that might be arrayed on a continuum.

In our present system, we make concession to the naive popular understanding of *radical*. When most people say "radical feminist", they are talking about a

hateful, extreme person who is "way out there". We shall adopt the identical meaning in our own analysis, even though feminists themselves adhere to a different usage.

However, while sanctioning the common manner of speech, we also employ the etymological sense of "radical" as meaning *root* (from the Latin *radix*). In this case we are talking about *the root of feminism itself* — sometimes the lay public has solid instincts! The *exoteric* meaning of "radical" just happens to coincide with the *esoteric* truth about feminism, and we shall make use of this happy conjunction.

Radical feminism, then, means exactly the same thing as "man-hating feminism". Man-hating is feminism's quintessential core, or root.. A radical feminist, being "of the root", is ipso facto a man-hating feminist. And the more man-hating she is, the more radical she is.

Radical feminism should be distinguished from milder forms of feminism. Most women are not man-haters — and of those who are, not all are equally hateful. But given that man-hating fuels the feminist movement in particular, the less man-hating any particular feminist is, the more feministically *marginal* she is. The strength of feminism derives from man-hating; who hates men the most is a strong feminist, and the weaker is her hatred of men, the weaker is her feminism. (Called "weak" because it is weakly connected to the root.)

Radical feminism may be divided into the twin categories of *academic radical* and *pop radical*. These types bear comparison in their hatred of men, but differ in their intellectual sophistication.

By "academic" I mean bookishly well-educated. This might or might not involve any connection to university systems. Note that not all academic feminists are radical; some of them are weak feminists.

By "pop", I refer to an eclectic pastiche of ideological tag-ends, t-shirt slogans, sound bites, ipso factoids, bathroom wall graffiti and "cheap shots", all of a pronounced anti-male tone, which the individual finds useful or gratifying. (Think of the recent "boys are stupid" t-shirts, designed by Todd Goldman, and marketed to adolescent girls — *what the hell was Goldman thinking?*) Intellectual substance is not necessary, not desirable and not even possible for pop feminism — it can't remain "pop" if it gets too brainy.

The pops and the academics are opposing ends on a continuum, and to treat them as discrete categories is simply a rhetorical convenience. Bear that in mind.

Academic feminists (man-hating or otherwise) want to distance themselves from the pop-radicals, who are like uncouth country cousins airing the dirty family "unmentionables" in front of the high-class people whom they (the academic feminists) want to impress. They believe (or want to be believed to believe) that pop feminism is not the real feminism — and they want the rest of us to believe this likewise. Their own misandry is manifested in their glassy smoothness of speech and the occasional flicker of a forked tongue.

Pop-radical feminism is in no important way distinct from radical feminism generally, being indeed a caricatural excrescence of it. As befits caricature, it Reveals Truth by Exaggeration. What the intelligentsia have devised upon their Mt. Olympus trickles down to the street level, where it is taken up by people of primal sensibilities and undisciplined impulses who wouldn't likely know Susan B. Anthony from Anthony Quinn.

The end product is weirdly transformed yet fundamentally the same animal: with layers of academic varnish stripped away, the authentic core of radical feminism (hence all feminism) stands naked to the world's gaze: "Oh, he's such a patriarchal jerk; he forgets to lower the seat, he forgets to shave, he forgot all about our anniversary, he never buys me presents, he ignores me, he bores

me, etc."

Don't laugh; such people do exist. Well okay, laugh.

The most quintessentially revealing things about feminism issue from the mouths of pop-radicals. These people aren't trying to fool anybody, or else they are too foolish to realize that they aren't fooling anybody, but either way they are fools in broad daylight and for this we could thank them, for they give the game away. Their presence is a kind of marker dye that reveals the course of deeper currents.

Yes, radical pop feminism is very much the "real" feminism. And why? *Because it is radical*. Radical means "of the root", and that's as real, or authentic, as you can ask for. When the average person says "radical feminist" it is typically with pop-radicals in mind. However, the average person is *also* aware of such academic radicals as Greer, MacKinnon, Morgan, Dworkin, Firestone, and other feminosi of their sort, and knows enough to classify them too as "radical". Here, the average person displays a rough-and-ready acumen that is seaworthy. The pop radicals and the academic radicals deck themselves in the same cloth, but the academics have a better tailor.

Radical feminists, whether academic or pop, have dominated the feminist project, infusing their flavor, their purpose and their sepsis into the whole of it. Those who protest that they are "not that kind of feminist" would be well advised to swear off the word "feminism" and start a different movement under a different name.

There is also a weak academic feminism, about which little need be said other than: it is watered down — distant from the root of feminism like weak feminism generally. Yet through its existence, this style of feminism generates an important smokescreen around the feminist enterprise as a whole, leading us to waste our time in conversations that are beside the point.

*Old-school feminism* is the venerable doctrine that non-physical sexual differences are socially constructed. Timeworn example: little girls get Barbie to play with, little boys get G.I. Joe, and such training builds the formative template for behavior differences later in life — based on the theory that as the twig is bent, so the tree's inclined. This might also be named "nurture feminism", because it teaches that "gender" formation is due entirely to how children are reared — or *nurtured*.

Old-school feminists feel that anything which establishes a biogenetic base for behavioral sex difference might validate different roles for men and women and thereby, so to say, shove women back into the kitchen. Old-schoolers are motivated by what they conceive to be political necessity, fearing science might reveal something that would put them out of business.

The present writer's sympathies, such as they are, lean toward old-school feminism. I would *like* to believe that men and women are more alike than different, that what difference they do possess ought not be "celebrated" but rather permitted to operate nonchalantly below the floorboards, and that the assumption of their essential similarity ought to make the foundation for whatever lies ahead. Sexual stereotyping rubs my fur the wrong way.

However, I am prepared for the extinction of my personal preferences. It may turn out that reality has different ideas — that men and women are indeed fundamentally different despite what I or any old-school feminist wants to believe. It may indeed transpire that men and women are biologically predisposed to enact different roles upon the stage of life. And if — IF! — that proves to be the case I will step aside, let nature assert itself, and bow to the inevitability of so-called patriarchy. The truth bothers me none.

I should say a few words about *difference feminism*. Difference feminism has various strands of thought, but unlike old-school feminism, it allows that men

and women might be psychologically different for biogenetic reasons. More importantly, difference feminism seeks to make political hay out of this possibility, by which I mean that many difference feminists would like to empower women by highlighting the *idea* of biogenetic difference, thereby spawning a realm of differential advocacies along with a greater power to make demands.

In a nutshell, difference feminism will admit biogenetic difference IF (big "if") this would seem to underwrite some manner of innate female superiority. In cases where no such satisfaction seems likely, the difference feminist would rather shelve the discussion.

Here, an objection might be raised: that difference feminism doesn't necessarily affirm biogenetic difference, but only proposes that difference in the sense of *separation* should be enforced or at least accentuated. Yet whatever the merit of this objection, we must understand that difference feminism lives on a downhill slope leading toward a *naturist* epistemology. Difference feminists cannot long maintain their position if they don't reach a stabilizing decision upon the nature/nurture question. If they come down on the nurture side, the tenability of their position becomes doubtful. For this reason, difference feminism would have a hard time validating itself absent a belief in biogenetic difference. Self described difference feminists who believe otherwise are casting themselves adrift in cognitive space. I, unconcerned, leave them to their travels.

Difference feminism has been taken up largely by a younger generation of feminists who are more flexibly opportunistic than their older sisters and able to scent opportunity where the latter cannot or will not. Difference feminists are sharper and hipper; they know that biogenetic difference could endow women with a many new entitlements and new ways to assert dominion over men. It could also pave the way for junk-science proofs of innate female superiority. The possibilities go on.

The nature/nurture divide is feminism's grand watershed, whether the movement's

partisans admit this or not. No feminist dichotomy is more fundamental. Yet both divisions map equally well to the misandric axis: both old-school feminism and difference feminism have a roughly equal distribution of man-haters. In theory this ought to unite them, yet they squabble. I leave it to others to ponder the reasons for this.

Feminism contains many further (trivially different) sects and coteries, but in counter-feminist terms these hold no greater interest than a mountain of red herrings. Study it if you wish, but don't let it cloud your understanding.

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*October 2006*

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[1] Also, new categories can push new thinking into existence.

## 10. “Equality” has no finish line

The phrase “quest for gender equality” fails as an index of what feminism pragmatically IS when the totalization of its means, ends, activities and effects are considered from an avian altitude. [1]

For example, American women gained the right to vote (under Federal mandate) in 1920, which is another way of saying that they gained *voting equality* with men. But “voting equality with men” is *not* the same as “equality with men”. It is merely voting equality. Same remarks apply to the historically recent societal valuation of equal pay for equal work. Equal pay is *not* the same as “equality with men”. It is merely pay equality.

“Equality with men” is a chimerical abstraction, or if you will, a platitude. Only when it gains a definite form within some manner of program does it become worthy of our consideration. But thereupon, as exemplified above, the chimera enters the world of concrete reality, and when this happens we are no longer talking about equality “with men” in a strictly meaningful sense. That is just the

point; it *has* no strictly meaningful sense.

The occulted truth is, that feminism is about *power* — ostensibly power for women generally, but most certainly for women who seem to espouse feminist doctrine and discourse. In the final tally, feminism *does* mean something, but “equality” isn’t it.

So now we confront the Patriarchal Father of all Gender Inequalities, the one which feminists talk about as a prologue to everything else they talk about: *inequality of power between the sexes*.

If the *distribution* of power between the sexes becomes evenly balanced beyond all quibble, feminism will have no reason to keep existing. But so long as sexual power inequality of any sort seems to make part of the world’s ingredients, feminism will have its *raison d’être*. It is therefore imperative that new forms of power imbalance (with women on the short end) be endlessly discovered or “demonstrated”— even if this means pulling it out of empty space like zero-point free energy.

Extraction operates under the following logic: any time some particular man holds power of any sort, it will be found that some particular woman does not personally administer that power. (After all, it is theoretically *his* power, but that would make it *her* power, right?) So, within the strict confines any such *bracketed setting*, the man holds more power, the woman less. Hence “inequality” is to be found precisely *within the bracketed setting*. After all, the man holds a quantum of power which the woman does not administer — *within the bracketed setting*. He has a particular power she doesn’t have, which means that they are “not equal”, right? At least not within the *bracketed setting*. Accordingly, if they would share that particular power 50-50 so that the *bracketed setting* becomes 50% smaller, it means they are finally equal, right?

Wrong! You see, even if the man’s share is *only half* of what it was, the

woman still does not personally administer that share. He again has "more" power than she does *within that bracketed setting* — and because of this he will still hold a trump card in certain situations, a card that he might (in theory) play against some woman at some time.

So the man will be asked to divvy up his power share once more, and in the long run he retreats time and again to a series of newly redefined and re-redefined *bracketed settings* that grow progressively smaller. See how that works?

Let's try a homely analogy. Let's say that you have a delicious apple pie, and I come along and ask you to "share" it. Being a generous, open-handed person, you agree to do so and proceed to cut the pie in half, giving me my share. I walk away and come back 45 minutes later, and ask you nicely once again to "share", and you agree nicely to do so, again cutting your share into two equal portions and giving me one.

I repeat the cycle as many times as your liberality will bear it, each time asking you the same thing — to "share" in the name of "equality". At some point it occurs to me that I could have simply grabbed the whole pie in the beginning and walked away with it — but of course that would have been *stealing*.

The feminist quest for gender equality is a pie-plundering exercise because the "inequality" they complain about is a floating equation; it is moveable; the zero is forever unfixed. Equalize it all you wish but it never remains sufficiently "equal" for long because a feminist finger (with or without nail polish) is artfully nudging it, a trifle here, a tad bit there — always toward a supplementary demand for female empowerment. This is like the proverbial crooked tradesman with his thumb on the scale. "Sharing" becomes a warm and fuzzy euphemism for swindling. The closely related "intimacy" operates in a similar way. If a kudzu, wisteria or strangler fig had the gift of speech, it would sound *feministical*.

Their trick is to turn the microscope up and up, bringing more and more *bracketed power inequalities* into view, and to classify each in turn as an example of "male privilege". If all goes well this will spawn a new aggriement, along with some especial demand for compensation which takes the generic form of More for Women and less for men in that particular bracketed setting. There is no inherent stopping point to all of this. There is no catch-peg that would arrest the slide beyond a given stage. Eventually, this can only collapse into absurdity, or trigger a backlash that would be ugly, scalding, indiscriminate and irrepressible. This bears sober consideration.

If you are a feminist, and you call this "paranoid" or something like that, it means that you are ducking the issue because you haven't got an argument. And no, cheap name-calling is not an argument.

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[1] NOTE FROM CURRENT YEAR 2020: *The word "equity" seems to be the vogue nowadays, in preference to the longstanding "equality". Apparently the latter had lost its conceptual potency.*

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*October 2006*

## **11. There is more to “feminism” than feminism or feminists**

We can never understand feminism correctly if we leave the larger question of female supremacism suspended in a void. We must account for this, and we must grapple with it. Yes, you could limit yourself to learning only a, b and c about feminism, and those might sound like decent things. But you would lack "the rest of the story", so you would need to carry on through x, y and z. Of course, the stench of misandry and female supremacism would grow with every step along that path, but at least you would understand feminism correctly.

We might conclude that feminism is merely the "respectable" portion of female supremacism, but that respectable or no, it indeed partakes of female supremacism.

So is there anything respectable about female supremacism? This certainly bears upon the question of feminism's respectability as a whole, so it is worth asking. The average person would likely respond that there is nothing respectable about female supremacism – after all, it has a nasty ring to it, so what is to respect? As for the feminists, judging by their common effort to *deny participation* in female supremacism (we have seen this), it would appear that they too find it not respectable, or at any rate want *us* to think that they think this. For if they did believe female supremacism was respectable, they *could* own it proudly! That would be the truthful option. But no, if you force the question, most of them will not own it proudly.

So let us hold the feminists accountable to their own *ostensible* standard, in the expectation of consistency from that direction. It appears they are willing to *agree in theory* that female supremacism is not respectable. Fine. We will agree in principle to what they have agreed in theory, and work from there. In other words, we will *play their game*. For a few minutes, anyhow.

What is female supremacism? At the very least, it is the notion that women are superior to men and ought to be the ruling class. At a maximum, it stretches to encompass less savory ideas. However, one thing at a time.

We have made the case that feminism is a hate movement, and now is not the time to plow that field again. I refer the reader to *Hate as a Central Motivator of Feminism*, *Further Notations upon the Moral Anatomy of a Hate Movement*, and *Feminism's Occult Character*

A hate movement is either a supremacist movement or apt to turn into one before very long. If you hate something, do you place it above yourself? Do you want it to *rule* you? No, I am pretty sure you'd want to grind it into the dirt.

Plenty of feminists have made it clear that they hate men and want to grind them into the dirt. Simply put, they want women to occupy a supreme position.

I have argued that feminism cannot be coherently understood apart from disaffection toward males, and that the said disaffection occupies a spectrum extending into the hate range. Feminism's viability is tied directly to anti-male feeling, with the level of viability indexed to the level of disaffection: stronger disaffection means stronger feminism, and no disaffection means no feminism.

Show me a man-hater who is not a female supremacist, and I will show you a four-leaved clover. Misandry and female supremacism are natural bunkmates, and you must consider them both or you will not understand the feminist project in its totality.

Understand, that "feminism" no longer maps the *thing* which the word itself pretends to signify. The underlying phenomenon which the word pretends to signify has grown so vast that it overspills the boundaries of what the word was originally supposed to mean. It spreads clear across the field of life, reaching into the most unexpected corners. In short, a slippage has occurred. The word *feminism* has become an inadequate containment vessel, and ought to be viewed critically lest it guide our understanding amiss.

Feminism is pluralistic and incoherent within itself, but unified as to its teleological endpoint. We are suggesting that feminism has a gravitational field like a star or a planet. Anything man-hating or supremacist lies within feminism's orbit, regardless if any particular feminist admits it to be a part of feminism.

We have established that feminism is a hate movement, and cannot be rationally understood as anything else. When that point is clear, it is not so hard to understand how "feminism" can link itself into a globally editable common endeavor tied to all manner of things not officially deemed a part of feminism proper. With apologies to the Beatles, all you need is hate. Hate or disaffection, culminating in a *de facto* drive for supremacy, runs as a unifying field through the entire feminist project.

Disaffection toward men, and advocacy for women, both play their part. The

former is the core of female supremacism and the latter supports the former to perfection. This explains why so many self-proclaimed feminists can declare quite honestly that they "don't hate men". They are being truthful *in their own minds*. They are simply doing good work on behalf of women, in a way which draws nigh unto Kierkegaardian purity of heart — or so they believe. But they are simpletons. *They don't know who they are really working for.*

Let none inform you that feminism is huddled and forlorn. On the contrary, feminism has a voice which echoes down the corridors of the United Nations, talks directly to the Rockefeller Foundation, and whispers in the ears of judges, Congressmen and Members of Parliament. Hollywood and the mainstream media promote the feminist narrative, the criminal justice system is rife with it, and academia is saturated with it. Yes, it is true that certain feminists as individuals, even as groups, have a beleaguered air — the better to approximate victimhood. Call them "street feminists". (Who ever said that power is evenly distributed *across feminism itself?*) But feminism in its entirety is a colossus throwing a lengthy shadow.

It is no longer precisely clear where feminism ends and the rest of the cultural fabric begins — such has been feminism's penetrating power during the last forty-odd years. That alone is good reason to focus on feminism's core. Unlike the perimeter, the core can be plotted with sufficient certainty, and subjected to operations which, once effected, will transmit a remedial influence through the whole fabric.

As I suggested earlier, not entirely tongue-in-cheek, *feminism is the limit of what can be said or known about female supremacism without overstepping the bounds of respectability*. The ugly face of female supremacism — nakedly flaunted in the crowing, schoolyard vernacular of "girls rule!" — is sequestered for the sake of polite appearances [1]. Nevertheless, a lot of radical feminists are aggressively open in their supremacism. Such radfems are an embarrassment, and we see a tendency to isolate them or declare them "not

really feminist".

One could wonder why the less-rads don't take the opposite tack. Why don't the less-rads declare that those embarrassing rads are *indeed really feminists*, while they themselves mercifully are not? But that is a whimsical digression. It is more important to understand that either fork in this road will carry the less-rads in the same direction: *away from the radical source of feminism's power*.

Clearly, the less-rads don't want to relinquish feminism, and they naively suppose that if they cling tightly to the *word*, then the actual living *thing* — feminism itself — will not escape their embrace. The trouble is that when the less-rads distance themselves from the rads, they also distance themselves from the very principle which makes feminism meaningfully *feminism* in the first place.

Accordingly, as the less-rads back away from the rads, it will leave the rads in possession of the field. The less-rads might cling to the *banner*, but what pray tell is *that* worth?

The radical feminists are *one* with feminism's core. If they disappeared, something less radical would rush in to fill the vacuum, and feminism at large would be *emasculated*. Repeat this cycle as often as necessary to make feminism fade away.

If feminists were honest, they would call themselves what they are: female supremacists. But they can't afford to be honest because they are playing a game of stealth and must be surreptitious. So they call themselves "feminists", which is a name easier for the general public to swallow.

Suppose that Catherine MacKinnon stood up tomorrow and declared "I am not a feminist", but then went serenely about her career — writing, lecturing, preaching the same old gospel. In that case, it clearly wouldn't make a crumb of difference what she called herself.

That is why we should brush aside rather brusquely what feminists say about themselves. Non-feminist people, and men especially, are on the receiving end of feminist political fallout. The impact is on US, therefore we have a perfect right to say what feminism is or isn't *from our own end of the transaction*. Our input upon that point is as valid as any. We know best of all where the shoe pinches our foot.

The complete phenomenology of female supremacism outdistances what any given feminist would *publicly* acknowledge to be feminism. The word feminism itself serves as a calculated misdirection of attention, so if we marshal our understanding according to feminist categories we will never stop looking where the feminist finger is pointing, and that finger will never point us toward victory or truth. We must cut our own highway directly through those categories and out of that Gordian maze, to the rolling green hills and river valleys which lie beyond.

As a concept, feminism has porous, fuzzy boundaries. Owing to this, it can merge by degrees with *any* conflict that *any woman* might have with *any man anywhere*, at *any* time, for *any* reason. It gathers such things into the official feminist narrative, under the shadow of feminism's grand central plot device, *patriarchy*. This keeps perpetual revolution whirling. IF feminism's borders lost their porosity, IF they became impermeable, feminism would lose the source of its lifeblood, being unable any longer to suck it from the surrounding world.

So yes, there is more to feminism than feminism. This word is insufficient to the vital needs of our political expression and must be modified somehow, or better, supplemented. The thing that we must talk and think about has had, up until now, no name. It is high time we gave it one. By naming it, we weaken its grip upon our lives, because *power told is power lost*.

I embark on the quest for a proper neologism by means of a descriptive phrase that encompasses the matter in question. The thing we would fasten our minds upon may be styled as: *the integrated complex of sociopolitical operations*

*supporting the twin interests of female supremacism and women's advocacy.* That covers it pretty well, but I can shorten it. If it seems right to you, let us amend this to read as: *the feministical operations complex*.

Now comes the finishing touch which consummates the distillation of perfection. If we extract *fem* from *feministical*, and *plex* from *complex* and add them together thuswise — *fem+plex* — and thereupon append the definite article, we arrive at the following:

### THE FEMPLEX.

Elegant, is it not? It hints at a kind of cultural supply chain.

It's a word we have been needing for a good long while, and I am happy to have supplied it. As time goes on, the utility of this lexical item will become more evident. We've always known that there was more to feminism than feminism and feminists, and now that nagging sense of incompleteness — as of an unsecured chain, a loosely bolted valve cover, a blanket that leaves your feet exposed — has been put to rest.

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[1] In 2020, this sloganizing aspect of female supremacism appears in the trending expression that "the future is female."

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*February 2007*

## 12. Feminism will never yield to mere persuasion

If feminism appears to make concessions under the persuasive force of argument, that is only because the balance of power has changed owing to the pressure of oppositional forces. One way or another, it means they are yielding ground because not doing so would either make them look bad, or pose a

particular danger.

This is true of almost any so-called establishment. We delude ourselves if we believe that the stakeholders in any major power structure will be talked out of their advantages by sweet reason alone. That is not how the world works. The two sides do not gather in a clean, well-lighted debating chamber and air their views in turn, until one side or the other says “yes, you have convinced me of the truth of your position, and from henceforth I will embrace your opinion as my own and rearrange my entire life according to what it requires of me.” No, only simpletons believe the world works that way. The actual truth of life is more tricky.

And the feminists are like any other established group entrenched in its power. They will not come out voluntarily. They must be smoked out, or drawn out by a ruse. Whatever it takes.

You already know that you’ve got the power to argue them to a standstill, or in perpetual circles — this has been happening for years, between their side and ours. Likewise, you know perfectly well that all you will ever get from them is dodges, denials, derailments, debating tricks, manipulations and outright lies. Your points, however well stated, will never be admitted or intellectually taken on board by them.<sup>[1]</sup> They’re either as smug and fat-headed as French aristocrats on the eve of the Estates-General, or as rabid as sansculottes. Take your pick.

Yes, we have been “debating” them for years, and we know by now that neither side will budge an inch.

But that is precisely the good news. “Standstill” means standing still — literally. We have the power to argue them to a standstill, and do you know what *that* means? It means that all argument is at an end, and therefore, we need no longer argue. Think about it. If they cannot win the argument, it means that we

are morally entitled to go our jolly way in peace. Or if *both* sides cannot win the argument, it is incumbent on both sides to negotiate the terms of co-existence. But either way, it puts an end to argument.

Our side gains a big advantage from this. A strategic edge. But a lot of non-feminists don't seem to realize that. Certainly, they know it is all in vain to argue with feminists — and yet there they go logging on to Usenet again, for just one more twirl in the spin-cycle. It's like reaching for just one more potato chip even when you are sick of the damned things!

Those vampire mechanisms called feminists are like perpetual revolutions in microcosm; indeed, they are feminism itself in microcosm! Engaging them in dialogue is like inserting a suction hose into your psychic energy pool — this will only drain you, and fatten them!

So stop arguing with feminists. Stop fattening them. Just stop it! And understand the power this gives us. It means we can effectively put feminism out of the perpetual revolution business. Think of it: no more perpetual revolution! And we know that if feminism gets frozen in its tracks for any reason, and blocked from further growth, then it's game over.

Very well. Given the impossibility of advanceful discussion with the other side, we are henceforth under no obligation to devise any moral justification which they will understand — for they have shown that their understanding is intractable. Clearly, the time for argument is past. No, that's a silly thing to say because it was never present; we cannot, and never could, commence with argument! Mere argument, as we have clearly stated, can never (now or ever) set the wheels in motion — something more efficacious is required in order to get things rolling.

It is time to turn the heat up. It is time to play the boiling frog game. Simply put, this means escalating the level of criticism and general disrespect

for feminism, floating it into the culture little by little, but with such finesse that they can't creditably call it hate speech. Still, it will ratchet up their mental tension — finally to the point where they will snap, do something rash and, as it were, draw first blood. After that, we've got them.

But even if they keep their cool and do nothing unseemly, we've still got them, because our audacity will keep growing. And they, having no alternative, will keep sucking it up — which will drive perpetual revolution into retreat.

At least until they finally can't take it any more, and finally snap, and finally do something rash. At which point, as aforesaid, we've got them. Or more to the point, we've got them where we want them. Counter-feministically speaking, your motto is that you've *always got them where you want them!* And if you are doing counter-feminism correctly, that is how it should be. Always.

The suggested campaign needs a jump-start that will spark it to life. You have got to begin somewhere, so begin by being stubbornly unimpressed. Unpersuaded. Unconvinced. Confront the force of all, or nearly all, feminist polemic or feminist theory, with the brisk little phrase "*so you say.*" Let them know that you find most of their case insufficient, and that in the sweet name of intellectual freedom and intellectual honesty you'll not give it your rubberstamp of approval.

This is not the same as arguing or debating. Rather, you are forthrightly telling them that their words carry no weight with you, independently of what they think the truth might be. So it all comes down to their conviction against yours — and there you stand in your stand-off, miles above the rest of the world on a barren, windswept mountain top!

You are informing them frankly that you will not play their game, and that barring some heavy-handed method which will backfire and burn them, there

is nothing they can do about it.

Let me say that again: there is nothing they can do about it! And that sets the counter back to zero again.

So make it clear that they have a duty to consult with you and persuade you *before* they institute their policies or promulgate their viewpoints, and that failing to do so is a transgression. When they transgress (and aggress), we judge them accordingly.

Feminism's cardinal sin is *presumption* — or usurpation if you prefer. They must be told this. They have no legitimacy. No sovereignty. Therefore, mock them. Mock their presumption!

Since we look upon feminism as just another ideology, and in no way sacrosanct, we feel entitled to shrug our shoulders and act smug about the whole job. Feminists are on a par with any group of cultic missionaries who might appear on your doorstep one day. They are just another pack of dusty competitors in the jostling marketplace of ideas. That is ALL they are, and it is high time they fell off their high horse and learned some manners. They must not *presume* that you would respect their presumption any sooner than *presume* that you would believe in Santa Claus.

We are free to take our stand upon the fixed center of moral gravity which this provides. Simply put, the other side has lost its moral arm-twisting power. We need only look them squarely in the eye and say, "Sorry, no sale." They might go for the hard sell, but it will be in vain and we will tell them so. Their perpetual revolution will smash headlong into our perpetual counter-revolution — and there we shall stand upon that barren, windswept mountain top.

Ah, that glorious mountain-top feeling! The icy, invigorating air; the sparkling, crystal clear sunlight . . . .

It is to our temporary disadvantage, that our adversary has more state-constituted political power than we do. But this is where revolutions get interesting; this is where we either challenge the legitimacy of the state, or finagle our way around it.

For example, you should endlessly remind yourself that feminism does not enter into the quintessential composition of your selfhood. It is simply a word. You can bounce that word around inside your brain if you wish to do so, but it has no bearing upon you as YOU. So you don't take it personally when somebody depreciates feminism, since they are not depreciating YOU. Therefore I find it perfectly acceptable to say "I do not support feminism". Where is the offense in this? Don't tell me it's "hate speech". Have you harmed anybody? Have you slandered anybody? Have you even criticized feminism at all? Strictly, no. Your only offense is that you have profaned a shibboleth.

(Shibboleth: "A belief that is widely held but interferes with the ability to speak or think about things without preconception.")

The feminists no longer have the sole power to define feminism. We have busted their monopoly. Granted, they have the right to concoct "theory" to their heart's content, but we have an equal right to concoct "counter-theory" that will address what their "theory" inflicts at our end of the transaction. From our unique standpoint of original knowledge, we may decide if feminism merits our support or otherwise.

And there is nothing they can do about it

They have presumptuously rearranged the world, and by the same presumption, they have rearranged all of our lives. Owing to this act, their creation escapes their control and bleeds off into that penumbral region we call the *femplex*; the feminists are no longer entitled to the last word on what feminism effectively is or is not, since there is now more to feminism than feminism or feminists. We

too are entitled to speak the truth with authority on that subject — simply because we suffer the consequences of feminist innovation. They are like the sorcerer's apprentice, who started something that he couldn't stop. Such being given, it is appropriate for others to step in and bear a hand.

After all, what good ever came of arguing with a feminist? So, don't argue with them. Just tell them what time it is!

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*March 2007*

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[1] *This is truer than ever in current year 2020.*

## **13. Feminism's motivational sequiturs**

Let's talk about feminism's motivational sequiturs. Are you okay with that?

Sequiturs are formal propositions which follow, or "hang together", as a chain of logical consequence: "if A then B. If B then C". Motivational sequiturs do likewise, but in a way that maps an underlying psychology of intention.

Feminism's motivational sequiturs lie buried under the apparent non-coherence of feminism's visible manifestations. These sequiturs of motive, which operate at feminism's core, are informed by the following unspoken presumptions:

a.) Men as a class are collectively accountable for a number of violations against women as a class.

b.) Given that men are collectively accountable in this way, the localized innocence of any individual male carries a reduced importance.

c.) Given that women are collectively violated in this way, the localized guilt of any individual female carries a reduced importance.

If you grant these points for the sake of argument, you will see that they entail each other as a chain of logical consequence. The motivational sequiturs emerge when you realize that feminism implicitly seeks revenge. That is, revenge may be named as a feminist motivator. But revenge against whom? Revenge for what?

Revenge against the abstraction "men", for something that "men" have done to the abstraction "women". Or so the narrative would have it. In other words, feminism's revenge is the revenge of one collective (women), against another collective (men).

Understand, that under any collectivist scenario, models of assessment which assume individual identity and agency will suffer infringement. The amount of such infringement depends on how deeply collectivism has been instilled into the broader culture. In practical terms, it means that they will do what they can prudently get away with, often with a barely restrained impatience to push the envelope even further.

At a theoretical limit, if women are a collective "victim", then by the terms of feminism's alien logic, no individual female can be held accountable for her behavior. That would break the internal unity of the paradigm.

So in summary, the innocent female collective cannot (if ostensive consistency were valued) be assembled from members who are either 1.) guilty, or 2.) morally accountable.

Note that accountability entails the power to make any moral choice at all – meaning, to be a moral agent. The alternative to being a moral agent is to be a moral robot, an automaton of some mysterious "fate".

Accordingly, this innocent female collective could only be a collection of moral

robots. Were it otherwise, it would be inconsistent with itself, thereby breaking the internal unity of its paradigm. Understand that we are not presently interrogating the truth or falsehood of that paradigm. We are simply unpacking the internal logic.

The only way to maintain the paradigm is to abrogate individual moral accountability altogether. So by the terms of the innocent female collective paradigm, every woman ipso facto becomes a moral robot and, I might add, an innocent moral robot — even though it is nonsensical that guilt or innocence would factor into the composition of a moral robot. But remember, we are only laying out the internal logic (such as it is) of the paradigm. So bear with me.

Must individual accountability as applied to men remain in effect? Even though it is nonsensical to suppose that guilt or innocence enters the composition of a moral robot, could it be that men too are moral robots? Note that a guilty collective cannot include members who are even potentially innocent. That is ruled out, since to allow even potential innocence defeats the purpose of collective guilt. So the case must be, perforce, that men are guilty — but if guilt entails choice, how is that possible? It doesn't seem to make sense, but this is emphatically not my own thinking, so I am not to blame. Thus, it would appear that men are somehow "guilty moral robots". Nonsensical as that sounds, collectivist guilt requires it.

Feminism's paradigm deprives men and women alike of moral agency. Is that the epistemic implication feminism wants to live with? Even if it leads feminism into trouble? Even if, somewhere down the road, this idea becomes a political stumbling-block? But I pass that by.

Feminism's motivational sequiturs are continually working beneath the surface to actualize occulted ends through a number of conflicting means. We have spoken of this elsewhere, as the drive for female supremacy. We have touched upon it also in our discussion of cognitive fragmentation.

Many things contribute to female supremacy in the long run, even if they are doctrinally conflicting. It is needful only for each item to enhance the worldly advantage of women. When you strip away the contradictive bits, you find the several items sharing a core agreement in that they all point toward the goal of "more for women". Anything that puts women more at ease puts them at an advantage — which makes them personally and politically more powerful. And empowerment of any sort will naturally boost women closer to a state of supremacy — or autocracy of the female will, if you will. As the German feminist Renate Solbach said, "whatever is of use to women is a good thing."

For half a century, feminism has walked a fine line of respectability. The feminists cannot openly beat the drum for female supremacy — that wouldn't sound nice. Granted, a few are honest enough to show their hand, but only a few. A greater number will say incredible things that seem to put men in the doghouse, but they have plenty of wafflebuggery and piddle-paddle to explain why they don't actually mean what seem to be saying, and that if you think they really do mean what they appear to mean, then the fault lies with you. Finally, the largest and least vocal number will act innocent and say "I'm not that kind of feminist; I don't hate men; we're not all alike; don't be judgmental!"

Little by little, feminist ideas have oozed into the broader culture — a mainstreaming effect. Alongside of such seepage has come political victory and power gain. The seepage and the gain are mutually reinforcing, and this has emboldened the more radical spirits. These latter, aware of a growing power base, have ventured to speak more rashly in a belief that the broader culture will raise no fuss. They are somewhat correct, although they are courting trouble nonetheless.

At any rate, when the radfems get ahead of the curve and become intemperate and frankly embarrassing — which they tend to do — the less radical ones will try to hustle them out of sight and put a more respectable face on the movement. In this way they hope to dampen the suspicions of the world even while feminist machinations continue to creep in the night.

Feminism's motivational sequiturs are always chugging away like an unfailing engine, and always deadly consistent in what they aim to accomplish even when they hide behind a smokescreen of incoherent tendencies and declarations of innocence.

Feminism's occulted unity of purpose operates like a submarine; sometimes it dives deep and other times it surfaces for a spell. We must recognize it when we see it, and educate the rest of the world to similar powers of recognition.

For example, during the Duke Lacrosse affair the submarine broke surface in its glory and plowed the swells many a day in blazing sunlight, for the world to behold. Other times, you'd scarcely know it. Maybe only a periscope or a bit of deck appears, and only for a moment in the murky light. Finally, there are long spells where we've got to rely on counter-feminist sonar — which, happily, is good and getting better.

In summary: feminism strives continually toward the goal of female supremacy, working from a theory of collective guilt which is philosophically unsound and apt to trigger a paradigm meltdown at some future date. But for the present, feminism cloaks the advancement of its designs by generating a cloud of confusion about its activities.

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*(Note: This article was first published on May 16, 2007, about 3 years before the word "hypoagency" started being generally heard.)*

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*May 2007*

## **14. Using brain-twisters to untwist twisted things**

Here is a domestic violence scenario or, as they would nowadays call it, an "intimate partner violence" scenario.

A saintly, long-suffering husband endures years of emotional torture from his shrewish hell-wife. He pleads with her, he reasons with her, he exhausts all negotiator possibilities to no avail.

One day, during another mental flaying session, he finally can't take any more and snaps, sending the wife sprawling across the room with a broken jaw — an injury that requires hospitalization.

The police arrive and haul the man off to jail. He gets convicted eventually, and sent to a batterer's program which is based on the Duluth Model. In this program, he is forced to confess that he is a perpetrator. His case goes into a repository and gets harvested some time later by a feminist researcher who is working on a report about male violence. This report will be presented to a legislative committee which is debating whether to pass more laws to increase funding for women's shelters, and to ease the standards of evidence needed to convict men of intimate partner violence in order to "get more convictions", which will enhance the male violence statistics that future feminist researchers use to encourage the legislature to pass more laws that will make it easier to put more men in jail or in Duluth programs.

All right, let's break this down. A typical feminist would argue that male domestic violence against women is *never* acceptable under any condition. The man was just plain wrong to hit his wife. No excuses, mister!

So riddle me this. If the man was entirely at fault, and nothing the wife did beforehand could possibly extenuate his action, then what are we permitted to say about the wife's behavior?

We surely wouldn't care to suggest that she was at fault, since that would be blaming the victim, right? He alone made the decision to smack her; she didn't "make" him do it; the burden was on him to practice anger management and control his behavior.

So we might allow in theory that the wife is not guilty for what the husband did with his fist. Correct?

But take note of a distinction: Granting that she is not to blame for what HE finally did to HER at the climactic moment, is she any way accountable for the years of emotional torture that she inflicted on him prior to that moment?

In other words, was her behavior during all of that time in any way culpable? Whatsoever? Is she deserving of any censure, any reproach, any condemnation of any kind? Or is she categorically an innocent dove?

Does the question of guilt for her long-standing behavior call for examination in any context at all? OR... is that point too frivolous to merit discussion in light of the 'male violence' which her husband finally inflicted, and more broadly in light of the violence which men are said to inflict upon women in society at large?

Think about this very, very carefully.

Now let's try something different. Picture an alternate scenario, where the husband continues to "suck it up" and "take it like a man", and the jaw-breaking episode never happens. Got that on your monitor? Good. Now ask yourself, what is the precise qualitative difference in the wife's behavior between scenario number one, and scenario number two? Is there any difference at all?

Consider, that the only way the two scenarios differ is in the fleeting moment of impact of the husband's fist against the wife's jawbone. The entire time leading up to that moment — measured in years — was identical in both cases, yet the sole circumstance of the occurrence somehow makes everything "different".

Or does it?

The simple objective factuality of the wife's behavior has not been modified by the occurrence. The pivotal thing is her possible blameworthiness. We know that her objective behavior was identical in both cases, but would you then aver that her behavior was rendered less culpable solely by reason of her husband's eventual action? Does that action somehow retroactively erase the wife's guilt?

Very well, supposing this last to be granted, let us reflect further. Does the husband's action somehow modify the wife's creative agency in bringing about the final occurrence? More precisely, does the husband's action retroactively nullify the wife's creative agency after all? Quite apart from the question of moral accountability, does the husband's action retroactively annihilate the sheer objective possibility that the wife co-scripted the final outcome in ANY way. Does the husband's final action literally erase history and re-write it?

Now: can you plausibly argue that the husband was operating from motives of "patriarchal control" or anything of that sort? That the wife mentally tortured him until he couldn't take it any more, and the resulting violence was . . . "patriarchal"? That he only wanted to "control" her in order to maintain his "male privilege"? Consequently, would you say that the wife's behavior needn't be taken into account whatsoever, and that everything necessary to understand what happened is contained in what the husband did?

To summarize: In scenario number one, would you argue both that the wife's behavior was morally blameless, and that said behavior had zero causative linkage to the eventual violence? Would you also argue that the outcome flowed entirely from the husband's patriarchal control needs while the wife's behavior had no creative significance, whereas in scenario number two the husband did nothing "patriarchal", and that in such a context the identical behavior by the wife took on a very different meaning?

Would you insist that the wife had zero creative agency altogether, and therefore zero culpability because both her creative agency and her culpability were

retroactively cancelled by the impact of her husband's fist? Would this accurately summarize your thoughts, and would you sign your name to it?

If you would answer yes, then you are virtually licensing women in general to inflict mental violence upon men in general, and affirming that if a man finally answers with *physical* violence, the woman is nowise accountable for the genesis and eventual outcome of the situation.

If you admit such a conclusion in this one hypothetical case, then you cannot in good consistency deny the extension of your rule to any similar case anywhere at any time.

You are saying it is perfectly fine, in principle, for women to inflict mental violence on men. It is impossible to escape such a conclusion, given that you are complicit in the absurdity that the wife's behavior was qualitatively different as between scenarios one and two. You have effectively concluded that the wife's behavior in scenario number one was morally blameless and lacking in causative agency, whereas the identical behavior in scenario number two was precisely the opposite.

In so doing, you uphold a double-standard: you wield the "patriarchy" explanation arbitrarily, only because it is convenient to your case in scenario number one.

So if you would expunge the double standard, a burden of consistency lies upon you: either make the wife blameless and causatively inert in *both* cases, or make her a culpable agent in *both* cases . . . but whatever you do, get off the fence! If you blame patriarchy in scenario number one, consistency requires that you do likewise in scenario number two — EVEN though it would land you in difficulties because it so patently does not apply there. Your only alternative is to discard the patriarchal explanation altogether and admit that the wife had causative agency, hence culpability, in either scenario equally. But clearly, you'd

be loath to do that if you were a feminist!

Therefore, being a feminist, you would be compelled to apply the patriarchal explanation in *both* scenarios — pointing to the conclusion that I sketched above, namely that it is perfectly fine, in principle, for women to inflict mental violence upon men. (Possibly citing the well-known feminist claim that female violence, physical or otherwise, is in self-defense.)

So, my non-feminist friends, have fun with all this! Grind it in your own mill. Improve upon it. Dilate upon it. Use it in your own preaching. Devise creative ways to catapult it back into the enemy camp like missiles of Greek fire.

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*June 2007*

## **15. Counter-feminism operates pragmatically**

As explained earlier, counter-feminist analysis asserts that feminism will never yield to the force of mere argument or persuasion. The logic of this axiom dictates, in consequence, certain practical considerations in the realm of policy.

Counter-feminist analysis does not build its knowledge of feminism on what feminists say about feminism. We know feminist words to be inconsistent, lying, and self-serving, so we rely upon thoughtfully formulated conclusions built upon a lynx-eyed critical scrutiny.

If we do not coherently isolate what feminism IS, then we cannot coherently guard ourselves against it. If our protean foe is forever shifting and morphing, we have no fixed point from which to mount an efficient defense. That is yet another reason why feminists oughtn't have the sole power to define feminism. It gives them an unethical advantage, and this constitutes an aggression.

So we see our communication with feminism not as argument but as verbal self-

defense — or what the feminists might call *verbal karate*. For too long we have deceived ourselves and acted as patsies because we naively reckoned that our enemy was playing the same game by the same rules. We have got to shed those illusions so we can face the future with unencumbered vision.

The counter-feminist endeavor may be reckoned as verbal self-defense on a societal stage. We seize the offensive in our war of words, on the precept that that best defense is a good offense. Verbal self-defense, be this in culture war or in everyday life, is not about logic or any Robert's Rules of Order. It is about repelling an aggressor, in a theatre of action where quickness, cleverness, eloquence, and sometimes even ruthlessness, are the order of the day. (The other side, I dare say, has furnished examples of this ruthlessness.)

Under present conditons, the attitude of a growling watchdog is the only thing that will help. We cannot in good conscience recommend anything other. The organizing premise which guides us is that feminism is an impersonal and non-human force which (although underlying visible human actions) merely gathers humans in its stride and utilizes them. Hence, it is for good reason that vigilance, combined with cold calculation, pilots our policy.

Feminism is not our friend, so our manner of engagement should reflect this. We organize, we mobilize, we formulate plans, but at no point do we consider feminism other than a challenge to our powers and wiles, a vexed puzzle to be deciphered and finally left behind on the way to better things. The question is not whether feminism has got to go, but how.

It does not matter if certain feminists feel that counter-feminist analysis misrepresents feminism. Our purpose is not to gain feminist approval, but to devise a pragmatic formula that permits us to function effectively in terms of our lived experience and what we hope to accomplish.

Suppose that Faith of the "Feminist Nation" blog is sitting in her car with the

engine idling, and I want her to turn it off — you know, on account of the fumes and whatnot. But Faith is not amenable to negotiation. Furthermore, she is toking and chugging and rocking out to her stereo with the windows rolled up, oblivious to the world beyond her bubble.

Argument with the driver is futile, so I lean over and cajole the engine. That doesn't work either, so I take the law in my hands. I force the hood open and rummage around, snipping wires and unscrewing things randomly. Finally I accomplish my purpose and the engine dies. Note however, that I have *not* made this happen through any rational engagement with Faith or with her car, but by strictly impersonal, manipulatory methods.

Feminism, over the years, has operated impersonally and manipulatorily both upon men in particular, and upon the world beyond feminism in general. It has negated our essence as individuals — yours and mine — and swallowed our lives into a system of dialectical machinery. We must rewire that machinery and make it run in reverse, so that we may commence truly to *exist* once more. As feminism has operated upon the rest of the world, so likewise we, the rest of the world, must operate in return.

As said, argument is not the road to victory — and if you walk this road you are little better than a snake on a hamster wheel chasing its tail. A true estimation of our foe rules out ingenuous conversation or so-called "good faith", since they long ago forfeited the right to expect such things. They play with stacked decks and loaded dice, and the entirety of our counter-feminist endeavor should make allowance for this poorly composed state of affairs. As they have measured unto us, so too shall we, in our hour, measure unto them — and quite right, since we have no other choice. The shoe will fit them on the other foot and they will wear it.

Verbal self-defense provides the working pattern by which we think and plan, and finally seize the offensive. Yet this pattern is far more than "verbal". By

analogy, it maps to every counter-feminist action we might undertake — it extends to *all* realms. The spirit of thrust-and-parry has its counterpart in every theatre of operation, and the hallmark is pragmatism: *practical action that gets results*. For by now we surely know what results to expect from a perpetual argument with feminism. So if we want different results we must try our hand at something different — in the verbal way, and every other way. We can never make the other side behave differently by persuading it to do so. We can only make it do so, by making it do so.

This means assuming ownership of power; seizing the initiative; standing your ground -- and then coolly asking what they intend to do about it. *Refusing to yield is not the same as pushing*, although some would like to twist you into believing that it is. Treating somebody as an equal does not equal letting them walk all over you. Yet any time we refuse to roll over like dogs, you'll hear some feminist, somewhere, barking about our "privilege". It's the feminist way. They, who consider us dogs, merit human consideration in so far as they disown feminism and consider us humans. That starts by disowning the word feminism and the identity that goes with it. If they fail in this, we contemplate them pragmatically, that is, impersonally and manipulatorily. About the way a Jew might regard somebody who, however well-behaved, admits to being a National Socialist.

In everyday society, make the feminists self-conscious, so that they draw back into their shell. Their shell is not a practical stance from which to mount a moral offensive, or any kind of argument — and that is exactly the point.

Remember that you are cancelling feminism's legitimacy, but understand that you needn't always announce this in so many words. Oftentimes, it is witty and penetrating to merely adopt an air of blithe disregard for all things feministical, while steering clear of whatever could reasonably be deemed offensive. I repeat: *reasonably*. So you should as nearly as possible act like no such thing as feminism even exists, and to that end you may freely pretend to more ignorance

than you actually possess. Act as if you find your own world, and your own thoughts, infinitely more interesting — which I'm sure you do! The catch is that they eventually *will*, at some point, feel "offended" — or *annoyed* at any rate. But if you have done your work right, they'll have no choice but bottle up their feelings and stew in their juices.

If the foregoing sounds like "passive resistance", I can assure you it is that indeed! Some might complain that such a method is not masculine enough, but to hell with that line of thinking: we should use every trick in the book and then write some new books. Besides, not everybody is male, so why should we all be "masculine"?

However, "playing dumb" is not the only way to go about this, and you need not limit your approach.. Suit your tactic to your terrain of battle. If you opt for a more openly assertive style you should always keep them on the defensive. Don't "plead your case"; you are not the one on trial! Rather, flip the script. Be the aggressive questioner, the prosecuting attorney; demand to know what they've got to say for themselves; get them on the ropes and don't let up!

Everywhere, in all theatres of operation both micro and macro, keep feminism on the defensive.

Here's another nifty one: you might be conversing with a feminist one day, and decide to trot out your favorite war-horse maxim: "I do not support feminism". That alone should terminate the conversation on the spot, or so you might reasonably assume.

But chances are good that your interlocutor is a glutton for punishment. She'll reel off a string of lightning-fast accusations meant to make you look insensitive, stupid or worse: "What, you don't support equal pay? Equal rights? A woman's right to choose? A woman's right to leave an abusive relationship? The right to not wear makeup? The right to not shave her legs? The right to not get

raped?" And so on.

Your elegant response will be the soul of simplicity: "Of course I support those things, but I don't support *feminism*!"

Chances are that your offbeat flippancy will catch her short. She'll mentally stagger; she'll drop a stitch; she'll scan the words in multiple passes and still come up blank. If she's wise, she'll drop the subject. If she presses the point, then you've got her where you want her — in a zone of argument where she can't hope to win because *you* know the moves beforehand!

You have suggested that her understanding of feminism is defective, incomplete, or misses the point. For in fact, she has only recited a list of rhetorical talking points, like a childish catechism. Yet she has overlooked the essential thing about feminism altogether — a lack which you, in your counter-feminist wisdom, could remedy. You have effected your coup not by argument, but by categorically informing her of something, albeit through insidious indirection, by raking fire from an unseen quarter.

And that is the real heart of the game: You don't argue with feminists, you aggressively TELL them things. Either that, or demand to be told things.

This raises another point concerning the nature of argument in general — likely a point of confusion, so it is worth discussing. There are two distinct forms of argument to be understood here: argument *with*, and argument *against*. In the former, you are trying to convert the opposition from their presently held position. In the latter, you are urging upon a neutral party the superior merit of your own position.

It is the second form of argument — argument against — which should become the mainstay of polemical and recruitment efforts. We know exactly how futile is the first form of argument, and what an energy sink it is — useful for limited tactical purposes but worthless as a foundational strategy.

And what is our foundational strategy? It is to *generate blocking energy*. I mean anything that thwarts the forward momentum of perpetual revolution — that is blocking energy. For the most part, this is best accomplished by arguing against feminism rather than with it. (Clever exceptions to do exist.)

Anything which drains feminist energy will thwart the momentum of perpetual revolution. Perpetual revolution has got to feed itself by eating the surrounding world — specifically by extracting energy through a process of entropic rearrangement. But when such energy cannot be extracted, perpetual revolution not only rolls to a halt but commences running in reverse.

Perpetual revolution cannot be static; it is either pushing outward or running in reverse. And whenever you waste feminism's energy, use feminism's energy against it, or attack feminism in a way which conserves your own energy, you are thwarting the forward momentum of perpetual revolution — if only by a hair.

Arguing with feminism assuredly wastes your time and drains your energy, but it does something far more insidious as well: it validates feminist discourse and, in the process, colonizes your inner space. This adds to the forward momentum of perpetual revolution. You are contributing your lifeblood to feminism's vortex and making that vortex stronger.

Arguing *against* feminism cuts feminism out of the loop — for it operates within a region of preparation where independent forces are gathering, and will march against feminism as a wall of blocking energy.

When you argue *against* something you are standing apart from it rather than contending with it. You are simply explaining it, or rather telling somebody something about it. You are pointing things out. That is, you are *showcasing* things, and then either raising rhetorical questions or (if addressing a feminist) demanding accountability. So yes, the "somebody" in question *could* be a

feminist. However, it would more profitably be a neutral party who might be drawn in a desirable direction. If the former, you block perpetual revolution within that particular microcosm. If the latter, you efficiently mobilize the larger world in a political manner. Either scenario is a winner, but as suggested, the latter is optimal. Work smart, not hard. We even have a name for this: "Preaching to the almost converted."

I should further remark, that to trap a feminist in a funnel of structured questions leading toward a telling realization, is simply a roundabout way of telling that person something — albeit interrogatively framed.

This has been a brief sketch, whether it seems brief or otherwise. In conclusion, let us add that counter-feminist praxis is scaleable. Nearly all of its strategems can work at different hierarchical magnitudes — the micro, the macro, the individual, the collective, and so on.

What I have given here operates like any other condensed information — just add water and cook it in the oven of your mind.

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*June, 2007*

## **16. All things considered, is any man morally obligated to worry about rape as a political issue?**

Rape, like shit, happens. It is unfortunate. I would not wish rape upon anybody, not even those who might seem to have earned it. Granted that if this befell such a one, I might shrug my shoulders and say "ah! Poetic justice!" But never would I be so barbaric as to wish it upon that individual beforehand.

For example, suppose I had been falsely accused of rape and sent to prison for ten years, and suffered things more horrific than I hope you can imagine, and

placed on a sexual offenders list for life, and theoretically benefited from all this as Catherine Comins once suggested. Now suppose that if some time after my release I was taking a stroll in the evening, and I chanced upon my false accuser being gang-raped by the most ugly and disease-ridden thugs this side of hell.

What do you reckon my feelings would be on that occasion? Would I intervene like a gallant knight on the fair damsel's behalf? Or would I shrug my shoulders and say, "ah! Poetic justice!", and saunter along my way whistling a sprightly tune?

Whatever my response, I can assure you I would never wish the occasion upon that individual beforehand. As our wise friends the feminists would say, "nobody deserves to get raped." But deserving something, and deserving to get *rescued* from something, are separate issues. I reserve the right to form my own opinion as regards the latter, according to the case at hand. (Context matters.)

Very well. Turning from the rarified altitude of irony and flippancy, we descend into a somber valley cloaked in perpetual shadow, where innocent blood trickles down from rocks and ledges, saturates the very soil, and dogs our footsteps with an ugly sucking sound everywhere we travel. Feminism, our mortal enemy, must be held to a stern accounting for the innocent blood it has spilled, for the innocent tears it has made to flow, for the human miseries large and small which have sprung to life along its path.

*What value hath the life of a man?* I don't mean "man" in some default generic manner, denoting male humanity in the abstract. I mean a male human individual pure and simple. What specifically is the worth of a solitary male life?

We are quite familiar — I would say too familiar — with the old feminist saw that men and women are "equal", or ought to be made that way by appropriate measures. Now unless I am mistaken, equality requires a balance of power at

the very least. True? And to ensure such a balance, both sides ought to have an equal strike capacity. Yes? After all, what use has equality in other realms of life when superior strike capacity can blow this away at any time?

That said, I would contend that men and women are not presently equal in strike capacity. Women enjoy superior strike capacity specifically in the realm of law — both civil and criminal. In very basic terms I mean that women are able to leverage the state monopoly on violence arbitrarily *against men*, that they are able to do this by bearing false witness against men, and that they are able to bear false witness against men both because they are held to a lower standard of evidence, and because they are not held accountable, in judicial practice, for their perjury. (If you are a feminist, you might reckon this is okay.)

It is as if half the population had a deadly weapon it could use with impunity against the other half. Yes, unequal strike capacity. Such is the legal lightning bolt which women now have at their disposal.

Women serve as a conduit through which state violence may be directed toward men, in a manner which renders men helpless against the state. No man is safe — every woman is a *potential* rape accuser, and women as a group have become the enforcer-accomplices in what amounts an anti-male police state.

The state operates in the capacity of a husband or father — a surrogate male protector figure. The state monopoly on violence is brought to bear upon "men", but more to the point *arbitrarily*, at the whim of a woman. Not for any state reasons, but for personal reasons — as the saying goes, the personal is political.

Do you know that old song about "my boyfriend's back and there's gonna be trouble"? In this equation, "boyfriend" equals the machinery of state — an alpha male meathead with fat knuckles, named "Vinny", who will listen to Suzy-Q and believe her, and ask questions later.

In principle, it is no different than walking down the road, arresting men at random, and sending them to prison. Trouble indeed.

Feminist theory might have us believe that such arrangement is necessary to counteract so-called male violence, but by reason of its arbitrariness this arrangement rides roughshod over individual guilt or innocence. Feminist theory makes sense only within a paradigm of *collective* guilt, under which the actual guilt or innocence of any particular male becomes meaningless. It is "men" who are under indictment, and one scapegoat, so it be a male goat, has much the value of any other.

Our traditional legal system has gotten breached by a system of collectivistic justice where the actual guilt or innocence of a living individual no longer matters. Obviously, I should say *male* individual — since women have become a privileged class under this regime, in a symbiotic power-sharing racket. Or to be more exact, that is what feminism has arranged for them (since I don't want to imply that most women would voluntarily go along with this).

The collective-based justice — like a bolus of alien logic — has hollowed out a sphere for itself inside the traditional system and awaits only moments of opportunity to propagate itself further into the host body.

The feminists naturally give lip service to equal justice, due process, the Bill of Rights, and so on. In other words, they are careful to mask their collectivist thinking under acceptable rhetoric. Quite a few of them are, at any rate. But like an underlying rock stratum on a hillside, the truth sometimes pokes to the surface under geomorphic pressure.

One such outcrop, a very dramatic example, was the recent Duke lacrosse affair. In that setting it was clear that certain people — the Gang of 88 among others — wanted blood rather than justice, that the Durham Three were on trial

simply for who they were, that it was immaterial whether they had truly committed the acts listed in the indictment. I find it difficult to fathom the minds of the lynch mob in the Duke case, but I am certain they have minds extremely unlike my own.

But pretty it is, to watch these people parade under fine-sounding words like "empathy" and "progressive". Do you reckon they will ever show the tiniest flicker of remorse or critical introspection? I would sooner expect a fish to sprout wings and fly around with the seagulls!

"Presumption of male guilt" is the model which underlies all thinking that could be pegged as *essentially* feminist. It applies equally across the broad fabric of culture, by which I mean that feminism aims to saturate that fabric step by step in the fullness of time. However, such intentions are most keenly felt in the administration of law and public policy, which includes the prosecution of rape.

Feminism's presumption of male guilt answers our earlier question: what value hath the life of a man? The answer would be: less than the life of a woman. Also, think fast: who went to the lifeboats first?

But, to devalue male life can only deprecate maleness altogether, along with anything pertaining to it. Consider the case of rape prosecution. The feminists have preached for many years that "women don't lie about rape". This saying has gotten rounded off in the tumbler, so that you will sometimes hear it phrased simply as "women don't lie" — which demonstrates a certain logic in action consistent with feminist ethics.

The notion that women don't lie (about rape) has packed some consequences for the administration of criminal justice. A companion watchword to "women don't lie about rape" is the hortatory expression "we must believe them!" Accordingly, when a woman gets up on the stand and points her finger at a man and says, "he raped me!", her power to command belief has, owing to

feminist innovation, bulked quite large. The conviction that women don't lie, and that we *must believe them*, has been planted, watered, cultivated and finally taken deep root.

This ought to concern us. Truth be known, rape is inherently a hard crime to prosecute. In our criminal justice system, we have what are called *standards of evidence*, and it so happens that the crime of rape can pose a formidable barrier for the prosecution to satisfy these standards. I mean, chiefly, in the matter of witnesses and corroborations.

A comparison might be helpful. Let us consider the crime of burglary, and construct a scenario involving this offense. Very well: a burglar, having spent several weeks casing a particular residence, finally picks a time to strike. It is late evening, the people are away, and the burglar thinks they will be gone for quite a while and that he can work uninterrupted. He effects his entry by jimmying a window on the ground floor, but sadly for him he makes a bit of noise which draws the attention of a neighbor. This man happens to be a high-tech buff who owns a videocam that can see in the dark, and he has the presence of mind to film the burglar in the act of breaking and entering. He also summons his family members to witness the scene, and immediately afterwards calls the police. Having done so, he phones up several neighbors and fully informs them. These people saunter discreetly down the street toward the house, and a couple of them go to the alley in back and while standing in the shadows watch the burglar ferrying several items into his van. The police arrive, and stake out the house from every angle. The burglar emerges and the officers promptly arrest him — an event which the neighbor once again captures on camera. The case goes to trial, and with the wealth of corroboration it is speedily concluded. The jury deliberates, finds the defendant guilty, and the judge hands him a sentence. Hammer down!

Now, by way of illumination, let us posit a hypothetical rape case. Imagine a couple — a man and a woman who are known to be "seeing each other," as

the saying euphemistically goes. One evening, they go out together — nobody else knows where — and the last available witness will vouch that she got into the car with him, and that they drove away. Two days later, she appears at the police station claiming that he raped her. She provides a minimal storyline about the two of them going back to her apartment where he proceeded to have his way against her will. Understand, that there are no witnesses to any of this. There is no corroboration of any sort. However, the accused is arrested, and it is found that his DNA does indeed match a specimen gathered from the woman's body.

Rape cases have been brought to trial on less evidence than I am suggesting here. That should tell you something about the prosecutorial culture which has taken root in our criminal justice system owing to feminist innovation. Just try to imagine the first-instanced burglary case getting in front of a judge if the evidence were so meager — to say nothing of obtaining a guilty verdict!

In the rape case, it is plausible to assert that sexual intercourse occurred. I say plausible: it is merely possible that the semen got to the final location by some means other than coitus. The possibility seems odd, but still it is a possibility. However, supposing that penetration did in fact occur, it is both possible and plausible that the act was consensual.

Sir Matthew Hale would have this to say:

*"Rape is an accusation easily to be made, hard to be proved, and harder yet to be defended by the party accused, tho' never so innocent".*

Hale's warning is a classic in the annals of law. Formerly, it was the manner to read Hale's warning to the jury during rape trials, but feminist activism has put an end to that custom. The feminist Marilyn French called this a progressive innovation.

We ought to reflect upon Sir Matthew's wisdom. In the case at hand, the accusation is indeed hard to be proved — unless you count as proof the unsupported word of a solitary female. Remember that we have only a compelling likelihood, on the strength of forensic evidence, that sexual intercourse even occurred at all. As for the likelihood that rape occurred, the case is not nearly so compelling.

Still, feminists will insist that women don't lie about rape — and they are adamant that "we must believe her." So the woman in our rape case informs us that the defendant raped her, and we have seemingly no choice but believe her -- although we have nothing better than her word for it. Such is the criminal justice procedure that feminists would have us follow. And what follows...?

What follows is that feminists do not, in principle, respect any so-called right of equal justice or equal protection under the law. For in the present case we must, according to them, believe the woman — and upon no greater warrant than the fact that she is female.

Here, the lack of equality must surely compel our notice. Suppose the defendant were to say: "She lies, the little slut!" No, on second thought, let us suppose that he frames that point in genteel terms befitting the dignity of a courtroom. At any rate, he disputes the accusation.

Still, the feminists would instruct us to believe the woman, and this paints a sexist double standard in blazing characters ten miles high. *What value hath the life of a man?* There can be no doubt of the feminist answer. Any feminist who is truly a feminist at all sets male life in the same category as garbage, which signifies: *worthy only to be thrown away*.

If the burglary case sketched earlier rested on no better grounds than our hypothetical rape case, it would straightway be thrown out of court. It is a deadly serious matter to convict a person of crime and to exact a penalty for

that crime. The person had better be guilty, and you had better be damned sure of it.

Sole testimony minus corroboration has not customarily been deemed sufficient to obtain a conviction. Most courts, historically, have required more than that. But the present case confronts us with a special kind of impasse known as a "he said-she said": HE said that he did not rape her; SHE said that he did. And according to the sect of philosophers known as feminists, whatever HE says carries the identical value which these very same philosophers in their wisdom have given to male life. Namely, the value of garbage. It is of no importance to this sect of philosophers that presumption of innocence and standards of evidence were established in the legal system only after hard-fought battles, to secure the freedom and safety of all citizens, not just half of them. No, none of that matters to a feminist, in whose mind men are garbage — and what need has garbage for freedom and safety? The party accused may be "never so innocent", but since he is garbage, who gives a rip?

The feminists do not support equal protection under the law for men. If they did, they would not have campaigned so hard to bring the world to its present state, where no such protection is offered. Likewise, they would put their money where their mouths are and scream bloody murder about this system where men live at the mercy of female perjury. I say "would", and that is conditional. But objective considerations force me to conclude that most feminists don't give one cold spit if men are railroaded into prison on false charges of rape — to say nothing of any other charges they might get railroaded on. Feminists frankly don't care about that because, deep in the bowels of their doctrine, they embrace the axiom that men are collectively guilty garbage who may be treated accordingly. This morally exonerates the feminists in their own minds.

I wish that some honest feminist would stand up in front of Congress or Parliament, and propose a rape lottery system that would randomly select x number of men, based on the estimated number of rapes (both reported and unreported) that are said to occur yearly. The lucky winners would be summarily

arrested and hauled away to the penitentiary, no questions asked!

This would undoubtedly net some actual rapists, purely by chance. Still, I doubt that very many feminists would be either honest or bold enough to make such a proposal in broad daylight. For even though nothing in the proposal would contradict feminist morality, it would put that morality far too nakedly on display. It would blow their cover.

So it is safe to predict that the feminists will continue to screech about "men getting away with rape!", and insisting that "we need to get more convictions!" But how to get more convictions? That's easy. Lower the standards of evidence even further. Put more political pressure on judges and prosecutors. Spread more slanders about men in general, so that juries will feel more inclined to give the complainant benefit of doubt. This would yield the same benefits as a rape lottery.

Concurrent with their judicially-based political warfare against men, feminists will go on preaching their timeworn moral injunctions and sermons *toward* men. ALL men — rapists or otherwise. "Men can stop rape", they will say. And they will be careful to note that "most men are not rapists", but they will directly follow up with "most rapes are committed by men". On and on they will go. We know very well what they will do. We know the moves with far greater expertise than the general public. We can almost set our clocks by this.

No, feminists, "believing the woman" does not add up to equal justice. Equal justice equates to one thing only: *believing the evidence*. Lacking evidence, we have no legal or moral obligation to believe the woman. If you insist on *believing the woman*, then equal justice demands that you insist likewise on believing the man — which sounds self-defeating and silly because the two testimonies would cancel each other and leave you no better than you started. So in the end there is only one option: *throw the case out of court*.

Then the feminists can carry on screaming at the male population about its phantom collective responsibility to "stop rape". Remember that men are responsible for every bad thing in the world, because men are garbage. And the fact that men are garbage proves that every man is a potential rapist, just as the fact that every man is a potential rapist proves that men are garbage. Women are blameless moral robots with zero creative agency, zero input into the equations of occurrence, and zero obligation to take commonsense precautions against compromising situations and risky behaviors. None! Only men can stop rape!

But even though men are garbage, don't give up your preaching and screeching. If you make them feel guilty enough, maybe they won't act like garbage any more. And even though most men are not rapists (as you are careful to say), they can still "stop rape" if they form rape awareness posses, and act deeply sensitive, and preach to one another like choir boys, and practice self-flagellation.

And if they get tired of that, they can put on their white ribbons and patrol obscure byways at 3 a.m. so that drunken women in fishnet hosiery, micro-minis, see-through tops and platform heels can stumble around with the blessed assurance they'll have a savior when somebody tries to rape them. Last but not least, our gallant male feminists can keep files on men like the present writer, and look for ways to get such men fired from their jobs.

But to hell with this rubbish. I will not take moral instructions from people who hate me, who have slandered me, who have poisoned the world against me, who wish to harm me in more ways than I've even had time to learn about. Fine lot they are, to lecture me about anything at all. What impudent, brass-faced hypocrisy!

At this very instant, somewhere on Earth, somebody is getting raped — *and there is not a damned thing I can do about it*. So I will make myself a nice

cup of tea and never give it a second thought. Also, as far as I'm concerned, the  
feminists are welcome to drink horse piss. Have a nice day.

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Note from current year 2020: This article was written many years before the #MeToo movement, but I'd like to say a few things about that now. Essentially, #MeToo was invented in order to give extra-judicial leverage to the anti-rape lynch mob. Things weren't moving fast enough in the court system. Not enough convictions were getting cranked out, and the feminists weren't happy about that. Therefore, it was necessary to make an end run around the court system, and #MeToo fills the bill. It is possible now to destroy a lot more men (guilty or innocent – you think they care?) and dispense with the criminal justice rigamarole. It is openly and blatantly a lynch mob now. The flimsy mask of pretense has dropped away and they are getting away with things in fine style, like pure daylight robbery. Hey, what's not to like about THAT, if you are a feminist?

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July, 2007

## 17. The Two-party System of Sexual Politics

Note: the following article reflects the political orientation of the author at the time of writing (September 2007). Thus, traces of the andronarrative voice are present. The author no longer uses that voice in current year 2020, but the article is included for retrospective interest. Furthermore, the "two-party" thesis still describes the objective state of the world. Finally, this essay with its harshly pessimistic tone will serve as a litmus test for activated non-feminist women. Those who are politically aware will easily handle such strong stuff; they will 'get it', and will know better than to take it personally.

With the objective political situation of men in Western civilization being what it presently is, it is asking too much of any male citizen that he should agitate for women's advantages or trouble himself in the least with feminist issues. This means that women are on their own. When the "personal" became the "political", it gained the moral nimbus of the political — and the political entails no personal solicitude for the partisan interest of the opposition.

I say partisan interest, for it happens that feminist innovation in all corners of

life has turned 'male' and 'female' into political adversaries, having dissolved by its acidic action the foundation for any sentimental connection that formerly existed. Look around; study life; the proof is everywhere. The condition now established in law and public policy, where men live under threats of false accusation as under a Sword of Damocles, sets the capstone upon all of this. It sets the final seal. Chivalry is dead and women, I repeat, are on their own. Given the state of reality at our present historical juncture, they ought to feel surprised and flattered that men would even associate with them at all. (I do not celebrate this, or speak gloatingly, but merely register the objective state of the world for the enlightenment of posterity. Context matters.)

How many times have we known one feminist or another to say it is not their job to go to bat for men? I've heard many variations on this, and I respect the sentiment because it transmits a flavor of blunt honesty — honesty of any sort being a rare find among feminists.

Again, I respect the sentiment. But I aver that men should enjoy the equivalent advantage at their own end of the bargain: *it is not the job of men to go to bat for women!* For now that relations between the sexes have been reconstituted upon a model of political competition, it is incumbent upon us all that we play the game with consistency and wholesome frankness, however harsh or contrary to our instinctual feelings this might appear.

I for one am willing to play this game, and to embrace both the asperity which it imposes, and the compensative gift of simplicity which it brings. I look every feminist or collaborationist squarely in the eye while I say this, and would have them know that I know their worth, and that I know the vital part which they have acted in bringing the world to that state which now concerns us.

To summarize: Men as a group owe no extraordinary collective favor to women as a group, any more than Democrats as a group would owe any special favor to Republicans as a group, or the reverse.[1] Given the objective political

situation of men in Western civilization, such is the only morally consistent conclusion.

Having sketched the prevailing state of affairs, I turn to ponder the ramifications, especially as it might involve future plans and policies. What evaluation ought we draw from this bipartisan model of gender politics? For example, how does it make us *feel*?

I would guess: *not so good!* Even one as cynical as myself laments that this status quo offers precious little ground for celebration. It is difficult to understand what happy outcome might issue from the state of matters now confronting us. One foresees little but a harsh lunar landscape, bereft of air or anything else that sustains life.

Think of it: men and women are political adversaries working to get the better of each other or, more plainly, to *shaft* each other. Such is the model which feminist indoctrination has established. And can any social polity hope to endure upon such a foundation? That is a gravely serious question, but I leave it to the reader to supply the answer as his or her wisdom might suggest — my present concern lies elsewhere.

In coldly pragmatic terms, what does this bipartisan model portend? What are the auguries? How might we profit by its ascendancy, and what adjustments shall it require of us?

I have already laid this out somewhat differently, when I said that men as a group owe no extraordinary collective favor to women as a group. Yet I would add that men, either jointly or severally, have no longer any *ordinary contractual social duty toward women* — that too was washed away, abolished, annihilated, when feminism came along and turned the world upside-down! This is harsh, but if we would live consistently within the new lunar freedom which now beckons, we must abide by certain terms. We must take the bitter with the sweet, and make the feminists understand this. Women are on their own now, because the

world has changed.

I would parenthetically add, that present law and public policy are out of step with all of this — they are behind the times. Nor does it matter that law and policy are backed by the coercive power of the state, for that power, which lacks the moral force to command our hearts and minds, may rightfully be subverted.

Very well, so women are on their own. Men have no social duty to agitate for women's interests, to assume any collective responsibility for postulated historical wrongs, or even to shoulder the burden of normal contractual social duties. Men are free and sovereign in their dealings with the opposite sex regardless of laws or public policies, regardless of the pontifications of pro-feminist intellectual pundits and other collaborators, and most of all regardless of feminist dogma itself.

That all of this has cold and barren consequences, is perfectly understood by the present writer — who doesn't much care for what the future likely holds, but knows that little can be done about this under the conditions which feminism has created. To us, no other course suggests itself than to plough our furrow directly into this future wasteland, since the alternative is worse.

The alternative is *collaborationism* — be a Schwyzer, be a Flood, be a Kimmel, be a Katz, be a White Ribbon worm. In other words, a self-betrayer. However, as should be self-evident, collaboration is ruled out if you don't mean to co-labor. And as a man hiking his own trail, you know exactly where the pathway forks.

It is sad that you have no choice but view every woman you meet as a *potential* betrayer. The law no longer protects you, and although most women would never stoop so low, *you can never tell*. Therefore you must watch your back and keep your own counsel — and until the law changes, so it must

remain.

In the interim, you are free to heave a worthless bag of rocks off your shoulders, to revel in the new-found ease and lightness, to travel unencumbered in the desert. You don't "owe" women anything, not even the most elementary social considerations (although you are free to proffer these blessings to *individuals*, any time you see fit). Feminism, the original and predominant aggressor, has brought matters to this stand. Feminism — through its wanton destruction of formerly existing systems, and its failure to supply anything viable or equitable in their place — has freed you to go about your life in a spirit of mercenary calculation. It is none of your doing; you never asked for it, and *they never asked you if you wanted it*. Nor did they ask anybody else.

So as a male citizen, you are free to treat any woman you meet according to her merit, and according to your own honor and goodness. (But that is what you would do even in normal times, right?) You are free to negotiate a new social contract *every time*. Feminism isn't making you do this. Feminism provides no instruction manual whatever, for that book was cast upon the highway long ago and trampled into the dust by the endless parade of hooves and wheels.

This freedom: it makes life simple. It is profitable to you and to me, and to our fellowship. It clears the air, it clears our eyes, it clears our minds. It liberates us to see, to think, and finally to *act*.

Let us act therefore with wisdom and discretion, while standing clear of the untidiness which lies ahead. We have no bounden duty to oppose that mess, but only to predict its arrival and to exhort the other side to take responsibility for what they created. We can't do it alone. They must get off their duff and do their share, and admit their wrongdoing — *while we are holding the lantern*. If that day arrives, the world will become a very different place. I'm not giving up hope, but I see a long road ahead — most of it uphill.

[1] Keep in mind that this was written long before the Trumpian Metamorphosis, which sparked a rabid

*blood feud between the two major political parties in the USA.*

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*September 2007*

## **18. The Manichean ontology of female supremacism**

I have concluded elsewhere that men *as a group* owe no special collective favor to women *as a group*, any more than Democrats *as a group* owe any such favor to Republicans *as a group*, or the reverse. Considering the objective political situation of males in the Western world and elsewhere, that is a morally sustainable conclusion.

However, I know that plenty of feminists would take issue upon this point. Being feminist they can do no less, for if they embraced this way of thinking they would no longer be feminist. The entire feminist enterprise is built on a pervading ethos that *men are the problem*, and such a mindset couldn't possibly allow that men and women are *both* the problem. That wouldn't work — it would introduce a viral code fragment into their cultural software.

If men are in fact "the problem" as feminist theory supposes, and women are not, it would follow that men specifically bear some obligation that would translate as a debt owed to women. That is why the feminists would object to any notion that male and female are political parties: because it would suggest that men and women are gangs competing *equally* to cut each other's throats. However, this is not the "equality" which the feminists have in mind. Instead, they would favor a scenario where one of those gangs bares its collective neck *voluntarily* to the gang wielding the knife.

What does it mean to say that men "are the problem"? What does this statement really drive at? Which "problem" does it refer to? I have hinted that this idea lies at the root of a worldview, but how can we spot such a thing in action? What signs or tracks does it leave?

Here is what to look for: any time a woman does something blameworthy, or any time something goes awry between a man and a woman, a feminist will instinctively claw for some way to either get the woman off the hook or whittle down her share of blame to a bare minimum. If they don't flat-out deny female wrongdoing, they will extenuate this any way they can.

The bias is persistently male-negative. It is evades any realization, or frank admission, that women in the depth of their nature can be just as rotten as men. You can almost hear their rationalization motor clicking into overdrive whenever the least shadow of womanly or girlish malfeasance confronts them. They are not a bit concerned to know what actually IS; rather, they fervently wish to know what, according to their narrative template, *must be*. It is a deeply rooted emotional reflex which transfixes the core of their world like a pivot or a black-hole singularity.

In fact, let's give it a name. Let's call it the "*must-be*" maneuver. This trick is the alpha and omega, the sum and substance, the form and content, the Rock of Gibraltar, the axiomatic *a priori*, the *sine qua non*, the necessary precondition for everything that feminism seeks to bring about in the world. It *must be* that a man is to blame in every argument, it *must be* that he doesn't listen, it *must be* that he is insensitive to her needs, it *must be* that he is using male privilege, it *must be* that he has control issues, it *must be* that he has anger management issues, it *must be* that he is "condescending" her, it *must be* that he feels threatened by intelligent women, it *must be* that she was violent in self-defense or if not, it *must be* that she attacked him pre-emptively. On it goes.

And should it prove impractical to pin the blame on any particular man, it is always possible to fall back upon men or maleness in the abstract: it *must be* the patriarchy which oppressed her into lying, killing, cheating, stealing or stumbling! It *must be* male-dominated power structures which drove her to anorexia or smashed her head against a glass ceiling.

Inherent to the *must-be* maneuver is the exclusion of examination. A commonsense, rough-and-ready calculus might suggest to the layman that male input is to blame in at most half of the suggested cases, and that prior to concluding what must be, we should interrogate the full range of what *might* be. However, such a proposal is anathema to the feminist paradigm, and if you presume to make it, it *must be* that something is amiss in your character, your education, or your political leanings.

I can hardly overstate the formative foundational character of the *must-be* maneuver. I could even call it theological or cosmological: "In the beginning, Goddess created man and woman. And Goddess said, 'Let man be the problem, for verily it *must be so*.' And behold, it *must be so*."

In a compressed way, the must-be maneuver fits the model of Kant's hypothetical imperative "If you wish feminism to be viable, then the principle that men are always at fault *must be* reiterated at every possible opportunity."

This idea that "men are the problem" is an insufficiently supported premise which never dies and, like the god of the infinite regress, ontologically prior to everything in every way. It is never a point of arrival but always a point of departure. Feminism did not give birth to this idea — *the idea gave birth to feminism!* Feminism grew from the idea and not the reverse.

At no time did feminism ever not contain this idea, and at no time was feminism not contained by this idea. At no time did feminism ever go in quest of the idea and finally get to it by any chain of reasoning — the idea was *always present at the outset*, and had it not been present at the outset, feminism would never have set out. Feminism never studied the world in order to formulate the idea, but studied the idea in order to formulate the world, for it is by light of the idea itself that feminism seeks to know what the world "must be." Yes, men are the problem, and come hell or high water the world according to feminism *must be* shown to reflect this!

Such is the platform from which feminist ideology leverages its political claim against men on behalf of women: that men, being the collective source of an eternal trespass against women, are under a collective moral obligation to *make good*.

When we scalp the duff down to the bedrock we arrive at **Manichean dualism** — a cosmology where good and evil (or light and dark) are separate principles eternally at war with one another. Further, the principles are said to be perennial and uncreated: they did not rise from interactions in the ecology of occurrence, but were present from the foundation of the world. They are not separate branches on the same tree. They are separate trees which grow from separate roots, so they will forever bear the stamp of their separate beginnings, and they will harbor irreconcilable systems of logic. Accordingly, their relationship will forever be paradoxical and fraught.

In feminism's Manichean cosmology, *male* equals darkness or evil, and *female* equals goodness or light. There are no zones of gray. There is no spectrum. There is no continuum. For feminism, man equals bad and woman equals good, and if woman sometimes *appears* to equal bad then it *must be* that appearance is not reality in that case, and so a gymnastical explanation must ride to the rescue and set the record straight!

In feminism's moral universe, man equals bad and woman equals good. To the feminist mind, this correlation can no more be established by any chain of demonstration than the dualism itself could have evolved historically. For just as the Manichean duality was prior to all things in the order of creation, so too it *must be* prior to all things in the order of feminist logic. To demand that the truth of it be proven, would decenter it and desacralize it. This in turn would radically deconstruct the entire feminist project.

This has consequences for the two-party model of gender politics. The feminists want to place women on a footing of moral superiority to men, which in turn

implies deferentiality or servility on the part of men. Men, being at one with the principle of darkness, must (in theory) be taught to respect their betters, who are at one with the principle of light. This indeed postulates a kind of political struggle if you want to call it that, but a one-sided struggle: men must be forced to "surrender".

Couched in such terms, the "political struggle" sounds more like plain and simple war. But in fact political struggle is not *quite* the same as war. Although it is true that political parties are not deferential or servile toward each other, the situation differs from war in that the parties understand they are fair competitors on a field governed by rules of play which *in theory* do not include ultimate subjugation of one side by the other. That is to say, the Republicans at least in theory do not have as a goal making the Democrats grovel, or vice-versa. [1]

(Von Clausewitz famously called war "an extension of politics by other means", and I will leave it to the reader to reflect upon this privately, since it would make a tangent to the present discussion.)

No feminist who is truly a feminist at all could accept the two-party model of man-woman relations as a set way of life, for that would imply that good and evil are somehow not subject to a moral comparison — which in turn defeats the purpose of the Manichean paradigm as an occult motor of the feminist enterprise. Why? Because if good is not "better" than evil, if light is not "better" than darkness, there remains no validating metaphysic for female supremacism and man-hating as a whole. And I can assure you that feminism bereft of those things would be like unto a banana which is *all peel!*

So it is essential to feminism's sense of purpose to be embedded in a Manichean struggle with an eternally culpable foe who must be vanquished. Granted that if you put the question point-blank, most feminists would deny any personal belief in the Manichean paradigm as I have described it. But this becomes less of a contradiction when you realize that stated individual beliefs

and unstated collective intentions can easily be blind to each other. As a famous philosopher once put it: "By their fruits ye shall know them". And truly, the fruits of feminism bespeak an enterprise embued with the spirit of moral rapacity and undertaken with a view toward conquest -- or if you will, *hostile takeover*. Any feminist who tries to talk you out of this critical insight is playing the game of cognitive fragmentation.

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*January, 2008*

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[1] The words Democrat and Republican sounded far less loaded back in 2008 than they do now, in the Trump era.

## **19. All feminists are alike because they *all* belong to feminism**

Do I claim that feminists are all alike? I do. And why? Because *they are all feminist*. Ergo, they all participate in feminism. Why on earth should I doubt them?. If they call themselves feminist, I must assume that they participate in feminism. I think that is a reasonable assumption, and I think it makes them *all alike* in terms of their group membership.

Now, I happen to view the word feminism in a bad light. That is my political standpoint and I don't care who knows it. By my assessment, to be a feminist is to participate in something dishonorable. My assessment operates clear across the board, embracing the full inventory of persons who call themselves feminist. No, I don't care *why* you call yourself a feminist. If you do call yourself that, you are **by definition** a participant in something very ratty. So if you want out, I will offer you an easy exit: *stop calling yourself a feminist*.

The notion that I am painting feminism with a so-called tarbrush is flawed, because it implies that I am adding something to what was already present. But no, my involvement is *hands-off* because all I'm really doing is *directing*

*attention* to something that was already present. Do you see the difference? The so-called "tar" existed long before my arrival. It is the binding element which draws all of feminism together, and I am simply pointing this out. That is all. So what is the essence of this dark and sticky something that binds feminism together and makes feminists "all alike"? It is this: that feminism is built on a metaphysic of manichean dualism, where women are the primordial wellspring of good, and men the primordial wellspring of evil. (Any apparent reversal will be explained away as women acting in self-defense.)

From this manichean mythos, formative things emerge.

**For one:** the idea that "anything which is of use to women is good" — a conclusion that generates one-sided advocacy for women's interests, but scant consideration for men's, since men are said to "have it all" already.

**For another:** the pervasive drive to establish female supremacy as a fact of life — rationalized in terms of "female equals good" and entailing a depreciation of men and things male. Necssarily, this taps into *personal disaffection toward males* — it cannot exclude that element.

To summarize, feminism combines one-sided *advocacy for women* (who are esteemed as worthy of this) with *disaffection toward males* (who are felt to deserve this). The only practical outcome of such thinking is that the world will grow steadily more poisonous for the male half of humanity.

So if you are a politically clear-thinking person, stop calling yourself "feminist". Don't bother explaining what *kind* of feminist you are, or why your style of feminism is the golden kind and not the rotten kind. Spare that futility to yourself and all concerned. You will only bore people -- their eyes will glaze over and they won't have the patience to listen. *Nor should they be requested to do so* — they are living their own busy lives and haven't the leisure to tangle their brains with mental flotsam and seaweed.

You have no business dragging non-feminist people into feminism's intellectual vortex if they didn't ask for it. They have no bounden moral duty to discourse within feminist categories, or to adopt the frame of reference which these categories dictate. So spare them your talking points.

As a courtesy to non-feminist people, why not forsake the word "feminism" altogether? This is not only a courtesy to them but a service to yourself, for you will no longer incur their not-unwarranted suspicions, and no longer be living on the defensive. Think what a blessing that will be!

Really, it is far easier and more logical to chuck "feminist" as a self-descriptor. This affords a rapid exit from the maze, and gives us all a breath of fresh air and a fresh start. Very often, when a poem or painting isn't working, the best plan is to wad it up and fling it in the garbage. Then start with a new sheet and a new inspiration.

I have argued that feminism is, in a critical way, *monolithic*, given that those who align with it are tainted or compromised by default owing to their choice of self-descriptors. I mean that their choice involves them, wittingly or unwittingly, in a system of cultural energy which upholds something dishonorable.

This something, as I have explained, is manichean – on the model of "*man equals bad and woman equals good*". As I have suggested, the effect of this foundational mindset is that feminism, as a movement and as an ideology, cannot be differentiated from an anti-male animus which lurks at its core. You might say that feminism hollows out a central place for man-hating, and the rancid smell of this contaminates every dimension of whatever still survives.

I have heard the question put by some, whether demonization of men is the *goal* of feminism, or merely a sad by-product of ill-considered policies along the way. For example, let's consider the issue of rape. Are feminists driven by an authentic concern with that issue, and by an honest feeling for the victims of

that crime? Or do they simply use rape as a handy-dandy way to villify men? Whatever the motives of the individual campaigner, anti-rape campaigning *does*, in its practical effect, shine a prejudicial spotlight upon men and maleness. It funnels an inordinate and unnatural attention onto the male population overall, and that attention is not, to my reckoning, laudatory. I would say it is adverse and demonizing — who would dispute this?

Under such conditions, individual motivation pales to a graytone in the background. It is not the factor that weighs significantly in the political algebra. Feminism as a movement and as an ideology, puts the accent on whatever depreciates men and maleness — *that* is the factor that weighs significantly. Such depreciation is the living heart of female supremacism. Logically then, it is the living heart of any plan that works to advance female supremacy.

Feminism, preeminently, is such a plan. Feminism swirls around female supremacism, female supremacism swirls around depreciation of men, and depreciation of men swirls around raw primeval man-hating. Pluck man-hating from the vortex and the vortex will dissipate, and cease to be a thing.

There is no warrant to call male demonization a by-product of feminism. It is no by-product, or even a product of any kind at all. It is the fundamental stock-in-trade without which feminism could not hope to remain in business.

So again, is the demonization of men a "goal" of feminism? By that I mean, is it *meant to be accomplished*?

I can best answer by inverting the query: Given that feminism cannot exist independently of a demonizing mindset, and given that feminism would be pointless if not reinforced by the continual validation of such a mindset, how is it possible to distinguish such a mindset (with its continual need for validation), from a fixed and continual state of intention? In other words, how is it possible

to distinguish it from a GOAL?

And the goal is what? To validate a demonizing mindset, yes? Very well, if you wish to validate a demonizing mindset you must do what, precisely?  
Demonize? Or not demonize?

I shall wager that you must demonize.

Demonizing is an active process, like fire in need of stoking. However, anybody who wishes to do so may attempt to persuade me that demonization does not require further demonization in order to sustain itself. Would you insist that demonization is not a GOAL of demonization?

So I consider the case closed. Demonization functions within the model of perpetual revolution, and being such cannot stand still, and cannot stay alive without grasping for something external to itself.

We may allow that some feminists are sincere campaigners for particular issues that seem to involve equity, but the core of feminism as a movement and as an ideology, has little to do with that. Demonization of men and all things male is the effectual meat of the matter; it is key to the feminist endeavor as a whole. That endeavor, undertaken deceitfully under color of "equality", is to promote the ascendancy of female power in all areas of life. Am I dead wrong about that? Okay, maybe. Anything is hypothetically possible, but I prefer to follow my gut instincts in this case, until I see a massive turnaround in feminist behavior.

If you are a feminist with good intentions, the best you can say for yourself is that you are a patsy. But being a patsy will not spare you the so-called tarbrush.

You are also confusing the issue by muddying the semantic waters, since that is exactly what the word does. Feminism — the rotten core of it, I mean — has got

to be morally indicted and invalidated. That requires giving it a consistent name, and putting a moral onus on that name. A stench. A stigma. A taboo.

In Germany nowadays, not many people would dream of calling themselves National Socialists. Some few might honestly believe there is a "good" National Socialism, and they might be eager in their heart of hearts to set their case before the world, BUT . . . they wouldn't dream of actually trying this. It would be grossly improper and stupid of them, and moreover there are iron sanctions in Germany against anybody reviving the name of 'National Socialism'. Feminism, in my opinion, needs to be laid under a similar kind of interdiction.

In the long run, it is a moot question whether feminism demonizes men as a goal, or for some other reason. It is a matter of small consequence to those on the receiving end, and besides, feminism could not effectively operate if it didn't demonize men.

Suffice to say it is inherent to feminism's organic purpose to do this, independently of individual motivations. Individuals who feed feminism's collective energy — be it only by supporting feminism in name — are complicit in that organic purpose because they help the organism to function and grow. Such people make a smokescreen around feminism's malignant core, and in the end we can't be bothered to untangle the riddles they inflict upon us. These only waste our time and energy, and strengthen what we must overthrow.

There is no bad feminism versus good feminism; there is only bad feminism versus *less bad* feminism. The so-called nice feminists are patsies spreading asphalt on the devil's driveway.

Our effort is to isolate the malignant core. If therefore you identify as feminist, you are obstructing that effort by muddying the semantic waters. By granting feminism even *that* level of legitimization, you extend its lease on life — all because you prioritize your sentimental addiction to a mere word.

This stalls for time and postpones the issue. It is distractionary, it scatters red herrings, it creates speed bumps. All of this makes feminism stronger — which is especially remiss when the logical alternative lies within easy reach, namely, to discard the word feminism altogether. So please think of a different name to call yourself.

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*January, 2008*

## **20. The futility of conversing with feminists**

The feminists cannot be pried loose from their dogmas. We may certainly undertake to display by reasoned steps the folly of their doctrines, and indeed plenty of us have talked ourselves blue in the face — or typed ourselves into carpal tunnel syndrome — in the course of such efforts. Within our own circles, we've grown painfully wise to all of this over the course of time.

We at first believed that we could convince them of the heinous error of their thinking, or if not convince them at least confute them and shame them into silence. But alas, the contrary outcome has rewarded our labors. Their obstinacy grows steadily more entrenched even as the baneful effect of feminist theory and its practical application becomes apparent, and "throwing facts at them" is perpetually to no avail.

From our long-standing debates with feminists and their collaborators, we've grown numbingly familiar with their argumentative tricks. Initially, they will assume that you are naive or stupid, but when they get so entangled in the meshes that no easy exit offers itself, they will suddenly turn into simpletons themselves — they will play dumb; they will act innocent; they will pretend they don't know what is going on.

All right, I am willing to allow that at least some of them genuinely don't know

what is going on — but plenty of them know perfectly well what they are about. And so, feigning not to comprehend the counter-arguments of their opponents, they will slip out of their skins like moulting serpents and wriggle away to a different field of discussion — one where they believe they hold at least a temporary advantage. In other words, they will change the subject, hoping that the abruptness of the shift will boggle their opponent's mind and throw him off his balance, while breaking the chain of argument that he was carefully putting together.

The feminists will postulate certain axiomatic platitudes, and if you acknowledge these they will apply them to different cases where they are not relevant. If you confront the feminists with their chicanery they will wriggle out of it once more, and you will labor in vain to wring any binding statement or "commitment" from them. If you try to establish a coherent grip on what they are saying, you will clutch only dung and quicksilver. This will immediately squirt between your fingers and reunite an instant later in the deceitful appearance of something solid.

If, owing to the presence of impartial observers, the feminists feel obligated to concede your point, they will develop amnesia a day or so later and repeat their former arguments as if the dialogue in question had never even happened. Call this the feminist memory hole. It is like you are climbing a muddy hillside where you slide backward with every step you take.

The feminists will greet any concise, well thought-out statement of yours with the *five-hundred gallon treatment* (a.k.a. gishgallop). This buries you ten feet deep in a ton of emotionally-loaded arguments, non-sequiturs, personal slanders and lightning-swift logical fallacies. When you cannot adequately dig your way out of this, it will inspire them to declare victory.

If by superhuman exertion you fisk ALL of their words, exhaustively and with nuance, they will repeat the original process through infinite rounds, and with

each round the mass of verbiage balloons bigger and bigger — and you will never win.

We have learned, gradually but definitively, through hard experience infinitely repeated, to think very poorly of feminists as people. The vile, radical ones are notorious — but at least they lay it on the line so that you can see it plainly. Give them points for their more honest style of dishonesty!

No doubt you are familiar with the time-worn bromide that "not all feminists are like that!" That is just the point, for the fact that some feminists are "like that" makes it unnecessary for all of them to be so! The ones who appear personable and charming are the worst, for their deceitful core is buried layers deep in further refinements of deceit — like a blanket of stale, synthetic cake-frosting. Their offense is simply that of complicity — on any level whatsoever — in the feminist project. Owing to such complicity, they are living a lie.

The futility of conversing with feminists as individuals in the microcosm of daily life, scales up naturally into the macrocosm — or what you might call the macro-political. It is equally futile for us to converse (at least for debating purposes) with feminism as such. Feminism, as a movement and as an ideology, operates from essentially the same bag of tricks as any individual feminist you might happen to be arguing with. The goal of feminism as a movement is to force men collectively (or non-feminist women) into the same state of intellectual befuddlement (and vulnerability to suggestion) which the lone feminist seeks to inflict on the individual non-feminist.

Clearly, feminism is not your friend. What then, is to be done? I will tell you. Rouse the sleeping dragon of political consciousness by simply telling the world the nasty truth about feminism. Then, sit back and mark what must predictably transpire.

Watch how people mock and disrespect them. Watch how people give them no

quarter and permit them no rest. Watch how people make rude jokes about them and incite others to do the same. Watch how people turn feminist life into a bottomless quagmire of cognitive dissonance. Watch how people inflict upon them a future of never-ending intellectual harassment. Watch how people throw stumbling-blocks in their path and put them on the defensive all day every day.

They have brought their headaches upon themselves, and no sympathy is owed them. If they are wise, they will learn to not to call themselves *feminist* any more. They will contrive somehow to misplace that tainted name, losing it somewhere in deep storage under heaps of boxes where they can't easily lay hands on it. This will motivate them to live honestly within the limits of the ecumenical human condition. Eventually they will learn to get along just fine without the word *feminist*, and to embrace a more superficial form of evil which is not so cancerous upon the very root of life.

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*February, 2008*

## **21. Counter-feminism predicts. *It does not prescribe***

At its core, counter-feminism is predictive rather than prescriptive. It may be reckoned as a prediction-driven political formula which undertakes to foretell the course of developments, to spot emerging trends and to harness the energy of these things in a profitable way. Counter-feminist prediction is built upon a close analysis of feminism's occult operational structureS and takes into account what that structure is likely to generate in real-world outcomes.

As we never tire of saying, certain things may be predicted. Men as a group have felt the revolutionary impact of feminist innovation over the last forty-odd years, and it is predictable that male behavior on average would show evidence of this. The opposite — that male behavior would show NO evidence of this — would be long odds.

Unchecked growth of feminist plans and policies (in the form of *perpetual*

*revolution)* will predictably force a growth of dysfunctional male behavior. This will take many forms, only some of which can be traced back to primary feminist influence. The bulk of it will arise from secondary environmental pressure which feminist innovation has originally set in motion.

If perpetual revolution goes on too long it will culminate in non-feminist pushback. How? What pushback? The short answer is that perpetual revolution will incite the growth of its own contrary energy, and that this will finally develop into political consciousness among a much larger population.

This comes into focus when you consider that perpetual revolution operates contrary to nature. Nature has an elastic limit which dictates how far it can be distorted. When that limit draws near, perpetual revolution slows to a crawl. Finally it hits a wall and can travel no more. However, as I have explained elsewhere, perpetual revolution cannot stand still: whether moving forward or running in reverse, it is imperative that perpetual revolution remain in motion. Therefore, when you block forward momentum, the energy can only run in reverse. When that happens, feminism is no longer devouring the world but devouring itself, which is a limited and self-defeating food supply.

It is worth asking why feminism, being contrary to nature, can even make such headway in the world at all. One explanation is that feminist polemic cuts a swath through its challengers because it seems morally intimidating. Yet the only reason it seems morally intimidating is because it presents a tangle of incoherency, and incoherency cannot be rationally answered. One is overpowered and dumbstruck by lightning-swift illogic.

Feminism is "incoherent" because it tells a hundred different stories about itself, and those stories often contradict each other. In fact this is very clever, because the mass of contradiction makes a perfect smokescreen. However, once feminism's *hidden* coherency is drawn to the surface through counter-feminist analysis, the shabby trick is seen and the power of moral intimidation vanishes.

Feminism's irrationality deserves a closer look. It is the irrationality of a cancer — a neoplasm. Upon reflection, it is not so much irrational as *driven by an alien logic*. It might not seem "rational" that a neoplasm would destroy the host body and thereby destroy itself also, but when you consider that this is precisely the character of a neoplasm, it makes perfect sense. It is what neoplasms do — they destroy their host and eventually themselves. There is no point in asking why. It is a neoplasm's natural purpose to act this way, and there is nothing irrational about fulfilling your natural purpose: you mustn't expect a cancer to think the same way you do. It is coherent within itself on its own terms, even if those terms are not clearly stated.

The foregoing has been a digression, but it helps us to understand how the world works. This familiarizes us with archetypal patterns that are likely to recur.

By reason of its deception, feminism advances a greater political distance in the world than might seem credible if mere honesty were the only force in play. But finally, the order of nature — and especially human nature — rises up to challenge feminism's passage in the way which I have outlined.

It is important to understand that the cleverness of feminism's deception will not check the eventual uprising, for once a tipping point is reached, the developed oppositional energy will *irresistibly* force its passage through the overburden of alien logic. Reality is pushing back against actuality. Two different logics, mutually alien, at a point of confrontation where logic is annihilated as a channel of transaction, leaving only brute force to settle the issue.

This outcome, as I have explained many times, is apt to be ugly — a blind explosion of pent-up fury punching its way out of a box. There is nothing civilized or even entirely "rational" about punching your way out of a box. It is messy and destructive, but when you reflect that confinement to a box can only breed ignorance, and that ignorance can only breed ill-advised action, this should come as no surprise.

My advice to everybody everywhere, is to stand well aside when the predictable punching gets started. Do this, and you'll have naught to fear. Admittedly, those who have a vested interest in perpetuating "the box" will be unhappy about the turn of events, but I am trying to warn them also, since they are the most likely to be in harm's way. Forces of nature are not to be trifled with. None of us want any of this to happen, and that is why we, as non-feminists, are offering clear instructions on how to head it off.

Once again, counter-feminism is predictive rather than prescriptive in that it foretells the growth of dysfunctional male behavior due to the direct or indirect influence of feminist innovation. Counter-feminist analysis asserts that the growth of feminist plans and policies operates contrary to nature, and that sooner or later this growth will encounter the wall of natural constraints, which will in turn reverse the energy of feminism's perpetual revolution, forcing feminism as an ideology and as a movement to consume itself.

The elastic limit of nature logically includes the elastic limit of *human* nature. Specifically, people — meaning men at first, but more and more women also as time goes on — will either rebel openly against feminist bullying, or quietly subvert the more indirect forms of feminist influence. This will operate like countless roadblocks, both large and small, directing certain traffic back to its point of origin along with a message: "Here, this is yours. Please take it back."

We need to understand *why* counter-feminism is more predictive than prescriptive. The expression signifies that counter-feminist analysis merely sees but does not summon what it foretells. To predict a thing means only to bespeak its arrival in advance, To prescribe a thing means to issue a command or at least a suggestion that the thing should happen. The distinction is crucial. Allow me to explain. In theory, it would be possible for the present writer, or any similar person, to simply retire from the game and "disappear". It would even be possible for all of us at once to hang up our spurs and say "que sera, sera" — what will be, will be!

And what might follow? That is a question of the first importance, and our answer takes the form of a prediction: the feminists, after a moment of puzzled silence, would simply pick up their tools and start where they left off. They would only *persist* — that's the short and skinny of it. Perpetual revolution would buzz right along as if nothing had ever happened! That is what non-feminist existence means to them: nothing. Or at any rate nothing more than a speed bump.

And so it goes for any kind of mechanical device. The device predictably does what it does, and whatever is extraneous means nothing to it, except where this might factor into its calculus of operations. Perpetual revolution (the true powerhouse of the femplex) is preeminently such a device. As such, it would go right on blindly poisoning the world against men and driving the wedge between the sexes deeper and deeper. It would do this because, being what it is, it could do naught other.

So far, all of this is entirely predictable. The next stage is equally so. Among other things we could foresee a continued growth of dysfunctional male behavior. Moreover, a disappearance of the activist element would accelerate such growth by removing a natural set of brakes.

And so I pose the question once again: what would happen if the present crop of activists and agitators elected to retire from the game and leave it all in the hands of "blind fate"?

The same thing all over again. A fresh crop of activists, agitators, bloggers and similar characters would rise up and commence the cycle anew! Think about it: predictable forces generated that first awakening of counter-feminist awareness, and those same forces would generate another awakening through the same archetypal patterns of occurrence. There is nothing at all "blind" about such "fate".

What happens when you prune a tree? It sends out new shoots. Just that simple.

Yes, the awakening of counter-feminist awareness is a force of nature, like water finding a natural egress when it builds up past the point of containment. You can't stop it.

History will recycle itself as often as necessary, and suppression will ultimately fail. In theory you might quash the agitators with clever propaganda, but such a victory would only be a stop-gap because the underlying conditions which gave rise those agitators would generate more — especially if the conditions worsened, as they predictably would. New thinkers and talkers, with new arguments, would rise up and kickstart the cycle back to life.

As ever, men would first recoil against the toxicity of their social environment with no essential insight concerning the what and why of it all. But again as before, a number of cognescenti would connect the dots and learn to identify *feminism specifically* as a source of the poison. And of that number, a smaller number would again commence speaking out and sharing their realization with others, and the realization would propagate among widening circles.

The awakening of counter-feminist awareness will happen again and again; the ongoing growth of feminist innovation will trigger this awakening any time the objective nature of the world becomes so evident that the more perceptive cannot fail to see it.

One thing is certain: feminism will never change. Come hell or high water the feminists will move forward with their plans. They will never amend their disposition; at best they will pull in their horns and govern their forked tongues when politics requires this. Yet they will creep in the night and steal a march any way they can, and when nobody is looking they will smuggle in the components of their machinery (through separate gates) and bolt these into

place. Doggedly, unceasingly, they will work to consolidate their position on every front.

All of this we know with moral certainty, both because it is predictable and because we have seen it before. Yet we know with equal certainty that the feminists cannot keep their game rolling forever. Their game must sooner or later collapse because *when you war against reality, reality comes back hard against you*.

We know that counter-feminist awareness has *already* awakened, and that this will naturally keep happening while the pioneering thinkers and explainers are paving the way for those who follow. But you may ask, suppose the conscious thinking and explaining somehow got suppressed? Well then, renewed feminist innovation (due to its ongoing aggravation) would go on raising the heat until this forced the lid back open. In consequence, the thinking and explaining would spring to life once more.

In other words, suppression or no, opposition will keep expanding in the course of time until it finally overmatches establishment strength (which is finite). This could arrive either later or sooner, but for the good of all it ought to arrive sooner — the sooner the better.

The difference between *prediction* and *prescription* emerges plainly here, given that counter-feminist awareness would grow entirely on its own — clamping the lid down would only *delay* that energetic process. People such as the present writer would need to *prescribe* absolutely nothing; we could merely sit back, watch the parade, and say "I told you so!". Acting as the messenger, we shall only have *predicted* these things; we will not have summoned them into existence.

If feminist innovation stays its present course these things *will* happen, and we would raise no finger against them if that would seem to condone feminism's

game. More precisely, we would eschew any action that might seem to cancel feminism's accountability for its crimes. This means whatever might imply that non-feminist people ought to make good what *feminists themselves* originally made bad.

For example, they might insist that men have a duty to 'oppose misogyny'. One would respond that not only have feminists got no business telling non-feminist men what their duty is, but given that any growth of feminist plans will naturally lead to *more* so-called misogyny, it is frankly a *feminist* duty to curtail those plans and thereby curtail the misogyny.

Non-feminist men have zero responsibility to shoulder the burden for what feminism has wrecked; their only duty (if you insist) is to offer a clear view of the wreckage. Their job is to hold the lantern while the feminists clean up the mess. After all, such work requires an honest light so that the shape of things may be accurately noted.

Yes. Counter-feminism is predictive rather than prescriptive. This does not mean that it makes no prescriptions, but that its prescriptions are informed by its predictions, guided by them, contextualized by them, and in most ways dependent on them. The fact that we predict more than we prescribe makes us the *messenger* whom the other side cannot justifiably shoot.

Counter-feminist analysis finds that male insurgency is a broad uprising among a disaffected population, and that this uprising will sometimes include unsavory people doing unsavory things. How on earth can a movement involving potentially half the human race remain morally pure like the driven snow? That is a quixotic notion.

However, the fact that unsavory people might react in unsavory ways to feminism's unsavory consequences only validates counter-feminist analysis. If such folk be apprehended it is simply a matter for the police; it does not implicate the male population but only portions of it. This is how it must be, because all feminist effort to

affix blame onto males as a class can only end in *more dysfunctional male behavior*, with consequences that will ripple through the social ecology.

Male dysfunctionality will assume varied forms under the distorting pressure of feminist innovation. Most of this won't involve physical violence, but will be marked by a naïve political understanding and will foster an entropic degradation of society. Men and boys will lack a guiding theory or conceptual road map to explain what is being done to them, so they will act out in malformed ways — *because they won't know what else to do*. This will be unhealthy for the world. A lot of innocent people will suffer, and that is why I wish to hold feminism accountable — because suffering of the innocent does not please me.

The good news is that male dysfunctionality and male political awareness are diametrically opposed. They repel each other, for when the latter increases, the former finds the door. To become politically aware, men must understand the interests which unite them as a group, and understand that a political sex-class war is being waged against them. Thus enlightened, they may combine their strength in the service of a common good against an objectively real enemy.

*Feminism* is that objectively real enemy. Not feminism as feminist theory explains it, or as the dictionary defines it, but feminism in real life terms as the lantern of our accumulated study and experience reveals it.

If men and boys remain politically in the dark, we may predict bad social consequences. Furthermore, the longer their political enlightenment gets postponed, the worse this will turn out — and it might turn out truly nasty. Yes, male political awareness will blossom eventually all by itself, but we should work purposefully to speed up the arrival of that day.. That is how my conscience instructs me. (As if there were any question what a man of conscience should do.)

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February 2008

## 22. Notes toward a politically efficient worldview

*This article was published on April 12, 2008. It marked a shift of political orientation which has continued up until current year 2020.*

The will to oppose feminism and its damaging consequences operates in a fragmentary way across the social landscape. This so-called "movement" lacks cohesion. In terms of ideology, strategy and practical organization, it looks like a conglomeration of separate mobs armed with torches, pitchforks, and poorly articulated anger. A peasant rebellion, to put it simply.

Hence it is no "movement" at all, but a plurality of *motions* that add up to a sloshing chaos. And when you consider that some of these angry mobs are as angry with each other as with feminism, it thickens the plot.

Simply put, this so-called "movement" is a broad demographic uprising across a disaffected population. To call it a movement is linguistic shorthand, and we shall need to muddle along with this until our language grows to accommodate new thinking.

At any rate, our enemies wish to classify this thing of ours as a "movement". That is the term they prefer because it makes us more amenable to *targeting*, which in turn makes us more amenable to formulaic understanding, which in the end makes it easier to chuck us off glibly.

This *thing* of ours, this so-called movement, is paradoxical because it both is and is not monolithic. It embraces the moral spectrum of human nature, which is hardly monolithic — and yet it is *monolithically human* because human nature is a constant.

Presently, the "monolith" is a mass of disaffected feeling embodied in a range of people. This range, although multifarious, unites in opposition to feminism and feminism's consequences. The opposition is sometimes articulated and other

times not, sometimes conscious and other times not, but up to a point it does unify us.

So we do possess a *certain* unity, and as little as it seems, this makes us a community of shared intention without which nothing further could be built. That said, we should continually remind ourselves that the future is an open road.

Since the project of opposing feminism embraces the moral spectrum of human nature, it includes every savory or unsavory human type you can imagine. Opposing feminism does not make you a good or bad person. It simply makes you a person who opposes feminism. Yet by the end of the day, there are reasons to oppose feminism which cannot be tarnished merely because *unsavory people* sometimes concur with them. Note that well. In future times, this will become a commonplace understanding; labored explanation will become unnecessary, and that will be a blessing.

Although human behavior is sometimes savory and other times not, the fact remains that nobody, savory or otherwise, enjoys being trodden on. That goes double if they have committed no certifiable offense in a given case. This applies to all who are not feminist, and in the present case especially, all who are *not female*.

Males compose nearly half the human race, and when such a large group gets treated that way on a systemic skew, it oughtn't surprise us when some of them act out in blameworthy ways. Call it the law of averages. The non-female population (like the non-feminist population) includes all manner of people, and you mustn't expect every one of them to react morally when they are immorally treated — although a lot of them might struggle heroically to do so.

At any rate, our non-feminist unity lies in our shared opposition to feminism and its damaging consequences. That is the bedrock we stand upon. This draws us into a perimeter of operations or, if you will, a sector — and please note that a

sector is not a movement. It is simply a charted space that makes movement intelligible by setting it within a frame of reference.

Given that *anti* stands for opposition, to say that I am "opposed to feminism" means that I am anti-feminist. However, the precursor to opposition is simple negation. Hence, to declare that I am simply *not feminist* is to assert a more fundamental thing, and as it may turn out, a more useful thing.

The word *non-feminist* etches a line through the middle of reality, and in so doing, draws attention to a zone of existence which is *not feminism*. As I hope to show, this act is decisively consequential. It is, of course, a political line in the sand — that much ought to be self-evident.

However, it is also a *metaphysical* thing. The non-feminist category poses a counter-claim against feminism's self-investiture of hegemonic privilege. This counter-claim operates elegantly, by directing attention to a defining fact about feminism itself: that it both claims a universal authority and aggressively pursues the unhindered exercise of that authority.

We consider feminism's claim to be grandiose, and we think that it overlaps into the zone of *hubris*. Furthermore, we consider feminism's aggressive pursuit of its claim to be pernicious.

But to say that feminism "claims a universal authority" — what meaning has this?

It means that the partisans of feminist doctrine assert that a certain body of theory (of which they are the custodians) holds a sovereign right to embrace all of life within the purview of its explanatory discourse.

And to say that feminism "aggressively pursues" the unhindered exercise of such authority — what meaning has this?

It means that the partisans of feminist doctrine seek by all possible contrivance of law, pedagogy and propaganda to establish feminism's claim in the realm of *worldly fact* — in cultural life, institutional life, and the private lives of as many citizens as might be drawn into feminism's intellectual gravity well. Non-feminism bears witness to these facts about feminism and forms a roadblock against them.

The minute you say "non-feminist" you are (so to speak) advertising a competing product and demanding a share of the market. Feminism claims not only a monopoly upon truth, but a mandate to exercise unhindered political muscle on behalf of that monopoly. However, the claim is spurious. The claim is a bubble. A way is needed to pop this bubble, and simple *negation of feminism* is just the pin for the job.

When the word "non-feminist" appears without explanation while apparently demanding respect, how can a feminist argue against it? The answer is: uphill and with difficulty.

"Non-feminist" says both a lot and not much. It says a lot because it surveys a lot of territory, but it says not much because we are not told much about what the territory contains. We are told only that it does not contain feminism.

But to a feminist, such negative presentation offers a slippery wall with no grappling points. There is nothing positive to assert against *non-feminism* because the word itself asserts nothing positive in the first place. Furthermore, it bespeaks nothing judgmental, either good or ill, as regards feminism. It bespeaks only *alterity*.

*Lack of feminism*, by its mere presence, signifies nothing apart from *otherness*. It signifies to the feminist, "you are feminism, and I am not." That is *all* it signifies.

Yet this deceptively simple message sets a burden of proof upon the feminist, in perpetuity, to establish feminism as inherently more desirable than the absence of feminism, or more entitled to cultural supremacy.

Simply stated, the non-feminist standpoint sets feminism permanently on the defensive, and does this masterfully, without assuming any aggressive posture. Mere lack of feminism is not a person, not an organization, not an ideology, not a doctrine, and above all not a movement. It is simply the universe exclusive of feminism, and that is a percentage of the cosmos greater than 99%. Therefore, mere absence of feminism need not and cannot answer for itself. That is the non-feminist advantage.

How can 99% of the universe "answer for" itself? What in heaven's name could this possibly entail?

Only persons, organizations, ideologies, and so-called movements might conceivably need to "answer for themselves", because only entities such as those are constricted enough to embody the possibility of error or transgression.

Those who speak on behalf of feminism cannot hope to gain the initiative against *lack* of feminism without first making clear why the rest of the universe ought to be filled with feminism, interpreted by feminism, or overshadowed by feminism.

Tersely stated, feminism must first explain itself. But self-explanation constitutes a position of weakness because it differs only a shade from self-justification — and self-justification is a defensive posture.

Thus, to be under obligation of explaining yourself is *ipso facto* to be on the defensive. It is the thief who must explain himself; the magistrate need not. It is the courtier who must explain himself; the king need not.

If you simply declare yourself "not feminist", others have no warrant to interrogate you in quest of particulars. Your non-participation in feminism, your non-alignment in the polarity of its discourse, your cavalier refusal to take its issues as load-bearing points of personal meaning, are simply not open for discussion unless you (at your sovereign pleasure) feel so inclined.

Still, you may anticipate opposition to this scheme of politesse. Consider, for example, the *talking-point trick*. A knee-jerk response by the typical feminist foot-soldier is to rattle off a list of talking points pertaining to *women's issues*. In the speaker's mind, such a list passes for a "definition" of feminism, and the speaker wishes to drive you into a corner by suggesting that your detachment from feminism means that you approve of glass ceilings, wage gaps, or the like.

The talking-point trick is simply a way for feminist talkers to talk past you, and duck the actual point at issue. I don't mean they all do this consciously, but the net effect is identical. The speaker presents what he or she personally believes to be feminism, and uses this purely subjective understanding as a yardstick to measure the objective world — in this case, you.

Such is the character of *feminist subjectivism*. Feminism is an enterprise driven by many people who have only a skewed, sketchy, or compartmentalized knowledge of what they are involved in. It is also an enterprise which privileges theory over reality, and signally fails to factor the real-world outcome of its theories into its self-definition, preferring to blame the world (or more specifically "men") when things go awry.

For such reasons among others, we are ill-advised to consult the feminists themselves on what feminism essentially IS. These people will explain only what feminism is *supposed* to be, and even those reports will vary markedly. Hence, our quest for an objective accounting must step beyond feminist subjectivism and self-description, and take stock of feminism from the outside, as a system

*embedded in a web of ecological relations with things other than itself.*

**Feminist subjectivism** presumes that feminist ideology holds the power to explain all things, so that all things must yield a right-of-way to feminist ideology. The trick works because so many feminists are deeply ignorant of how feminism actually operates. Their ignorance is owing to their incomplete information about feminism — in other words, their partial knowledge.

Partial knowledge begets *partiality* (and partisanship), toward a *personal* version of feminism — whatever the feminist speaker believes feminism to be, or wishes it to be. But this personal version, being founded upon incomplete information, cannot fully encompass feminism's effect upon the non-feminist world.

All the same, this partial knowledge pretends to a complete understanding. So by the feminist reckoning, it follows that if the non-feminist world does not defer to such "understanding", this must reflect non-feminist intransigence, and count as inculpatory evidence.

Now consider that this proceeding is duplicated, with variations, in millions of feminist-influenced brains, and it becomes clear that feminist understanding is built upon a subjective platform. Signals from the non-feminist world, which speak of feminism's effects upon that world, would be critically informative here. But such signals are not objectively processed.

In sum, if you wish to know what "real feminism" is, you could as well ask a non-feminist as a feminist. To ask a feminist about feminism is useful if you mean to put feminism on the defensive by forcing it to explain itself. This works well when you want to unmask feminism in front of onlookers. But if you seek pragmatically useful knowledge about feminism as an earthly phenomenon, you should start by investigating feminism's impact upon the larger world. Only somewhat later should you convene your court of inquiry with the individual feminist.

Once more, it is feminism's responsibility to justify itself to the non-feminist

world, continually and repeatedly if need be, and even until hell freezes over. Feminism is not equivalent to a natural law (for example, gravity) which operates as a *force majeure*. One cannot "argue" with a natural law or expect it to justify itself.

The case stands differently for feminism, because feminism is very much a human artifice, contrived by humans and imposed by human methods upon other humans. Those other humans ought first to be consulted, since they might not take such imposition kindly,

In the future, we may expect to *block feminist subjectivism* by an arsenal of methods whose ingenuity will grow in proportion to our research and development. This is to suggest where our study energy should be directed.

In the end, to position yourself as *not feminist* is to position yourself as one who can potentially understand feminism's wrongs in a way that no feminist can hope to match.

Yes. Feminism, which presumes to interpret all things, must confront searching questions about itself as requital for its presumption. That is quite proper when you consider the metaphysical nature of the case. Did feminism give rise to the rest of the universe, or did the latter give rise to feminism? If you are like me, you will comprehend straightway that the rest of the universe knocks feminism behind the eight-ball.

Simply put, the rest of the universe supplies the formative principle which allows feminism to exist in the first place. That makes feminism itself naught but a ripple on the river.

There is an enormous world beyond feminism, a far more ancient and deeply-layered world, and feminists are hugely conceited if they presume to explain everything about that world, or make their explanations binding upon that world.

In our expanded view of things, feminism is precious little and lack of feminism is quite a bit. So if you are not a feminist, you have ample room to roam without feeling constrained or being taken for somebody you are not.

Nobody is entitled to any clarification of your standpoint beyond what the word *non-feminist* plainly intones. If somebody wants to "preach feminism" at you, you have only to say "I am not a feminist" and then walk away. Having no ground to know your objection to feminism, or even that you have any objection at all, they may not rightfully harm you further.

If they assail you with the talking-point trick, stand quietly and let them say their say until their spring winds down. At your discretion, you may enquire if they have anything to add. Then, deliver something like the following speech:

*"None of your remarks have any bearing upon my reasons for rejecting feminism. Since I have not stated those reasons, you have no ground on which to evaluate my objection. Furthermore, I am bound by no legal or moral principle to discharge my mind upon that point. So, I bid you a good day."*

You might go for the rest of your life claiming no other political description than "not a feminist". I would like to impress upon you that there is no requirement to frame your opposition in terms of a movement, platform, ideology, group, organization, or anything of a positively assertive character. Nor are you bound to mention what biological demographic you belong to. To declare yourself not a feminist does no more than locate you in the universe exclusive of feminism — which is in no way a "movement", but only a container of movement or potential movement. Yet this brisk little maneuver is a decision of enormous political weight.

As remarked earlier, the non-feminist part of the universe is a realm of existential space. A word previously used was *sector*. That is a meaningful

choice because it implies partitioning, which is the sense we want to convey. So from henceforth we shall refer to the universe exclusive of feminism as the *non-feminist sector*.

The non-feminist sector contains all that is not feminism, and that is a lot. But prior to anything else it contains a primordial *negation* of feminism. Well, no . . . it does not "contain" that negation, it *is* that negation.

Negation is the foundation. If you declare yourself *anti-feminist* you must declare yourself non-feminist as a prerequisite. Yet the reverse is not the case, for you can certainly be non-feminist without declaring yourself anti-feminist.

Again, the non-feminist sector contains all that is *not feminism*, which takes in a wealth of scenery. That includes the ridiculous, the sublime, the base, the exalted, the ignoble, the noble — the sum of human nature and all which it encloses or encloses it. You should etch upon your memory that the non-feminist sector is in no way a moral generalization or moral collective.

The two sectors, feminist and non-feminist, are merely opposed systems of human imperfection. One of these must prevail and the other must sink into irrelevance, because some imperfections are preferable to others.

Feminism is **perpetual revolution**, which means that its *being* is identical with its *being-in-motion*. Feminist motion can be of only two sorts: advancing or retreating. Thus, for feminism to prosper, it must overflow continually into the world beyond its perimeter, and in so doing subject more and more of the non-feminist sector to a subaltern pattern of existence.

That is how feminism pursues universal authority. It doesn't only pronounce an abstract "right" to be the ruling paradigm. It may start with something like that, but it goes on actively to conquer. It can do none other, for it cannot be stationary or static; lacking motion, it would literally not exist at all. If therefore

feminism is effectively barricaded along its line of advance, it can only retreat and disintegrate within its boundaries like an empire collapsing from internal rot. Such implosion, too, is a kind of movement.

Given that feminism aggressively pursues universal authority, it cannot tolerate the existence of a non-feminist sector in any form, either as opposition or as negation. Let's consider these one at a time:

Firstly, feminism cannot tolerate the non-feminist sector as opposition, for the simple reason that it does not wish to be opposed. Whenever it meets non-feminist opposition, it brands this as "reactionary", "regressive" or even "misogynistic", sooner than look into other explanatory models.

Secondly, feminism cannot tolerate the non-feminist sector in the form of negation, for the simple reason that feminism does not wish to be negated. Any piece of the world which stubbornly persists in "going its own way" is an open affront to any system (such as feminism) which desires to "become the world", or which claims an unassailable prerogative to do so.

Any condition or thing which is distinctly not feminist is an irritation and a threat to feminism because it stands as a reminder that *feminism is not the world*. That in turn raises a politically loaded question: should anything which is not feminism be permitted to exist at all? The only plausibly *feminist* answer would be NO. However, few feminists care to tackle this head-on because honesty would be politically awkward and therefore not the best policy. Luckily for them, it is easy to sweep such conversations under the rug before they even get started.

So it comes to this, that the non-feminist spectrum commences with mere indifference to feminism and rises by degrees through the many shades of active opposition, even to the point of sheer vitriol. Yet to the feminist mind there can be *no* difference among those many shades, since it is all the same

to an indoctrinated feminist whether we negate feminism by blithely ignoring it, or enunciate the fixed intention of destroying it. Either possibility pours consequential sand into the feminist machinery.

In consequence, the pervading feminist undertone says: "Who is not for me is against me!"

That is a fact of surpassing importance which ought to command our interest: that they will name you as an adversary if you *merely fail to hoist their flag*. Yet it goes deeper, for you must understand that by your simple presence in the world and nothing more, you pose an *existential* threat to the basis of feminism's existence. So whatever your non-feminist standpoint, be it opposition or mere negation, they will rank you as an objective enemy.

Hence: All opposition is negation, and all negation is opposition. That is how the world appears through the feminist lens. In their scheme of things, negation and opposition are the same animal, and whatever actively or passively frustrates feminism's universal presumption counts as opposition. It's all the same to them.

In the beginning, before feminism existed, everybody was non-feminist, and negation was the order of the day. Those were innocent times. Then feminism appeared, making certain claims and demands, many of which appeared reasonable. After a time, the world re-flowed in order to accommodate those claims and demands. Then feminism came back with new claims and new demands, or more detailed editions of the old ones. This time, the claims and demands sounded a shade less reasonable, but still somewhat so. Again, the world re-flowed — and this time in a more detailed way, but a shade more slowly.

Over and over the cycle replayed itself, but this happened so frequently and chaotically that it was more like an asynchronous blur along many fronts. In time, the continually updated claims and demands became tedious, boring and

burdensome in their proliferation of nuance, seeming to suck the lifeblood from the non-feminist sector (and sane human existence) in a way that could no longer be tolerated.

Furthermore, the overt reasonableness of feminist claims and demands was declining because the normative threshold of reasonableness was itself declining — largely owing to those initial concessions which had debased the standards defining that threshold in the first place, lowering the bar and admitting further debasement of standards, followed by still more lowering of the bar, and so on. Such was the encroachment of feminist politics into the non-feminist sector. As the feminist power base grew, so likewise grew feminism's power to roll over anything in its path — socially, politically, propagandistically and so on.

However, as feminism's power multiplied, more and more of the non-feminist sector learned of that power, and saw it for the neoplasm that it was. Hence, the sector started understanding itself as a thing not only apart from feminism, but actively against it.

We have noted that feminism does not distinguish negation (of itself) from opposition (to itself). In the long run therefore, the feminists can do none other than greet negation with the same hostility they would display toward opposition. I say in the long run, for there is plenty of non-feminist territory where feminist reconfiguration hasn't happened yet, meaning that life there might go on for some time in the naive enjoyment of its proper narrative. Eventually however, the feminist miasma will creep into those corners also, and when it does, predictable antagonisms will arise.

Sooner or later, the feminist question "what side are you on?" would no longer take silence for an answer. And some people, knowing a phony moral dilemma when they smell one, would flatly refuse to be lumbered with this. Above all, they would take offense at receiving an ultimatum. At such a critical moment, an *anti-feminist* is made.

When feminism aggresses against the non-feminist sector, certain parts of that sector will naturally rise up against feminism and in so doing become anti-feminist — by choice, by definition and by praxis. They will make it clear which side they are on, for they will have become *activated*.

Negation turns into opposition when feminism rudely steps on the wrong people's toes — and to its misfortune it does this quite a bit.

From the beginning, feminism has conducted an escalating aggression against the non-feminist sector. It is natural that the non-feminist sector would rise up against this. If such uprising is not yet evident clear across the board, it will become so when feminist innovation reaches such critical mass that nobody can blissfully ignore it any longer.

On that day, it will be as if the feminist effort had no more room to exploit the average person's unheroic nature. This will occur because shallow acquiescence in feminist ideas will no longer satisfy the feminist demand for affirmation.

Feminist authority will no longer be humored or bought off by such acquiescence, and will require a decisive inner change testable for authenticity. Simply stated, feminist authority will become totalitarian in practice, enacting the role of thought police.

When feminist aggression rises to such a pitch, people in markedly greater numbers will put away their pacifism and wax heroic. When they are backed against that wall they will make their decision — be it yea or nay — and the hurly-burly will commence.

In the interim, the phrase 'non-feminist sector' solves the vexed problem of how to name ourselves. We may, if we choose, name ourselves as *non-feminist* and nothing more. That alone encompasses the spectrum of opposition. Yet because the non-feminist sector is not a political movement but only a *container* of such

movement, it may contain whatever the superabundance of our creativity and the exigency of our future needs might require — a rising sea floor destined to become a new Atlantis, but first showing only scattered islands which in time will grow and merge.

The non-feminist sector is everything. In the feminist order up to the present it has been nothing, but now it must assert itself and become SOMETHING.

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## **23. Misogyny: a feminist production**

In the feminist lexicon, the word *misogyny* is a semantical gimmick. A strategem. A stretcher. It is meant to stigmatize anything that might directly or indirectly block feminist innovation. Any time you hear some feminist whining vaguely for no obvious reason about “all the misogyny around here”, you can wager it’s because that person feels hindered or thwarted in some way — most likely because the desired sycophancy is not forthcoming.

Feminists are pitching this word noticeably more than they used to [1]. And they have given it a special rank in their arsenal: they are furbishing it up, they are hyping it, and they seem to have high hopes for it. In fact, they seem to think that “misogyny” has a megatonnage comparable to racism, fascism, antisemitism, or that monomaniacal Marxist-Leninist classic, imperialism. It is worth noting that when they gob you with this word, they are shoving you into the same box with Ted Bundy. Think about that.

When you are dealing with feminists and attempting to sort out their behavior, cynicism will hit the bulls-eye on a high statistical average. So I offer you a cynic’s definition of misogyny, or rather, I cynically suggest to you what a “misogynist” is according to feminist usage:

**misogynist**, n. a person who believes that women are responsible adults, and holds them accountable when they fail to act so.

In the real world, feminist use of misogyny, and *misogynist*, comports excellently with this definition. It is what they *effectually* mean. That is to say, if you fit the given profile, the odds are good that they will call you a misogynist. I, the present writer, do fit the given profile. And yes, the M-word has been gobbed at me. You may judge if this has thrown me off my stride.

There is a fine line which separates bona-fide woman-bashing from fair criticism, and my sport, if you will, is to play chicken with that line. But I always keep to the correct side of it.

Now, the feminists would dearly love to recalibrate that line, to bump it so far in the direction of spineless male trepidation that any critique of any woman, or of women generally, becomes culturally and politically out of bounds. Finally, they aim to pull ALL opposition to their plans into such a perimeter.

I say they would dearly love this, although the outcome has eluded them in practice. But I consider it an exercise in political hygiene to stay on the cutting edge of the battle by crowding the zone and choking it to the final centimetre: they want to push their envelope as far as they are able, so I push a counter-envelope with all the audacity I've got in order to block them and cancel their energy. Considering the phenomenal audacity of feminism itself, one fights fire with fire.

Even with the best will in the world, the word misogynist conveys no overly precise meaning. But imprecision is the whole idea. It is meant to trigger emotion and nothing more, being little better than a handy-dandy smear word — and whoever might use that word with defamatory intentions is either dishonest or mentally lazy. Really, the word sounds like clinical terminology — and so

ought its usage to be constrained, because certifiable misogynists are a rare class of humanity.

When you examine most of the so-called misogyny from neophyte MRAs and similar folk, it proves to be an artifact arising from their lack of rhetorical discipline — their carelessly emotive language and their lack of wit. They resemble oxen gallivanting upon high crags and ledges where only mountain goats ought to venture.

They are only voicing their disenchantment at the deplorable state which many women have fallen to — and in good faith I must admit the kernel of truth in their observations. In some cases you might arguably call them "chauvinistic" — another feminist word trick, by the way. However, "chauvinism" is a separate item: it is not the same as misogyny and should not be conflated with it, even if the two often walk side by side in practice.

To deplore the existing state of women, as to deplore the existing state of anything at all, simply admits the possibility of pathology in theory, and calls attention to it *in the event*. For example, if there should be an outbreak of feline eneritis in my town and I were to remark on the prevalence of diseased cats, would that make me a cat hater? Or if the case involved Dutch elm disease, would it prove that I hated elm trees?

Misogyny, we are told, means "hatred of women". That makes up the core of the idea at any rate, although feminists and their cohorts have done their best to give it a fuzzy perimeter — making the word signify, in some mysterious way, oh-so-much more. But for now I want to keep things simple, so I am walking a simple path.

"Hatred of women" means disaffection toward a plurality of people, since *women* is the plural of *woman*. Therefore, it seems clear that if you think every female on earth is swell you can rest easy; you are assuredly not a misogynist. But

how if your case is the extreme reverse? Do you contemplate everything female with ice-cold contempt, and do you spit like an angry cobra every time a woman comes near? Well then, I think it is safe to call you a misogynist. Honestly, no better name occurs to me.

Between those outside field markers lies a range of intermediate possibilities, and the more we probe this, the more difficult becomes the question of who precisely is or isn't a so-called misogynist. In the end, the idea of misogyny itself becomes so thoroughly problematized that no fully coherent understanding of this word is even possible. It is rather like "fascist" in that respect. Our investigation leaves us high and dry.

A moment's thought makes clear that the extreme cases are, for all their mutual opposition, equally irrational. Either possibility entails a suspension of critical power in favor of a very peculiar monomania. By contrast, a healthy person of robust intellect allows that the human fabric is not morally uniform, and does not flinch to behold people in their flawed diversity, to draw distinctions of a judgmental character, or to inspect all sides of every political fence.

Feminism harbors man-hating at its core, and seeks to rationalize or validate this. So the feminists have adopted the notion of woman-hating as a way of inverting their own hatred of men and projecting it onto the non-feminist world. They aim to provoke the exasperated anger of non-feminist *men* in order to "prove" the existence of misogyny as a societal pandemic. That x number of genuine misogynists do exist, naturally makes the feminist game easier by facilitating conflation.

At the core of its worldview, feminism is implacably hostile to the very idea that men should criticize women (or feminism) for any reason at all. So the universal admirer of women described in the first instance, weird and unreal as he sounds, is the feminist ideal of the perfect man. He (the male feminist) is a silly, servile wretch who dwells at the bottom of a slippery slope down which

feminism wants every man to slide. To resist that slide, is "misogynistic". To resist angrily, is "angrily misogynistic". And so on. Therefore it becomes wonderfully easy to find "misogyny" everywhere you look, and if not, just goad somebody into it!

Accusation of misogyny is far too casually strewn about by feminists and their cohorts. For example, it is plausible to suppose that a misogynist dislikes the majority of women, yet makes a few exceptions. But if a man should dislike certain broad categories of women while leaving equally broad categories unscathed, the case becomes complicated. So where might we draw the line? The questions go on and on; the permutations and proportions are endless. However: the organic drive underlying all feminist innovation, is to gradually squeeze male opinion into a corner where independent judgment within this realm becomes well-nigh impossible.

The way some people talk, you would think that misogyny meant any adverse remark, under any condition, about anybody or anything female. However, in the name of lucidity and intellectual honesty, I would insist upon some very simple criteria. A body of speech or writing may (arguably) be deemed misogynistic if, and only if, it meets one or both of the following conditions: 1.) it contains globally pejorative statements of the form "women are x", or 2.) it preponderantly depicts females in a negative light while *expressly* calling attention to their femaleness.

These rules should be stringently applied at all times. If that is done, confusion and intellectual dishonesty surrounding the word misogyny would evaporate from the art of conversation. It would disable feminist chicanery. Mind you, the test would *not* infallibly unmask every possible misogynist as an individual. Some might escape the net. But the test would establish a *cordon sanitaire*, marking the boundary beyond which any hunt for so-called misogyny would no longer yield dependable results and would fail a societal cost-benefit analysis. But now I would like to seize the offensive and turn the tables against feminism

as such. What's notable about feminist *misogyny rhetoric* is the amorphous and inconsistent application of the word itself. The word gets randomly stuck to all sorts of operations, conditions, behaviors or mental states that lack organic continuity and don't reliably signal disaffection toward women as a class. So when feminists talk about "misogyny", they are talking about a collection of things that barely cohere as a group.

Clearly, we must put asunder what feminism has deceitfully joined together. Do a mental inventory: break down "misogyny" into those separate ingredients and compose a checklist. Suppose your list contains twelve items. Study those one by one, and make an honest decision: is the behavior something that only men do, or is it something that both sexes do about equally? If the latter, immediately discard that item as a thing of no further utility in the game of anti-male politics. For if women do it too, it is no longer a male issue but a human issue. Any feminist who calls out such behavior in men without calling out the female equivalent, commits a sexist double-standard.

The first step will have whittled your list down to a smaller number — let us say 8. You should comb through those remaining items and highlight each one that clearly signals disaffection toward women as a class. *These items alone may be labelled as misogyny or misogynistic.* All the others must get a different name. For example, "unfair discrimination against women" might simply be called "unfair discrimination". It is not "misogyny" because *disaffection* is not a necessary component of *discrimination*.

Long story short: if the word "misogyny" is to continue in use at all, this must happen in a constricted way. Don't drop "misogyny" into the same salad with a passel of other things.

All in all, feminists sling the word misogyny in such a crooked way that I am not bound to take it seriously when that word crops up. Ever. They have cried wolf far too many times. In all cases, I am entitled to view the word as a

suspect item. There is no harm in that, since it is only a word, and in back of the word, only a concept. That said, bear in mind that the feminist concept of misogyny is simply a model of reality. It is not reality as such, and worse, it may be wildly different from reality. So we are entitled to challenge it just as we are entitled to challenge all feminist claims and theories whatsoever.

Very well, being the mountain goat that I am, I would like to demonstrate some appalling leaps upon narrow cliffs. Observe: It has been said that the abstract entity called "men" can "stop rape". Fine! I'll grab a beer and sit here watching and see how "men" accomplishes that feat. I'm sure it will be interesting. But seriously, the anti-male social order doesn't pay any man enough that he should trouble his head about women's issues. Objectively speaking, given the present political status of men as a group, NO male citizen is obligated to so trouble himself — although assuredly, *at his sovereign pleasure, he has that option*.

(Through all of this, the author speaks not as a member of class male, but as one who existentially *happens to be* male. One is free to treat biological identity as an externality.)

I understand that certain women might have had bad experiences with certain men (e.g. getting raped, or getting treated condescendingly), but the minute they adopt feminism as a moral-political frame of reference, and attempt to *politicize* that personal experience, they forfeit any theoretical claim upon my sympathy. There you have it. Please note that such a counter-feminist assertion, in light of its narrowly political constriction, cannot truthfully be cited as misogynistic. What I have sketched above sounds harsh and edgy, but that is an asperity which affords no egress. I am simply describing the real state of things as my conscience instructs me, and being a man of conscience I can do no less.

So are we to understand that disaffection toward the opposite sex operates *only among one sex*? If misogyny operates among men, what forces us to assume that no mirror equivalent (misandry) operates among women? Which is the more

extraordinary claim: that such feelings occur in both sexes, or that they occur in one sex only? How do the plausibilities stack up? To be honest, I could as easily credit the latter claim as believe that a volume of water, poured onto a dead-level surface and spreading in the natural way, would halt arbitrarily at a straight-edged boundary with nothing topographical holding it in check.

Our policy is to lean with the more plausible explanation. Experience lends further weight in the present case, given that our observation of feminist women reveals that the female counterpart of misogyny (misandry) is alive and well. So if such feelings occur in both sexes, how can we justify the inordinate, one-sided attention focused on the MALE version, and the virtual green light given to the female version?

If we cannot properly justify this, I think we can at least partly explain why it happens. Simply put: if I were a feminist I would find it unprofitable to point out the double standard. I would either ignore man-hating among women, or make excuses for it. But since I am not a feminist, I am not bound to such a code.

Seeing that "misogyny" is socially interdicted while its counterpart "male-bashing" gets a green light, I cannot gin up any moral panic on that subject. If men and women are *both* saying rude things about each other then the currents balance, and finally, cancel out to something like zero. So I wash my hands of it. "Misogyny", whatever that word means, can fend for itself.

Yes, it is a fact: sometimes men and women snark at each other. Sometimes they take the low road with each other. That's life; get used to it! However, some men and women almost never play such games, while others, it might seem, do little else. Between those endpoints stretches a varied continuum. So by the end of the day, the world is what it is, people are what they are. and I, the present writer, have other fish to fry.

However, if the case goes beyond mere snarkery, clear to physical violence or

some egregious offense, then the alleged offender should get due process of law under applicable statutes. Such offenses might or mightn't flow from a woman-hating mentality, but they are not misogyny per se. We must understand them as separate things.

At all events, I will use context sensitivity in every case, whether to align with a feminist moral injunction or to blow it off. Rather than use feminist ideology as a template or lens, I will craft my judgment upon the factuality of matters at hand — which could differ wildly from case to case. In the case of a word trick like "misogyny", I will assess as I deem fitting and never let feminist semantics cloud my understanding. In this way I will empower non-feminist agency and autonomy, both for my own sake, and for the benefit of the world.

Something else: if so-called "misogyny" is the only weapon on offer to men specifically, then make no mistake, they will use it — just as any oppressed group or individual will pick up any weapon that lies handy. It is simply fatuous to expect otherwise. When men and things male are under siege in society, it is only natural that *certain* men will besiege women by way of counterattack, and that this critique will sometimes have a misogynistic character imputed to it by others — especially by feminists, who are willfully trigger-happy that way.

Such are the inevitabilities, and the present writer assumes no responsibility for them. I will advise men to go easy on the woman-bashing, but there is a limit to how far I will venture in that field of admonition. Nobody could ever pay me enough to be a feminist enforcer, so if the feminists don't like what disaffected men are saying, they are free to speak for themselves in their usual way (and take any flak they might deserve for it). They certainly don't need any help from the present writer. If they think they do, they are simply lazy.

So what, really, is misogyny? Here's a thought: could it be, propagating the idea that "women are the problem", even as feminism spreads the corresponding idea about men?

"Men are the problem". The more you spread that idea through the culture, the worse the problem will become. I take no responsibility for any dysfunctional male behavior that might plague the world in future years if my words go unheeded. I wash my hands of all that. I issued a warning, and I consider that the limit of my duty.

If broad masses of women are passively implicated in the feminist assault upon men, and if such women do not eventually show signs of waking up to the crisis and amending their passivity, then we may predict that the sum of misogyny upon planet Earth will show a net increase. We have a name for this: *the misogynistic shift*. [1]

So, over the course of time, women in significant numbers would need to demonstrate that they "get it", by standing up noisily against feminism and in favor of equitable treatment for men.

If that doesn't happen, misogynistic shift will accelerate. More and more men will conclude that, a.) most women don't get it, or b.) they do get it, but prefer to benefit passively or complicitly from the status quo. Either choice will foster the growth of disaffection toward females, and men will be the least blameworthy party to the conflict. Assuming certain trajectories, there would be no help for any of this. The only possible help would be to modify the trajectories.

Feminism, both overtly and covertly, both directly and indirectly, encourages the growth of man-hating. It follows therefore that a symmetrically corresponding growth of woman-hating should not only be anticipated, but positively welcomed by *the feminists* as symptomatic that feminism has been *successful*. For it is naturally to be expected that if women hate men, men will reciprocate — and it would demand too much of human nature to ask otherwise. It is a clear case of action and reaction, or as some of us would colloquially put it: "hate bounces."

Think about it: when you pound a wedge between group x and group y, does it draw those groups together, or does it push them apart? Does it foster trust, or does it foster something contrary? Does it augment the fund of good feeling on both sides, or does it deplete that fund? *I know that you know the answer.*

Jesus Christ said "love those who hate you", but that sets the bar unmercifully high for the majority. We cannot assume that most humans would measure up to such an inhumanly elevated standard, and it would be dizzying stupidity to construct public policies or cultural institutions upon the back of any such assumption. The popular feminist saying that "men must control themselves" is a man-hating maxim. In fact, it is thinly veiled sadism, and more to the point, a license for women to behave sadistically toward men — who must "control themselves" by turning the other cheek.

But again, we mustn't count upon the "imitation of Christ" as a regular occurrence. A certain number of saintly chaps, no doubt, will obligingly undertake this. However, we mustn't expect the male population at large, in point of statistical averages, to tolerate any such arrangement of life. Nor would such arrangement generate a stable social order. In my considered opinion, it would generate a social time bomb.

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Will we ever hear a feminist declare that *women* must control themselves? No, I am certain that we never will, and that is exactly the point. So don't ask why the growth of misogyny is inexorable under the force of anti-male politics. Puzzle this out for yourself; it is not quantum physics. As anti-male toxins build up in the social ecology, predictable consequences will continue to follow. The foundational nature of feminism cannot, and will not, change. So does anybody wish to argue that injecting anti-male toxin into the social ecology will foster a more kindly male attitude toward women? I would be genuinely fascinated to hear such an argument.

The feminists — or the women's movement, as they have the nerve to call

themselves — have made a certain "bed" for women in general to lie in. Unless women in general wake up to the harsh reality of all this, and take a militant stand against it, they shall truly have no choice but lie in that bed which their excellent superfriends the feminists have created for them. I am the messenger; don't shoot!

If you declare that men must clean up their act without declaring that women must equally clean up *their* act, then in the long run it is not quite reasonable to ask men to clean up their act, is it? I, at any rate, will preach no sermon upon that text. Non-feminist men are sensitive creatures, the hypocrisy would not be lost upon them, and I would not willingly play the hypocrite in their eyes.

We live under extraordinary political circumstances. Things are not normal. The time is out of joint! Oh very well, call me a misogynist. After all, it's only a feminist word trick. And if you insist that women don't need to clean up their act at all, then I would beg to remind you that some people (including a lot of women) would beg to differ. I would further insist that the time for argument is past, that those who disagree with you are driven by their convictions: you can stand them up at the gates of hell but they won't back down. So it looks like you've got a tussle in the works, and the more you multiply feminist aggression, the more you will multiply your non-feminist enemies.

Remember that feminism doesn't merely poison the world against *men*, for in a social ecology the poison travels everywhere and poisons everybody. I'd like to say "poison in-poison out", but in this case the principle does not apply because there is no "out" for the poison to go to. There is only one social ecology, it stops where human population stops, and so the poison can only accumulate. The good news is that the social ecology can, in time, heal itself — but only if the source of the poison be revealed and dried up.

It ought to be clear that if you work to annihilate so-called "misogyny" from the world by witch-hunting or thought-policing it to death, you will make the world

radically more twisted and conflicted. I can promise you that "misogyny" will not go away, and I can promise you more: it will grow! The more you scream and point your finger, the farther and faster the infection will spread. It is like pestering somebody with the question "why are you so mean?", and watching that person grow meaner and meaner.

No, this "misogyny", however arguably poisonous, is not the *source* of the poison. Whether "misogyny" meaningfully exists at all except as a feminist propaganda trick, is a question that some may wish to entertain.

Let's wrap this up tersely. The real issue is not so-called woman-hating, but *ill-feeling between the sexes*. Between. That is the operative term. Any idiot can see it's a two-way street, so I must conclude that the feminists are either sub-idiots, or the biggest liars and manipulators ever to walk the earth. Yes, I call it a two-way street. Bad feeling between the sexes is mutual; they are both giving each other the hairy eyeball, and it is nonsensical to pretend that the traffic flows in one direction only.

Ill-feeling between the sexes means that the mood gets uglier on *both* sides. On the male side, this translates as misogyny. However, when you shine that hypocritical feminist spotlight on the male side alone while giving women a pass, men are apt to take it unkindly. And why? Because they are not idiots. And so they will raise a ruckus. Their disposition will get worse and worse — and quite right, under the circumstances.

We must define our higher task not as witch-hunting "misogyny" to extinction, but as preventing the *growth of ill-feeling between the sexes*. An *ecological* approach to the problem would set the locus of difficulty within the intervening relational space, and not upon one sex or the other. Any other approach would be sexist.

Accordingly, our work addresses the universal human condition. The first step

toward setting the work in motion would be to cut feminism entirely out of the loop. A religion which encourages one sex to hate the other cannot plausibly be part of the solution.

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**2008**

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[1] At the time of writing (2008), this was not yet entirely old news.

[2] "Naming the problem" empowers the non-feminist sector, and we are only at the beginning of our game here.

## **24. Is feminism a good thing? It is an object for the world**

Where is feminism's Achilles heel? If we could smite our foe in just one place and drill that place unmercifully open, wider and deeper, until our foe keeled over, where do you suppose we ought to strike? Have you got any ideas about that? I do. I believe that feminism has many such vulnerabilities. Today I will explore just one, but one that I deem comprehensive

I would first remind you that by the code of the present age you *cannot blaspheme feminism* — it is culturally prohibited to do so. The magnitude of sacrilege is roughly equal to urinating on the Mona Lisa. This poses a dilemma with no escape hatch, for to capitulate in despair is not an option, to plead futility is not an option, to turn the other cheek is not an option. Attack you must, or attacked you will be — and they will slowly grind you into sawdust. As you know, they are doing this relentlessly, every day, all day, to all of us. They get away with it because they've got the power.

The only way out is forward. We are saddled with the burden of investigation, and the task is twofold. Firstly: we must enquire to know how feminism maintains itself upon its pedestal of untouchable sanctitude. Secondly: we must enquire to know how we might deactivate the mechanism described in the first

part.

We commence with a simple observation, that the word feminism is a *shibboleth*. And what is a shibboleth? It is a *widely held belief that interferes with the ability to speak or think about things without preconception*.

"Feminism" is more than just a word. It is a hot potato — a word with connotations, a word with baggage, a word with a muddled and controversial belief system standing in back of it. Owing to the muddle and controversy, hardly anybody remains entirely rational when the shibboleth is pronounced: far too much is at stake to speak or think without preconception. When this word vibrates in the air, you can feel an iron cage sliding into place around their heads — the clang is almost audible In fact, the word is rarely spoken in common settings. When it is, it generates a discomfort zone, at which people will silently agree to "not go there", and quickly change the subject.

A shibboleth is meant to separate one demographic sector from another by means of a test. In the celebrated Old Testament story, wrong pronunciation of this word would betray you as a foreigner. Nowadays, the word feminism serves analogously — although pronunciation is no longer under scrutiny, but rather a psychic undertone that signals participation, or lack of it, in a certain tribal morality. This word (and the emotion it triggers) divides the world into two sharply polarized sociopolitical groupings — meaning that the ensemble of *varied opinions within each group* will cluster around the word feminism with a signature unique to that group.

In keeping with the system laid down elsewhere, I will call these sociopolitical groupings the *feminist sector* and the *non-feminist sector*. The terms establish a polarity, but there is a middle zone. It is a non-activated region composed of people who have either no opinion about feminism, or one that leans only weakly in either direction but remains unmarked by appreciable passion. Yet in the fullness of time, owing to certain developments, we may expect this middle

ground to grow more activated (galvanized) so that a sharply etched line will emerge between the feminist and non-feminist sectors.

I, the present writer, formerly lived in that lukewarm middle zone — and there were moments when I even leaned toward the *favoring* side! So yes, I am a living example of the transformation that can happen.

The feminist sector *intimidates* the non-feminist sector by reason of its organization, infiltration of media, control of academia, penetration of state apparatus, group solidarity and so on. In other words, the feminist sector enjoys a power advantage. The non-feminist sector submits meekly to the feminist hegemony because, stated simply, it has a feeble self-awareness and does not understand the character of the adverse party. Moreover, it is prey to an emotion I will call *superstition*.

All of these factors (and others) help to explain why it is socially taboo to attack or even mildly chastise feminism — because there is a comparative power vacuum on the non-feminist side, whose only resource is "passive numbers". So the non-feminist sector in its political inertia cannot muster any will-to-assert-the-contrary, and the feminist sector (being the only assertive party) wins by default.  
[1]

To sum up: feminism is, for the feminist sector, a sacred ox. And heaven help us, but *thou shalt not gore the sacred ox!* The devotees of this ox have turned their worship into a virtual state religion, a cult whose mystery, mana, gravitas, hierophantic mumbo-jumbo and so on have inspired, in the minds of many people, the emotion called superstition. This is a complicated way of saying that feminists have arrogated the moral high ground on a dubious warrant, and gulled a lot of people into playing their game.

It makes no part of the present talk to enquire into the history behind this. We are not keen to know why it came to be this way, but rather why it *remains*

this way. How, we would like to know, does the device sustain and renew itself, year in and year out? The answer is, that feminism occupies the moral high ground by a semantic trick which is easy to understand.

Consider once again, that feminism is a sacred ox. In common with cultists everywhere, the devotees of this ox cult have entrusted their lives to the power of a fixed idea — or more accurately several such ideas, but only one of them will concern us now because it is paramount, and uniquely consequential.

The worshippers of the feminist ox embrace the fixed idea that "feminism is a Good Thing." The fixed idea makes the ox sacred: it must be a good thing, or why would anybody worship it? This thought anchors to the bedrock with steel bolts that run miles deep, and the idea that feminism could ever be an *ungood* thing cannot meaningfully exist for them. Such a possibility is conceptually ruled out, hence unavailable for discussion.

That's the semantic trick, and the rest is details. I will look into some of these. For many years, the feminists have instilled the idea that feminism is "pro-woman". That is another way of saying that feminism is a good thing, because pro-woman certainly means *good for women*. They so far contrive to peddle this idea, that they presume to call themselves the *women's movement*. In this way, they stick a label on a bottle to distract attention from what the bottle actually contains. For if feminism is "pro-woman" (as the label seems to imply), then by clear insinuation it follows that if you speak against feminism you are anti-woman.

On the identical principle, I could start a movement called "the good guys". Then I and my "good guys" could be any kind of bastards we wanted to be. We might actually be the "bill-of-goods guys", but since our label said "good guys" nobody would dare speak against us. You might call this a *positive stigma*.

Less hypothetical would be the word "progressive", which is a name that an actual political tribe has given itself. Clearly, if you don't belong to their club you are *regressive*, right? Precious little choice they give you.

To commandeer the moral high ground by semantical handy-dandy is nothing new. Human beings have been practicing that trick for as long as they've been practicing politics, which is a long time. In the case of feminism, the trick is more subtle because unlike (say) "good guys" the word "feminism" carries no *prima facie* recommendation. The idea that feminism is a good thing is a sociological myth that was bolted into place by a lot of work over the years. They had to make it stick, but they have succeeded, for it is stuck very well indeed now!

In order to break free from this deceitfully constructed mental log-jam, we must pose certain questions. For example:

"You say that feminism is pro-woman. But what else is it?"

What's wanted here is a full disclosure of ingredients: *what else is in the bottle?* If feminists are not forthcoming upon this point, then I must conduct my own lab test. And if, having done so, I conclude that feminism ought to be rejected out of hand owing to some other stuff which the bottle contains, this will shift the burden onto the feminists to rationalize the presence of that other stuff. At this stage, feminism would need to conduct a self-criticism, to undergo an identity crisis and self-redefinition. Either that, or risk a warrantable repudiation by the non-feminist sector.

To ask "is feminism a good thing?" is little different than to ask "is x a good thing?" One must enquire to know the value of x — and by that value I mean everything which feminism might plausibly be shown to contain. X means the whole truth, and nothing but the truth, about feminism. The quest for the value of x, and the contest to assign this value, we call the **Battle for Feminism's**

## Soul.

In the feminist mind, there is a cognitive disconnection between what feminism means to a feminist, and what feminism is in fact. The shibboleth enforces a deeply-cloven and consequential split, in feminist cognition, between the subjective and objective dimensions of knowledge. If it often appears that feminists are living in their own world, it is because they are in fact doing so. The feminists refuse to heed signals from the non-feminist sector, and it does not occur to them that such feedback could be objectively explanatory of feminism itself. This betrays a one-sidedness, an arrogance, a hubris, a perverse subjectivity. To the feminist mindset, the fixed idea that feminism is a good thing invalidates all contrary data, and by the same stroke it invalidates all human expounders of such data.

Plainly stated, you are worth hearing only so far as you rubberstamp the feminist worldview. So when push comes to shove, one easily foretells that feminists will try to run the other side straight into the ground — for, being feminist, they can scarcely behave otherwise. It is easy to make out the shape of feminist meta-ethics, and to fast-forward its probabilities into the future for an extrapolated view of the eventual consequences.

All of this from an ideology which arrogates a universal power of moral explanation. But however far feminism might aspire to become the world, or pretend to *be* the world, it is in fact *not the world*. It is only a mental filter, a lens, a set of tinted goggles that certain people insist on wearing for personal reasons that would be of scant interest were it not for the political power their illusion has garnered.

So how does this illusion operate in practice? By what steps does the believer assemble the illusion in her (or his) mind and then launch it into operation?

Begin with the fixed idea that "feminism is a good thing". After you nail that part down, you can straightly derail any suggestion to the contrary, because the

axiom that "feminism is a good thing" immediately invalidates those people! Moreover, since they are attacking a good thing, it demonstrates not only that their ideas are wrong, but that they as individuals are personally "not right", and therefore cannot possibly have right ideas in the first place — because how can "wrong" people have right ideas? Right?

Sounds moronically simple. But since these people are apt to be subtle morons, we must take note of some further wrinkles. For example, if a challenger rattles off three or four reasons why feminism is not a good thing, assure the person that the items in question are either a.) not really feminism, or b.) some other kind of feminism (but not *your* kind!). Then dismiss the subject as quickly as possible, and proceed to "accentuate the positive" by lauding the merits of *your* feminism, while paying no further mind to your challenger's objections, and washing your hands of those objections altogether.

Finally, bask in the afterglow of knowing that feminism is a good thing after all, and that while those who challenge it aren't necessarily bad people, they are certainly deluded people, and that if they pig-headededly insist on being deluded even after you have kindly set them straight, then yes, they really are bad people. But either way, bad or merely deluded, they are not to be taken seriously and must eventually be "corrected" in one way or another.

Such is the power of the shibboleth. Such is the power of the fixed idea. So it becomes a serious question whether such people as feminists should enjoy an unlimited license of self-definition or self-interpretation. Why should this thing called feminism be *only* what these people called feminists would have us believe it is? Why, in the grand scheme of things, should that be the case? Are these the only people with eyes to see and brains to think? Are they? And are these people really thick enough to think that the rest of us are so thick that we can form no intelligent conclusion about what feminism is? They must think we're jolly thick, all right.

When hard-pressed, many a standard “mainstream” feminist will fall back upon the dictionary definition of feminism:

**feminism**, n. belief in the social, political, and economic equality of the sexes.

As you'll have noted, there is a glaring cognitive disconnection between the word and the definition. But that aside, the definition is not very enlightening. Yes, it sounds admirable, but apart from that it is simply nebulous. It is a mass of multivalencies, with so many holes that you could drive a fleet of trucks through and steal the furniture along the way. But here, let's try a second definition, albeit one that you won't find in any dictionary:

**feminism**, n. Anything that strengthens women at the expense of men.

On the surface, there is no special reason to favor the first definition over the second. And the second, unlike the first, is tight as a drum, with a somewhat operational, even algorithmic character that might be expected to generate a more convergent body of solutions. If you are a feminist, you might not like the second definition (because it sounds shameful), but subjective distaste alone would not rule out the veracity or utility of it.

But the first definition more usefully captures the spirit of understanding common to feminist-inclined people, male and female alike. When you probe such people about the meaning of feminism, you will find it is little more to them than a golden word with a halo of emotions and talking-points clustered around it. Yet despite their manifest want of cogent knowledge, these people are unanimous upon their fixed idea that feminism is a Good Thing.

Now turn your gaze from the common roads of life to the recondite world of feminist academia. What do you find? The identical fixed idea that feminism is a good thing, but with this difference, that the fixed idea is elaborately camouflaged under a gloss of educated terminology. Yet more concerningly, (and

quite unlike the common discourse) you will find in feminist academia both a keen understanding of what the second definition implies, and a fixed determination to suppress the damaging consequences for feminism which arise from such implications. The academic feminists know very well what's up, and they work to squeeze this back down by a game of theory-building that never ends. The job of feminist academia is to bamboozle us with smokescreens and give us the runaround *ad infinitum*, so that the truth will not emerge.

Among both commoners and academics, the fixed practice is to disallow critique of feminism on the ground that it disrespects a good thing. I state this briskly and dryly, but there is nothing brisk and dry about the emotion which people have invested here. They aren't playing; it has deep hooks in their souls.

They convey their feelings in more words or less. Unlike the commoners, the academics take it a step further when they contrive intellectual strategems to counteract and eventually "correct" the non-feminists who act contrarian. In either case, the feminists operate from a standpoint of **feminist triumphalism** — which means the dogma that feminism has achieved an objective moral triumph absolved from all further discussion. Their whole world turns upon this pivot point.

Here again, the **battle for feminism's soul** dances before our eyes. This is high drama. Feminism's followers are sure that they have triumphed, that the world rightfully belongs to them, that they may rightfully spread feminist custodialism and feminist tutelage into every possible corner of life by means of perpetual revolution, until nothing in the world lives independently of feminism — at which point feminism (at least in theory) will become the world. Yet the grubby truth is, that feminism is only a balloon waiting to die of overinflation. And in the aftermath of that messy explosion, the timeless world we have always known — albeit in a damaged condition — will lurch along its way as we have always known it to do. Brief indeed, will be feminism's eternity.

The battle for feminism's soul means the power to speak the final word, or the controlling word, on what feminism objectively IS . . . or isn't. Consider: if somebody had the power to describe and evaluate you in whatever terms they saw fit, and upon so doing their word about you became THE truth about you, then in a very accurate way you could say that your soul was no longer in your own keeping.

The non-feminist sector now has the controlling word on what feminism objectively is or isn't. The feminists may natter at will, about us and about our world; they may pontificate and palaver; they may work to bind us in elaborate skeins of academic theory and recursive doubletalk. But this is all in vain because we now have the power to rip their cobwebs asunder. It is as simple as making up our minds to do so, and then doing so. And what is holding us back? Cobwebs.

The feminists insist that feminism is objectively a good thing and yet something is wrong, because they can never tell you the whole truth about feminism. Most of them have manifestly got no clear idea what feminism is at all. Yet they have the crust to say, or to imply, or to assume, that feminism is a good thing. How can they know this? They have no warrant for this apart from their fixed determination to believe at all costs, and their proclivity to repeat certain things over and over. It has never dawned on them things don't magically become true by dint of repetition.

There is one group of feminists who cannot cogently explain what feminism IS. There is another group who can indeed do so, yet cannot cogently rationalize the adverse implications which their explanation might generate. And there is a final group which rationalizes those adverse consequences only by militantly shifting the blame onto men and absolving women of virtually all moral accountability. (This third group is female supremacist by process of elimination, because female supremacism is the only endpoint that logically coheres with their moral standpoint.)

All of feminism sits on a slippery slope which points toward female supremacy as a logical endpoint. Note the progression: from those who lack any cogent understanding of what feminism is, to those who do possess such understanding but maneuver to avoid the implications, to those who militantly embrace the implications and damn the torpedoes! These three layers of feminist cognition operate as an integrated cultural organism, with a distribution of functions across many sectors.

Feminism has no singular conscious awareness of itself as a *whole*. Feminist self-knowledge does not spread uniformly from one end of the femplex to the other, and so the different parts operate in mutual oblivion, or semi-oblivion, or moral disassociation. That is why the non-feminist sector may speak the controlling word about feminism, and it simply does not matter that most self-proclaimed feminists would not enjoy hearing this

Feminism, in the sum of its ideations, actions and consequences, exists as a public object — an object for the world. And although the feminists are free to interpret and rationalize, or to change their disguise as often as they wish, the non-feminist sector may claim as much expertise about feminism as any feminist would claim.

Feminism is an object for the world *by default*, because it will not and cannot (consistently, rationally or honestly) be an object for itself. We of the non-feminist sector therefore find ourselves free to be scientists who analyze feminism and experiment with it, artists who sketch it and paint it, preachers who preach about it, guitar players who write songs about it, comedians who crack jokes about it, and the list goes on.

Most of all we find ourselves free, upon the strength of independent criteria, to draw conclusions as we see fit regarding the morality or immorality of it.

Feminism is an object for the world, but is *not the world*. It composes only a portion of the world — but the remaining portion is larger, and entitled to exist, and entitled to a voice upon all matters which vitally pertain to it. And it just so happens that the business of defining feminism vitally pertains to it.

Some people believe that feminism is a good thing. Others believe the contrary, and it is conceivable that some would regard feminism as a merely indifferent object — as I myself once did. Truly, there are many shades of belief in this field of speculation. At all events, the time has come to kick over the traces and open the field to a universal free-for-all. The power of the shibboleth must be broken, so let the word feminism be opened up to discussion, and let the *thing* which the word signifies be opened up to any dissection which the discussion might call for.

It seems clear that feminism on its collective mind level does not genuinely know itself, that it cannot or will not acknowledge the moral variety of its own composition. So it follows that feminism cannot recognize its own consequences for the social ecology. A critical dimension of understanding has been omitted, and the task falls upon others to make good that omission. By others, I mean people other than feminists, people whose exclusion from the feminist project is sharply etched.

The truth about feminism can never be known by those who commit to the standpoint of feminist triumphalism, for such a commitment can never allow that feminism might be other than a good thing. And being incapable of such allowance, the standpoint can never process outside criticism in an intellectually honest way. The standpoint is overlaid with an intellectually dishonest mental filter (feminist subjectivism) which traps the entire feminist view of reality into a system of circular logic.

In the end, this is very simple. If a bottle contains some harmless things, and also some things that might kill you, then answer fast: is the stuff in the bottle

good . . . or not good? You should demand, up front, an honest accounting of *all* the ingredients, shouldn't you? And so it goes in the battle for feminism's soul. It is the battle of the bottle: to know what the bottle contains and to give it a name. What, really, is the value of x?

So again, is feminism a good thing? We must enquire to know what is really in the bottle, for that is the only way we can ever learn. But where to begin? Begin by floating this query into the world, any way your ingenuity might suggest, as one of many *distributed questions* that will eventually be so circulated. **Is feminism a good thing?**

Questions are worth as much as answers, since asking the right question is like shaking the answer tree and watching the fruit fall. Therefore, propose a question for general consideration. Circulate that question, and in so doing activate the collective mind along the chosen path of enquiry, lighting the way into a targeted zone of discourse. The distributed question becomes a distributed project, with a battery of intellectual firepower brought to bear upon the task from all quarters, synoptically. Distributed questions ought to be carefully devised so as to address structural weak points, and to question whether feminism is a "good thing" certainly answers to this purpose.

**Is feminism a good thing?** The opposing sector will *not* be happy to hear this. It is blasphemy even to intone such a proposal, and it will make them madder than a one-legged kangaroo on a skateboard. Particularly if the question won't go away! Particularly if it pops up everywhere, again and again, more and more as time goes on, in a voice that is unfailingly nonchalant.

In time, the question will settle into the landscape, take root, and grow. Then the culture will not be rid of it, especially when a popular conversation springs to life around it and people grow addicted to the liberative enjoyment such conversation introduces into their lives.

Such is feminism's Achilles heel. To merely pose the question whether feminism

is a good thing or not a good thing, is a wedge inserted into a crack, and awaits hammering. It hints that we are entitled to harbor unorthodox opinions about feminism's essential worth, which in turn undermines and problematizes orthodoxy itself.

It further insinuates that the realm of unorthodox opinion makes a proper field for extended discussion. Yes, even academic discussion.

One thing, as you see, leads to another, and big things have small beginnings. At any rate, you've got to begin somewhere. Not necessarily a single somewhere; it could be many somewheres in many places by many people. All the same, the only *you* that you have, is *YOU*, and it would be unproductive to spread yourself too thin. So you've got to begin at some particular somewhere, and here I have offered one suggestion. What counts is the principle behind this, and the utility behind the principle — so I hope that somebody, somewhere, has found inspiration or food for thought here.

Final summary: if the opposing sector is entitled to its fixed idea — that *feminism is a good thing* — then we of the non-feminist sector are equally but oppositely entitled to our own fixed idea — that feminism is a not-good thing, or at least an unnecessary thing. And there the two sides sit, like the gingham dog and the calico cat, staring grimly at each other across the tectonic plate-line.

But the burden of history is on them. As the **original aggressor**, they have a choice — not a choice which our side extends as an ultimatum, but a choice embedded in the nature of things, an existential choice which is bigger than all of us. That choice is to co-exist, or to not exist. One sees this is logical, and time will tell how it all plays out.

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*December 2008*

## **25. Essentialism and constructivism**

In the early days of second-wave feminism, otherwise known as the women's lib era of the 1960s and 1970s, the feminists were keen to inform us that there was no essential difference between men and women. They were dead serious about this. While they grudgingly admitted that male and female *anatomy* were different, they wanted us to understand that the difference stopped right there. Men and women were only *physically* different, and that was the end of it.

They insisted that sexual behavior differences were due to cultural training and nothing more. Such differences, you would say, were merely constructed. Therefore, we call this school of feminist thinking *constructivism*. (That is the terminology we have devised.) It is the "nurture" side of the nature-nurture controversy.

In opposition to this was the theory we call *essentialism*, which held that men and women were different in their *essence* — that is, *psychologically* different for reasons which cultural training could not fully account for.

The feminists had their reasons for insisting on constructivism. Overtly, they wanted to open up domains of opportunity to the female population — for example, the job market and the career jungle. To this end, it was important to knock down any rationale for discrimination against women, and for starters that meant any biological rationale.

But the feminists had more covert reasons for insisting that the sexes were non-physically identical, reasons rooted in feminist patriarchy theory. The feminist narrative has it that women are "oppressed", and that this state of affairs has persisted for a very long time — thousands of years by some reckonings. According to the feminists, men forced women to enact certain roles in society: wife, mother, homemaker, concubine and so on.

That is why the feminists had to adopt constructivism as a working hypothesis. If men and women were biogenetically different in their psychology, they would

naturally gravitate toward different functions within the body-politic. You wouldn't need to "oppress" anybody into doing this. If anything, you would need to oppress them into *not* doing it.

So essentialism was anathema because it would introduce so many doubts and questions into patriarchy theory as to effectively give it a flat tire.

Finally, the feminists had entirely covert reasons for insisting on constructivism. They wanted to instill this idea because they wanted to force-integrate men and women not only within work or institutional settings, but within every social space you can imagine. Yet with one exception: if women didn't want men around, they were free to be man-free. Men, however, were not to be permitted male-only space of any significance. Feminism is rife with such double-standards, but I digress.

Thus far the story is simple, but now it gets complicated. However, I will do my best to give you the short version. At a certain stage, the feminists and their political cohorts introduced a thing called "gender theory". They commandeered the grammatical term "gender" and pressed it into the service of constructivist thinking by making it mean the *constructed male or female roles in society*.

Meanwhile, the word "sex" continued to mean biological maleness or femaleness. But with both terms in use, a state of muddled understanding arose in the average person's mind. Gradually, "gender" came to be used interchangeably in cases where "sex" was meant. Also, given that "sex" is an abbreviated way of saying "sexual intercourse", it gave this tendency a boost because it made some people squeamish to say it. ("Gender" was a more delicate option.) So, to this day, even non-feminist men and women who ought to know better will say "gender" when they mean "sex". They have been duped into internalizing the linguistic categories of gender theory and thinking like feminists.

When men and women were forced together into the same social spaces, conflicts based on their differences naturally arose. That is what you might

predict when dissimilar behavior idioms run athwart of each other. But rather than acknowledge natural difference, the feminists shifted blame for the conflict onto men, and insisted on culturally reprogramming men into something more like women. This led to a predictable escalation of tensions, and whenever men acted ornery about what was happening, the feminists would cite this as male intransigence.

The weight of evidence — folkloric, historic, sociological, anthropological, neurological and so on — does not favor constructivism as an explanation for sexual behavior differences. Indeed, if I were gambling at the racetrack, I would put my money on the essentialism horse. Mind you, I am not disputing that men and women are trained into different cultural roles. However, I cannot buy the idea that such training is the sole point of origin for their apparent differences. I believe the differences are inborn, and that cultural training merely "improves upon nature".

Certain old-school feminists, grasping at straws to save constructivism, will acknowledge what I have just described. They will concede that "nature" indeed might play a role in sexual identity, but quickly brush that aside by insisting that training, too, enters into the mix. They will build the subsequent conversation around that point alone, as if it had any genuine significance. For if the "constructed" part of sexual identity is only an add-on to what nature has originally set in place, it is fatuous to insist that sexual identity is culturally constructed. Indeed, we must ask why humans would have ordained sex roles at all if nature had not provided a foundation for it.

In fact, if sexual behavior differences arise from nature to any degree at all, then constructivism, at least for feminist political purposes, is done for. You might scrape away the overlay of cultural training, but the natural foundation directly below would always confront you, as if in mockery — and what would you do about this? And patriarchy theory, which depends on constructivism, is next up on the chopping block.

I will declare my own position as a writer: I don't personally care which of the two theories, essentialism or constructivism, eventually proves correct — just so I know what is true. The truth is what matters to me. Right now, as earlier stated, I am betting on essentialism because I think the evidence weighs heavily in its favor.

But however this turns out, I will insist that everybody live according to the consistency which the logic requires. I will demand that such consistency be assimilated into the culture with no shred of hypocrisy or double-standard. Chiefly, I will not allow any form of "code-switching" from constructivism to essentialism or the reverse. If paradigm A is reality, I expect we as a society shall hew to it through thick and thin. I do not expect that we will capriciously switch to paradigm B whenever it is politically convenient for feminism or seems to make women look better than men — although the latter is clearly what feminism wants for women.

For example, if you enjoy snarking on the theme of "men can't multi-task", then you had best make up your mind to live in the essentialist camp, because essentialism is what you are supporting.

Or if you avow that women are inherently "more verbal" than men, then you should put your money where your mouth is and verbally vote for essentialism. Or again, if (along with the late Barbara Jordan) you declare that women have a capacity for sensitive feeling which men are just not capable of, then you had best declare yourself an essentialist or else retract that statement.

Or again, if you are a great booster of the transgendered cause, then you are signing on to the idea that there is an independent male or female essence which sometimes gets packed into the wrong kind of body. In other words, you are an essentialist and you must stand that ground consistently. This could go on and on.

All right. We know that constructivism gained traction early and logged a lot of miles. Partly, that is because it sounded like a cool idea. It sounded democratic and groovy — just what the utopian zeitgeist called for back in the 1960s! So plenty of people signed on and sopped it up.

Yet there is more to constructivism's staying power than all of that, and nature itself provides this "more". Granted the "essential" difference between male and female is difficult to gainsay. However, this difference occurs as a statistical norm, from which individual men and women can deviate. And so we often encounter women who seem, all in all, rather "mannish", and men who seem a bit "womanish" or "girlish".

Note that the essential polarity of masculine and feminine remains uncompromised. It doesn't go away. The fact that we are able to say "mannish" or "womanish" in the first place, shows that we harbor some archetypal conception of those things, as it were, directly in our bones.

However, the presence of natural deviation from the archetype clouds the issue and furnishes a rationale for constructivist thinking. The deviation makes it seem like constructivism just *might be true*. It becomes possible to entertain that possibility. There is just enough creative ambiguity or wiggle room for constructivism to shoehorn its way in, with the help of confirmation bias from people who want it to be true anyway.

We know that the feminists love to rattle on about luckless folk who feel oppressed by certain behavior norms. Aye, heaven pity the sensitive chap who wants to wear pink shirts. And spare a thought for the girl who wants to take welding classes with the boys. Well so far as the present writer is concerned, they are both welcome to it. They have my blessing. But apart from that, I'll not march down the street waving placards on their behalf. They are on their own, and if they seek anything special from me, anything "above and beyond", then

they had best make a social contract with me by proving that they are worth something to me.

The takeaway is, that patriarchy theory sits on a rickety foundation. For it to be true, constructivism must be true. Failing this, patriarchy theory is shot to hell, and if patriarchy theory is shot to hell then the carte-blanche of female victimhood becomes a rubber check.

That brings me to my final topic, which is: the future.

The feminist regime has profited greatly by constructivism, because that theory makes it possible to suck a lot of blood out of men in a lot of ways. With the passage of years, advantages for women have piled up and up. Yet the feminists are still singing their old Victorian hymn about the wrongs of woman, and this despite nagging questions about the veracity of it.

Those nagging questions are set to grow. Long story short: women are virtually the royal sex in the Western world and beyond, and this fact, if it is not acidly self-evident to all, is on the way to becoming so. I know a lot of people are blocking that realization, but they can hold out only just so long.

The status quo is objectively unhealthy for men. Barring dramatic political action, this will not improve. Nor will it stay the same. Life for men will get steadily worse because feminist innovation (barring dramatic political action) will continue unchecked. Truly, it can do none other. Feminism is not static; its very being is identical with being-in-motion, and if motion stops, feminism stops.

Therefore, feminism will continue in motion. It will grow and develop as always, on a trajectory that can be roughly predicted. Collateral damage from the war against men will ripple across the social ecology, and true to form, feminists will nail the guilt for their own crime onto the collective male back. They always do that. But I digress.

At some future date it will become clear to a critical mass of non-feminist people that men are getting a raw deal compared to women. The rhetoric of oppression, equality, redistribution and so on, will become a dull knife that won't cut any more. When that day arrives, feminism will need to play a different game in order to stay in business. For if feminism goes out of business, a natural configuration of life between male and female would quickly reappear — men would be men again, women would be women, and that would be that.

Feminist innovation has always twisted the screws tighter and tighter on men, and if feminism would keep existing *as feminism*, it would need to keep busy at this. But there must be a rationale for doing so, otherwise a growing clamor for reform would stop feminism dead in its tracks — and I do mean dead.

So constructivism would be shucked like an old skin, and the new essentialist snake would wiggle free. The only excuse to keep oppressing men would be an essentialist excuse, so the idea would come into vogue that men and women are essentially different after all, and that women are *essentially better*. (In fact, this idea has been floating around for years, so it would need only to be ramped up.)

Some combination of propaganda and bunk science would drill this into the culture, paving the way for anti-male "Nuremberg laws" in one form or another. The alleged inferiority of the male sex would effectively become state doctrine, the necessary traitors would be found to enforce the system, and the third-class citizenship of men would become a legalized and normativized fact of life.

We know that a good many feminists are essentialists already, either in thought or in effect. Indeed, the most radical of the radicals are militantly essentialist — often Y-chromosome theorists — and talk seriously about culling the male population. Other radical feminists may still be constructivist but they are not the wave of the feminist future. That future can only be essentialist and, at the extreme, genocidalist.

But will that future ever materialize? Certainly, the logic of feminist development dictates such a future and will accommodate none other. However, if you want my honest opinion, I think that a social upheaval will collapse the trajectory. That is my prediction, although I haven't got the talent to predict every exact detail from a distance. Yet I do sense that violence is on the way, and that it needs no boost from us. Truly, we can sit under a tree and play our balalaikas and, willy-nilly, violence will happen. Heaven knows that one could wish it otherwise — but it would be irresponsible to *pretend* otherwise. We only wish to prevent the worst. *Does anybody out there NOT wish to prevent the worst?*

So we are left with one consequential power, and that is the power to devise our plans by the light of our knowledge.

The only question is, what plans?

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2009

## **26. Notes: Toward a Counter-feminist Theory of the State**

### **I. The State and the Social Contract—their Purpose and Their Interdependency**

The social contract is an agreement to live by certain rules, which for convenience we may term "laws", and to relinquish what is called "sovereignty" to an entity known as "the state". In theory, the state embodies the intention of the social contract, and in practice, adjudicates its operation.

Sovereignty (when given to the state) means the power of the state to enforce the social contract, if necessary by violence. In practice, this means the power to issue final commands. Therefore, the state may be understood as the repository of the power to issue final commands in the service of the social

contract.

Commands may either originate from the state, or be referred to the state for adjudication if there be any question (under law) of who can rightfully tell who to do what. But either way, the FINAL command issues from the state, as from a court of last resort.

The social contract and the state are formed together. They are vested in one another, they make a mutual fit with one another, and they cannot be understood separately.

If the social contract be voided, the state has no reason or justification to keep existing. If the state be voided, the social contract has no objective foundation of authority. This demonstrates the interdependence of the social contract and the state: compromise either one, and you compromise both; invalidate either one, and you invalidate both. The arrow of corruption points in both directions. If either the social contract or the state be voided then life reverts to what, for convenience, we may call the Hobbesian state of nature.

As matters historically stand, the legitimacy of the state may now be called into question. I will discuss this further along. And if the legitimacy of the state be problematized in this way, so likewise the authority of the social contract. For the authority of the social contract must be objectively grounded in the state, and if the state is rotten, then the contract perforce rests upon a rotten foundation and therefore lacks objective basis.

This raises the question of political obligation. In practice, such obligation devolves to whatever social-contractual duty you would feel toward your "neighbor" — to wit, any imagined moral imperative to behave with other than complete rapacity. If the traditional social contract be fatally compromised, what basis can there be for a social-contractual duty other than your own morally autarchic pledge to behave well, to be self-policing, to be a "state" in your own right and therefore sovereign?

In short, absent of a social contract and its accompanying state authority, what basis for political obligation could there be other than a *moral law within yourself*?

That is where matters historically stand at present writing, and it is a sobering thought. None of this should be construed in the light of recommendation. Read it rather as a description of worldly forces and dilemmas which are growing and gaining urgency.

## **II. The Extended Nature of the State**

Feminist innovation has imposed upon the world a number of radically altered conditions. We, who work to bring about the neutralization of anti-male politics, are bound by the requirements of our craft to make note of such things.

Prominent among these altered conditions is *the nature of the state*, and in consequence, the entire system of laws, customs, protocols, policies, public discourses, governing institutions and power relations which either directly or indirectly take their cue from the state.

In the aftermath of feminist innovation, the state has become *feminized*, by which I mean: *critically infiltrated by the feminist worldview*. In consequence, we may characterize the state as anti-male.

And what is the feminist worldview? As briefly as we can phrase this, it is the radically-insinuated belief in a primordial male guilt which (according to said belief) coheres with a male-controlled power structure that is integral with the subjugation of women. That is wordy, so take your time digesting it.

This worldview is codified in the feminist intellectual construction that we call patriarchy theory.

The feminist worldview is a meta-text to the political drive for female supremacy. In its totality, this worldview provides an organizing premise and a validating template for female supremacy (and for all that supports the growth of it). That the feminist worldview poses moral and epistemological difficulties is not lost upon the present writer. I seek, however, not to validate feminist thinking but only to explain how it operates.

We should first understand that feminism seeks moral sovereignty (or moral authority), meaning that the feminist system of moral evaluation would be hegemonic in all areas of life. In pursuit of that goal, the feminists have extended their revolution into every possible theatre of power — inserting feminist influence at the highest possible point in every conceivable chain of command, aiming to move still higher when opportunity arises.

The feminist drive for power has been a twofold, forked affair. On the one side, there has been a slow, deliberate infiltration of culture at the grassroots level of everyday life, in order to capture the hearts and minds of the masses. On the other, there has been a steady infiltration into the political zone, with the design of grafting the feminist worldview onto the official apparatus of state by incremental modifications of law, public policy, and institutional structure.

The feminists have famously promoted the Orwellesque slogan that "the personal is political". This path-breaking meme has conceptually extended the power of "the state" by making it unclear where the "personal" ends and the "political" begins.

The "political", though variously understood in its implications, is properly the domain of the state. Specifically, it is the zone in which the state, if it has ANY right to meddle, may rightfully do so. By contrast, the "personal" is off limits — or so you might assume. It is the zone in which "the king and his officers care not to enter".

Enter feminism with its innovation maxim that "the personal is political". This radically annuls the disjunction between the two zones. Personal life is now on a spectrum of operations indistinguishable from so-called politics, and from this it follows that the entire spectrum of human life becomes the domain of the state.

This establishes a fuzzy border. Being deprived of clarity in this way, the boundary between the personal and the political becomes a nebulous, sponge-like membrane through which the political creeps, by capillary action, into the personal. That is to say, that the STATE (and all that concerns it) bleeds into the zone of private existence and mingles with that zone, robbing it of its treasure, its subjectivity, its essential mystery, and most of all its power to operate autonomously. This lays the foundation for a totalitarian social order.

Feminism is not alone in its drive to personalize the political, and politicize the personal. The political Left at large has also embraced the spirit of this maxim, and together with feminism forms a unified phalanx of intention upon this theme. The Left as a whole is marked by its hostility toward private space of any kind — of thought, feeling, action, or what you will.

Feminism has bootstrapped itself into its current political sovereignty in a paradoxical way — a kind of reverse-engineered catch-22. This has occurred in a two-stage sequence, firstly: by colonizing the state in order to make the state into a feminist (or "feminized") system, and secondly: by claiming (or implicitly assuming) moral supremacy due to the political fait accompli effected in the first stage

But apart from self-proclamation, feminism holds no patent on moral supremacy, no officer's commission in the army of truth and virtue, and no license to command our hearts and minds in any way. You wouldn't let some half-whacked preacher on a street corner tell you how to think and feel and how to organize your life, would you? Yet feminism has conned a lot of people into doing something very little different.

It is running on sheer bluff, brazen audacity, and the moral timidity of too many people. Feminism's infiltration of state apparatus on all levels, together with a simultaneous expansion of its cultural influence "on the street" (which reinforces the penetration of official state mechanisms) has anulled, in effect, the separation of church and state.

Yes, church and state. Granted that feminism is not officially a church or religion, but that is a mere technicality. The actual fait accompli is materially equivalent to a theocracy cast in ideological terms — an "ideocracy", if you will. This beach-head is now established, and the road lies open to penetration inland.

Goddess theologies are in the preparation stage, destined for unveiling and broader distribution when the time is right. Such religious formats may never get added to the official machinery of government, but that won't be necessary. They will need only to pervade the broader culture, whilst purely secular versions of feminism place a lockdown on laws and institutions. The two will operate efficiently in tandem, to uphold the polite fiction of church-state separation.

But the power of the state no longer stops at any clearly understood border. Various fusions have occurred along with the church-state fusion lately mentioned: the political with the personal, for a prime example. Also, the feminist with the female, the feminist with the state, the secular with the spiritual, the ideological with the cultural, and others that could be cited.

These examples interlink in a materially important way when you consider that they all directly involve, or make a potential conduit for, either feminism or state power. And these last two, as we have explained, have been so married to each other that wherever one goes the other quickly follows.

This twofold colonization by the feminist worldview must be understood in terms of how it colonizes the female collective. Feminism, as said, has introduced radically altered conditions into the world, and this pattern of change may be accounted as both an episteme and a legacy. The average female citizen leans against it, reclines upon it, naively quotes it, and writes checks against its presumptive moral capital in more ways than you can imagine.

These people are passive feminists, fish unaware of the water. The feminist worldview has so far saturated their existence that they eat, drink, think, talk, transpire and excrete feminism with unfeigned innocence and oblivion to what they propagate.

Let us (somewhat) tie together these multifarious threads of the extended feminized state. Remember that according to feminist preaching, "the personal is political". Consider therefore, that the state is contiguous with the political in nearly every way.

Consider also that this inherent proximity is augmented both by feminist penetration of state apparatus AND by a closely adjoining feminist activism within the political sphere (and what is called civil society).

Consider finally that due to overlapping personnel and frequent boundary crossings, these kindred zones will quickly bridge what little gap may separate them, and merge into a seamless fabric of transmitted political effect from all quarters to all quarters.

Thereupon, the political infiltrates the personal in accordance with feminist exhortation, and this is followed up closely by the pervasive spreading of the feminized state — which has only to flow in the channels that were dug for it. A feminized omni-locational superstate, or complex of feministical operations, thus colonizes all sociopolitical levels and reaches into a variety of cultural niches and micro-domains, working to extend itself ever more and more.

This feministical operations complex, which we have elsewhere written about, is given a conveniently abbreviated name: *the femplex*. And the character of the femplex is totalitarian — a fact that will become more evident, and difficult to oppose in practice, as time goes on.

This expanded "state", being feminized, is by its nature the ENEMY of all male citizens, and to lend it any moral support constitutes a self-betrayal, a complicity in one's own oppression as a male citizen. We mightn't care for the melodramatic tone of these words, but we are bound by a higher duty to speak them.

### **III. What This Means for Men**

Reverting to simpler terms, the case is this: feminism has wrapped itself in the mantle of the state, and of a variety of state-like institutions whose authority is difficult to contravene, in order to invest itself in the sovereignty of the state, and by so doing secure its own sovereignty — thereby gaining *gravitas* and *mana* against those who might tend to disrespect it.

Now, the "sovereign", according to long-established understanding, must ground itself in the "legitimate". Such, traditionally, have been the rules of the road. But in the end, feminism has succeeded only in tainting the state, and delegitimizing the state, and by that means cutting off the legs of any pretense to sovereignty that it (feminism) might wish to assert.

And so feminism, in truth, stands only upon its original self-proclamation — which, of itself, can never boost feminism above the primeval mud of contenders. For the state, having been rendered illegitimate by feminism itself, cannot legitimately serve feminism as a booster seat. The state is no longer a thing apart from feminism, but rather a part of it.

Accordingly, any investiture of feminism in the purported sovereignty of the state amounts to a feminist sovereignty by self-investiture. So in the end, the feminist worldview has no sovereignty at all; no purchase, no traction, no inherent mindshare entitlement, no rightful hegemonic status in the realm of public discourse. We are nowise bound (legally, morally or otherwise) to endorse the feminist worldview, or acquiesce in it, any more than we are bound to convert to religion x or religion y.

And the state, being critically infiltrated by the feminist worldview, now upholds its *purported* sovereignty only through its assumed monopoly on violence — to wit that persons, styled "officers of the law", are franchised by the state to make free with this monopoly under stated conditions, bidding you step entirely within a barred enclosure.

The state, being henceforth destitute of legitimate authority, holds merely a de facto power to compel the perfunctory obedience of those (such as the present writer) who deem discretion the better part of valor. (No, I don't play macho games with cops — although I don't rule out the possibility.)

Given that the state is tainted by the feminist worldview and therefore hostile to men, it no longer has the moral authority (read: legitimacy) to command the respect of any male citizen. Any such citizen is free, at least in his sovereign heart and mind, to go his own way according to the dictates of his prudentiality — to wit, the philosopher's golden highway of not getting caught. I say this not prescriptively, but on the basis of simple, objective fact. It is a *fait accompli*. Love it or hate it, but this is now the way things are and it would be fatuous to pretend otherwise.

If the state has no legitimacy it has no sovereignty. If it has no sovereignty it has no right to command, but only the power to coerce. Hence, the state has no legal or moral authority to make any male citizen act either legally or morally toward women or toward anybody else. Finally, the only sovereignty which

governs me is the moral law within me — whatever shape, fair or foul, this may assume. Given the invalidation of the state, such a sovereignty constitutes (by default) the only possible basis for *any* social-contractual bond. I say "bond", for in the nature of the case it cannot properly be termed a duty.

Feminism has done away with the former system of life between the sexes, which was grounded in a social ecology of reciprocal obligation. By grafting itself onto the machinery of state, feminism has effectually voided this former system as a social contract, and replaced it with an advocacy system which seeks to secure the interests of women in a one-sided manner at best oblivious to the welfare of men, and at worst actively hostile to it. The feminist system, over the years, has accumulated certain consequences — a negative energy if you will, which has got to be discharged eventually.

The division of male and female into separate political interest groups is now an historically objective reality. Obviously, I am not proposing or recommending such a thing, and I am certainly not celebrating it. I am simply directing attention to the raw factuality of it. It is here now, it is real, and to bury our heads in the sand and pretend otherwise would be foolhardy and sophomoric.

In so asserting, I merely acknowledge the fait accompli of history. The apparatus of state being tainted by the feminist worldview, it follows that any social contract under the color of this tainted state is tainted in the same measure.

Such a contract, being the excrescence of a feminized state, can do naught but enforce female supremacism and anti-male politics. As a male citizen one might submit to such a contract willingly, or one might live in the simple-minded illusion that some earlier contract still applies, but either choice would submit the male citizen to a regime that treats men as a class of slaves or a class of dogs.

To be a slave or a dog means to be less than a citizen, or less than human. Either way, one is less than a man. Some might feel bound to honor such a contract at all events, while others might feel bound to rip it into shreds.

Ponder this, and understand the terrible freedom which beckons.

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*August 2009*

## **27. Redistribution, or spreading the manure**

Ask a typical feminist what feminism really wants, and you will hear something like: "equality between men and women".

Men's rights agitators have taken this under consideration, and have notoriously risen to the occasion by demanding FORMAL equality between men and women. The feminist reply is, that formal equality masks actual *inequality*, and that to achieve *genuine equality* we must create formal *inequality* by means of *redistribution*.

"Redistribution" is a feminist keyword. It signifies the politically engineered transfer, from men to women, of the tangible and intangible goods of life. Redistribution is a literally accurate name for what is happening because such language could apply to nearly any form of dispersion. A bank robber, for example, will cause cash to be dispersed from a teller drawer to a canvas bag — which is to say, that the robber will cause the cash to be *redistributed*.

That said, it is easy to understand that if a woman sends a man to prison on a lying accusation of rape, it isn't really injustice: it only SEEMS that way, but is in fact *redistribution for the sake of equality*. On the surface, it might *appear* like inequality, but in truth it is only a *loss of privilege*. Looks can be deceiving, as we see in this case.

Similarly, if a man is subjected to a predatory divorce which robs him of nearly all his property and his access to his children, and is legally placed under the burden of ruinous support and alimony payments which drive him to destitution, to living in his car, and eventually into jail, it isn't really injustice: it only SEEEMS that way, but is in fact *redistribution for the sake of equality*. On the surface, it may *appear* like inequality, but in truth it is only a *loss of privilege*. Once again, looks can be deceiving.

Because you see, under patriarchy, "equitable treatment" or "equal protection under the law" were never truly *equal* in the first place. So in order to generate "equality", we must redistribute the "equity", which means that men appear to get "less" equity, and women "more" — but it's not so bad because men were never really entitled to that "equity" in the first place. Do you see how that works? Men had too much of it, and now women have gotten their fair share, so that things are at last *equal*, and therefore men have no reason to complain. In the end, it turns out that feminism truly *does* create equality as the feminists claim — just bear in mind that "equality" isn't necessarily the same thing as "equity". Anyway, now do you feel better about supporting feminism?

So long as any male citizen has anything remotely similar to "power", (the most fungible of the goods of life) some woman somewhere will potentially be thwarted in her fulfillment in some small way, and accordingly, that man's power will need to be "redistributed" so that the woman will have an "equal" opportunity to do whatever she was hindered from doing. And thus what superficially *appears* to be female supremacism, marches forward under the banner of what only *seems* like female narcissism. But again, appearance is deceptive.

Feminist "equality", in the end, comes to this: that by means of redistribution women will appear to hold an appreciably larger share, than do men, of the tangible and intangible goods of life. And if you take exception to the *apparent*

disproportion, be assured that the *seeming* inequality is merely a *formal* inequality; that in a higher Platonic heaven of redistributive justice, everything *is in fact equal*, given that men and women have been justly awarded their respective entitlements.

All right! Now I am going to drop the ironic funnyman mask and get serious as hell. I offer a quick-kill argument against "redistribution", as follows: how, in the concrete practice of daily living, can we infallibly differentiate a bona-fide case of redistribution from a case where the woman is merely "taking advantage"? Where might we draw the line? On what criteria might we base our distinction?

Or can it be, that it is morally impossible for any woman, ever, to take advantage of any man, ever, under any condition? Can it be, that historical injustice against women-as-a-class entitles *any specific woman* to compensatively "get her own back" in *any specific episode* involving *any specific man*, and that if *any specific man* should object to this, he is using *male privilege*?

Which is it? Do women get to gouge men at will with no manner of constraint? Or does a precept of moral law intervene to place an upper limit on such activity? If the feminists cannot answer, we are not bound to take them seriously when they throw the word "redistribution" at us — or when nearly any word issues from their mouths at all.

Very well. If I have gotten this "redistribution" thing wrong, then the opposing sector had better get back and explain it more carefully. Feminism is on the hook, and on the hook it shall remain until some feminist can manage to pluck it off again. Until then, I will consider myself to have spoken the final word on this subject.

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*September 2009*

## **28. The judicial holocaust of the innocent**

Sometimes, people like to make things complicated. Oftentimes, I perceive that their motive in avoiding simplicity is to avoid thinking about something which they find mentally indigestible. (Mind you, complexity has its place when the subject is genuinely complicated — one must suit the measure to the matter.)

So consider the crime of rape. This is a complicated subject, yet in a way, very simple. I will enlarge upon that, but first I should note that it is customary to insert a pious disclaimer into dicey conversations like the one to follow, assuring everybody that rape is a terrible, unspeakable crime and that one would never, ever condone it.

I say this is customary. However, it is a custom I will forego. I have never in my life suggested that rape is conscionable or defensible, and if you impute that opinion to me and broadcast your imputation under color of fact, you are guilty of libel or slander. I would gladly sue you into the poorhouse for behaving like such a feminist.

Nor am I morally obligated to prove how sensitive I am. Sensitivity is very well in its season, but other qualities too, have their season. In the present case, my emotional posture toward rape simply does not matter. Whether I praise or condemn it, or give it any emotional context at all, is simply not germane to the points I am raising. So let us not mix the personal with the political.

Very well. Rape as a social issue is unsettled. It is in flux; you might say it is "swirling". And in the unsettled flux of popular discussion on blogs, web forums and the like, the talk swirls around mere definition or mere description of what might happen in hypothetical rape cases, while shunting aside the unforgiving existential question of what truly *does* happen in actual cases.

They drone on and on with questions, definitions and possible scenarios: Is date rape really rape? Is marital rape really rape? What percentage of rapes go unreported? What percentage of women get raped in their lifetimes? What is or isn't "consent"? And ought she know better than attend a party where horny frat boys are present? And if she dresses provocatively, does she deserve what she gets? And if she goes back to his room with him, does that mean she wants it? And what if she happens to be drunk? And what if HE happens to be drunk? And what about this . . and what about that? Flibberty-jibberly-jibberly!

No, it does not interest me to quibble over the infinite shades of grey which separate consent from non-consent, or to waste much time on mere hypotheticals when the material point does not require them. I confess that I am unspeakably bored by these involved blab sessions, and I believe I am doing certain people a huge favor whenever I graciously consent to fry my brain with their tedious, boring, repetitive, hand-wringing drivel — which goes nowhere but 'round and 'round the mulberry bush, and serves no purpose but to duck the real issue.

If there was any point or profit to such talk I would sing a different tune, but as matters stand, these windy exercises fascinate me in the same way that counting angels on pinheads would fascinate me. I have no patience with the countless intellectual chipmunks who natter *ad nauseam* about such things. In the end, most of it is bullshit.

And why? Because: in the real world, all of this eventually funnels down to the simple, timeless, bedrock questions of arrest, prosecution, trial, conviction, and most of all the jurisprudential or adjudicatory principles which govern these things at their different stages of operation. What are the facts, how do we even know, and can we ever truly know?

Know then, that the majority of rape cases are by their nature unprosecutable. Such is my considered assessment. When you point your finger at somebody

and say, "he did such-and-so", you need to prove it. (I dare anybody to stand up and say otherwise.) It is the easiest thing on earth to point your finger and accuse: anybody can do this to anybody, anywhere, any time. But that does not mean that anybody may send anybody to prison simply by pointing a finger. If you aim to accomplish that, the criminal justice system (at least in theory) makes you work for it by means of a little device called "standards of evidence."

So let us consider the crime of rape. Yes, rape is a felony under law — I do not dispute this.

First, consider that most people are publicity-shy about two things: 1.) sexual activity, and 2.) criminal activity. In neither of these will the average man or woman invite witnesses — these are distinctly private activities. So, rape packs two-for-one because it is both sexual intercourse and a crime. Briefly, it is a *sex crime*, and I can assert with confidence that almost no rapist wants to be seen raping. Therefore, the great majority of rapes have no witnesses apart from the complainant and the defendant.

(One exception comes to mind: the revolutionary Che Guevara, who raped the family maid on the dining-room table while his buddies sat around watching.)

In addition, a large number of rape cases have no forensic evidence suggesting that the alleged carnal knowledge fits the legal definition of rape, i.e. that it was non-consensual.

Finally, under today's lax standards, a fair number of rape cases lack forensic evidence of any kind — due to the elapsed time from when the rape allegedly happened, to when the alleged victim filed a police report.

That is why most rape cases are (in this writer's opinion) inherently unprosecutable: because they amount to little more than *her* pointing a finger at *him* with no indisputable, corroborative evidence that a crime was ever

committed. This is called a "he said-she said"

Sir Matthew Hale sums it up thuswise: "Rape is an accusation easily to be made, hard to be proved, and harder yet to be defended by the party accused, tho' never so innocent".

Yes, it is hard to think of a crime harder to be proved than rape. In stating this, I am stating nothing new, but I say it anyway because the simple lesson it ought to convey remains undigested. People cannot or will not learn, because they insist on making things complicated.

I have a modest proposal that would save a lot of time and taxpayer money. Why don't we eliminate all police work and all criminal justice procedure from the rape question by simply holding a lottery? Every male above a certain age would have his name thrown into the lottery pool, and once a year a certain number would be drawn from this pool. The lucky winners would be charged with rape sight unseen, and straightway dispatched to the penitentiary for a set number of years. From this there would be no appeal.

But seriously: the system of rape prosecution that we've presently got, is morally and practically indistinguishable from what I have described. And if certain legal innovations go through, this will become even more so. (Feminists never seem to stop working on that.)

Lowering the standard of evidence weaves the net tighter, giving it a smaller mesh. (Guilty or innocent, more fish get caught.) Reversing the burden of proof (if instituted) will augment this effect. These factors can generate more guilty verdicts (hence more convictions), but they can do nothing to differentiate the guilty from the innocent. In fact, the system is not meant to do that. It is only meant to squeeze out more convictions, conformable to feminist ambitions on the criminal justice front.

.Feminism's judicial worldview is collectivistic. Women-as-a-class have been

violated by men-as-a-class; such is the feminist mantra. Therefore men-as-a-class must pay the penalty *as a class*. This means that a certain percentage of the class "men" must be sacrificed to meet the requirements of feminist justice — and it doesn't matter who these men actually are or what they've actually done. Male blood is what's wanted and, men being collectively guilty, this may flow in an undifferentiated river from any or all male sources irrespectively. Such is feminism's judicial worldview.

Retribution for collective male guilt is feminism's shadow subtext, meaning that it stays in the shade. So as you might expect, only a few brash individuals at unguarded moments will cop to what is happening. Now, in most rape cases, the lack of third-witness corroboration or conclusive forensic evidence makes it well-nigh impossible to ascertain guilt or innocence with any certainty — so the feminist solution is to railroad the defendant. (Ideally, they would like that to happen to *any* man who gets hauled up on rape charges.) All the same, a charade of justice must be upheld, and so the rape lottery must be dressed in black robes and procedural frills.

That is why the only thing which matters is the existential position of the innocent defendant — his particular Golgotha. He is not "men" in some wooly, abstracted way. He is singularly *a man*: a sentient being with a soul who has done no crime, yet he is marked for destruction. His well-being is of interest to me because his case could be my own, or that of any male citizen under the present regime. A feminist does not care about the suffering of men. As the saying goes, "sure, men can suffer, but they cannot be oppressed." That means your suffering is of no account to a feminist because you are not "oppressed" — and the distinction between suffering and oppression is, I have been assured, mighty critical! Apparently it is okay to make people suffer so long as you don't *oppress* them.

So the innocent rape defendant is *not oppressed* when he gets railroaded into prison. Got that? But consistent with the feminist dictum, I am permitted to say

that he *suffers*. And since the feminists don't give a toot about this innocent man's suffering, I reckon I must take up the slack. In fact, I must do double duty along that line, and re-budget my capacity for caring by redistributing it away from focal points where it might be applied otherwise.

All right. To those who insist on making things complicated, consider that it does not matter to the innocent rape defendant how many rapes go unreported. Nor does it matter how many women get raped during their lifetimes. That information has no bearing upon the facts of his particular case. None. Whether it be ten unreported rapes per year, or ten thousand, sheds no light whatever upon his guilt or innocence. None. And whether ten women get raped during their lifetimes, or all of them do, similarly sheds no light. None. Granted that to the feminist mind, imbued with a collectivism that seeks retribution, such peripheral data hold a key importance. But to anybody else such data are, as said, peripheral.

As to the matter of consent: if corroboration is lacking this becomes, if not peripheral, then immaterial at best. This is where the question of what is or isn't consent becomes nearly fruitless if not entirely so. One may certainly avow in principle that consent ought to be given, and that "no means no". This is easy in classroom discussions or internet bull sessions. But when actual guilt or innocence are at stake in a real life rape trial, and you have only her word against his, then it makes not a crumb of difference how you gerrymander the line between consent or non-consent. All that matters is to know who is telling the truth. And if you are a feminist, you will say the woman is telling the truth because feminism will not permit you to say otherwise. As a feminist, you have a political interest in upholding the thesis that "women don't lie".

Yet evidence is now abundantly to hand, that women can and do lie about rape and are far from being delicate blossoms in that line of work. This evidence is stacking up like lumber in a warehouse, and the warehouse is getting full. We need to build another one. And if you would persist in telling me that women

don't lie about rape, then you would be living in a bubble of cognitive dissonance that could be warrantably termed neurosis.

So let us be deadly clear about what is happening. Innocent men are being torn to pieces, and *any* man might, in principle, live at the mercy of a lying woman. Our civilization has seen fit to bestow such power upon women and such hatred upon men, and the ideological tendency called feminism has been the prime instigator in this.

That is the ugly, indigestible truth which underlies all the complicated chatter about definitions and hypothetical scenarios. It is a truth which, by the look of it, most people do not want to face squarely. Feminists certainly do not want to face it; that is no surprise. The surprise is that large numbers of non-feminists too would rather dance around with things which are not critical or central. They might be lazy, they might be ignorant, or they might be blocking something they find mentally indigestible. I don't much care; I am bloody tired of it.

Innocent souls are landing upon a sacrificial bonfire. This, as we are instructed to conclude, is not oppression — and I'm sure it is a great semantic comfort for certain men to be told that their suffering is not oppression. Still, it is a sacrifice. A holocaust, if you will. A holocaust of the innocent under color of the judicial. A war on rape is underway, and the powers-that-be figure it is acceptable to make the innocent suffer right along with the guilty, and guess what? They are pondering how to crank the heat up higher!

We must consider that there might be NO solution to the problem of rape — or at least none that would satisfy a feminist. That is harsh to think about, but what if it's true? Rape might turn out to be one of those god-damned things that we can't do *anything* about. But did anybody ever tell you that the universe was fair? Naturally, I would be interested to meet the wizard genius (be this man or woman) who can devise a surefire way to *infallibly* catch the guilty party in every case, and only the guilty party. I await that day, but I am not holding

my breath.

Meanwhile, unless you consider the judicial holocaust of the innocent to be acceptable damage in the war on rape, then I would question whether practical solutions in this domain are realistically within reach

Yes: *the judicial holocaust of the innocent*. I do not feel that "holocaust" is too strong of a word here. Just try telling the victim of such abominations that he has *not* been dumped onto a sacrificial fire. That is one meaning of holocaust: a sacrificial fire.

Another meaning is: a fire which burns up *everything*. The holocaust of the innocent is a sacrificial fire on which any and every innocent man *might* be thrown — in principle, no man is exempt. The guilty, you would say, deserve it — so accordingly, they are not the sacrifice. It is the innocent who get sacrificed, and no innocent man is secure from the reach of those flames. Certainly the law affords no reliable protection.

And the inferno spreads, engulfing more of the surrounding world — for as befits a holocaust, it is holistic and caustic. The suffering of the innocent is only the beginning, and what happens to them does not happen in a vacuum. Therefore, it does not stop with them. We must also consider the fallout upon society. We must think about the ramifications, branching far and wide, eating holistically and caustically into the social fabric.

Yes: the judicial holocaust of the innocent. That has a ring to it. It is perilous stuff, this incineration of innocent souls under color of law. It is a fire that could burn us all, a flashpoint that could ignite a social war. Yes, I do mean war; the kind where blood flows. Would that be "holocaustic" enough for you? Or would you rather be a holocaust denier?

Well then, go back to sleep. I am sorry to have troubled you.

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*April 2010*

## **29. The bright line**

I would like to explain the most damning and revealing thing it is possible to know about feminism. I say damning and revealing, and my choice of words is considered. It damns feminism not only by uncloaking its fundamentally damnable nature, but by revealing a principle which infallibly isolates feminism from the rest of the moral universe and makes it available as a target of operations.

Feminism offers a range of incentives for women to indulge their darker human proclivities, but little or no incentive in the opposite direction. We are naturally entitled to wonder if that is a good thing or a bad thing, but one thing is certain: if women were held morally accountable to any meaningful standard, especially in their dealings with men, it would set feminism on a slippery slope toward extinction. Call that the executive summary. Now let's dig into the details.

Feminism, as I have explained elsewhere, is built upon a system of **manichean essentialism**. Like any form of manicheism, this holds that good and evil are a primordial duality, and like any form of essentialism, it holds that certain qualities are inherent to an object from its inception — factory-installed if you will. Feminism's manichean essentialism holds that women are categorically good by nature, and men quite opposite. As a principle for daily application, this translates as: men in their essence are morally inferior to women; therefore men are the bad guys when any conflict with women arises.

Now, almost any self-declared feminist would deny that manichean essentialism is a feminist doctrine — and I doubt that you would find it flatly stated anywhere in the allegedly official corpus of feminist writings. After all, it's a nervy thing for even a radical feminist to say. Even Mary Daly doesn't quite proclaim this straight out, and as for Valerie Solanas — well, you know the drill: she's "not really a feminist". *Ahem!*

In order to uncloak the manichean essentialism, you must proceed by reverse investigation from other feminist ideas, or from commonplace feminist behaviors. The presence of such ideas or behaviors will logically signal the existence of a prior concept, on the principle that where there is smoke there is fire.

We find that real-life feminist behavior comports with manichean essentialism in a remarkably consistent way — as if this were a motivating subtext at the bottom of all their words and deeds. Listen closely and you will catch the sound of it, like a viper hissing deep inside the woodpile: "*Sssssss! Man bad! Woman good!*"

How, for example, to explain the prevailing feminist habit of letting women off the hook for nearly any transgression large or small — especially if it has gained wide exposure in the media? Such feminist behavior operates with even greater force when the transgression involves a man.

Feminism, as an ideology and as a movement, must *always* put women in the right and men in the wrong. And why? Because: *feminism equals female supremacism*. Female supremacism is an objectively real force on earth, a culture virus borne by many people who reveal it in many ways, and whatever you might think feminism is or isn't, it can neither exist in moral isolation from the reality of female supremacism, or fail to adopt a consistent moral posture toward that reality.

Manichean essentialism is the metaphysical substrate for female supremacism. It is the tiger in the tank: without it, female supremacism would make very little mileage. And the distillation of female supremacism in practice, is to give women the upper hand over men in every possible situation.

Feminist apologetics effectively rationalizes female supremacism with a conspiracy theory of history known as *patriarchy theory*. According to this theory,

men have always held most of the power on earth and have employed it willfully to subjugate women. Patriarchy theory, you would say, is a macro-construct, yet it purports to explain even daily life in all of its micro-dimensions.

Feminism wouldn't survive long without patriarchy theory because, lacking such a device, it would be forced to treat both men and women as individuals with moral agency. If feminist analysis had to sort through life in all of its moral complexity and shades of grey, it would never develop enough traction to either make political headway or justify feminism's existence in the first place.

Luckily, patriarchy theory rides to the rescue and makes life morally simple. Women, we are told, lack equal power under the patriarchy system and are continually driven to game that system in order to level the playing field and "get their own back". So according to feminism, every woman becomes a moral Robin Hood on behalf of the sisterhood, robbing the rich (read: men) and giving to the poor (read: women). Or cast this in Marxian terms: bourgeoisie versus proletariat.

So if it appears that the woman in your life is "playing games" with you, you must become more sensitive to your patriarchal privilege, and understand the subtle ways that you are driving her to act that way in the first place. If you are a man, that is how patriarchy theory explains *your* life. Men are the problem because they have all the power.

The possibility that women might be wrongdoers on their own initiative, and actually do wrong (especially toward men), simply does not factor into feminism's moral calculus. Your average feminist will only grudgingly allow that woman x might have been the guilty party in transaction y — and only after every mitigating possibility has been scrutinized to the last molecule. To extract any "judgmental" statement about a guilty woman from the average feminist, is like extracting teeth.

As a rule, a feminist hates to admit that women, or any particular woman, could be in the wrong about anything at all. Time and again you see this. Feminist Robin Morgan (who once famously remarked that men should "possibly not exist") campaigned to get the would-be murderer Valerie Solanas out of jail; feminists everywhere were curiously untroubled when Lorena Bobbitt sliced off her husband's penis with a kitchen knife, and they even gloated about this; feminists everywhere will (on deeply flawed evidence) insist that "women are only violent in self-defense", or that "women never lie about rape", despite probative evidence that neither of these statements is true. On it goes.

Keep your eyes open and you will see this pattern of feminist behavior replay itself over and over.

Among other useful functions, patriarchy theory veils manichean essentialism, by offering a 'structural' explanation of male transgression. Men are "bad" only because patriarchy "makes them" that way. "I blame patriarchy" is the standard cop-out: they may continually place men in the wrong (and on the defensive) without professing any belief in manichean essentialism — not even to themselves.

Without patriarchy theory serving as a prop, the feminist would need to address a complex world where men and women share the blame equally, albeit in varied measure from place to place, and the business of liberating women would collapse into the all-but-unanswerable question of: "liberate women from what?" From men? From other women? Or from the entire big, sprawling human mess?

Patriarchy theory would fold like a cheap suit if women were held morally accountable as individuals. It would be impossible any longer to fudge the question of manichean essentialism, since it would become necessary to make a flat statement of belief or disbelief in this idea. At that point, the entire feminist enterprise would stand before a board of inquest. If you said, "yes, I think women are essentially good and men are essentially evil", you would resemble

a moral idiot at best. If you said "no, I think men and women are morally equal", you would render feminism pointless and toothless. Either way, you would send feminism on a long slide down the slippery slope to extinction.

But patriarchy theory keeps manichean essentialism off the table by means of an evasionary dither. It is small wonder that the average feminist hates to admit that any woman could ever be in the wrong. Once you start down the path of allowing that women are even capable of wrongdoing, and then acknowledging more and more cases in practice, it opens a floodgate. This ends in the collapse of feminism altogether because it renders the notion of collective male transgression unworkable.

Patriarchy theory is manifestly flawed, and the feminists use it disingenuously. It is a theory which pretends to explain all of life, and yet if it truly explained all of life, this would mean that no sector of reality could operate outside of its reach. And if that were the case, nobody would have any moral agency, being trapped into a morally robotic condition by the patriarchal "script".

Yes, feminism's proclivity is to bestow moral robot-hood on everybody — but on women especially. So the razor-thin line which divides moral robot-hood from moral agency, is the same line which divides the feminist zone of influence from the entire non-feminist sector. That bright line, precisely, is the boundary.

You will discover the bright line readily enough if you connect the dots. Consider the many, many ways that women are given a pass or a waiver — the prevarications, rationalizations, strained extenuations, praisings by faint damnations. Trace these from one to the next until they join up in an all-embracing circuit, like a contour on a topographical map which wraps clear around the base of a mountain. You could even run a yellow highlighting pen around that countour line, to make it stand out brightly.

The feminist strategy of concealment is to shade by degrees into the surrounding world, so that the boundary between feminism and the rest of the

universe becomes impossible to fix with any precision. This renders feminism invulnerable to attack because it presents an ill-defined target area. But we have seen that the question of women's moral accountability marks off the feminist perimeter with the needful exactitude. This makes feminism available as a target, as a zone of common understanding which the rest of the world may agree upon.

You might picture that bright line as a collar. Even a noose! To call attention to the bright line — to *preach* that line, let us say — would be like pulling the noose tighter. Need I say more?

So when will the feminists hold women morally accountable? In other words, when will feminism *preach that bright line*?

Don't look for this any time soon. Preaching the bright line would only tighten the rope around feminism, and they know it.

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*July 2010*

## **30. Violence against women and violence in general**

Why do we hear so much hype about "violence against women"? *Why, why, why?* Why is violence against *women in particular* so commonly singled out from other forms of violence? Why is a harsh, obsessive spotlight trained upon *this* kind of violence in preference to many other forms which violence might assume on varied occasions? Why has violence against *one arbitrarily chosen class of people* been boosted to such an exaggerated public importance?

These are serious questions, yet they are nearly always swept under the carpet. Dirt, too, is swept under the carpet by those disinclined to properly dispose of it, yet anxious to uphold propriety on the cheap.

Let us suppose that I and a friend were to arm ourselves with baseball bats, travel to a public park, and belabor about the face and head the first two luckless Sunday strollers we chanced upon — and with the additional detail that my friend attacked a man, and I a woman. Now, on the face of it, you would say we had committed the identical crime; that of *battery*. In purely cosmetic terms, our work would afford no basis for mutual distinction. There would be no asymmetry. And yet . . . I would have committed *violence against a woman*, whereas my friend would have committed (we are led to believe) a more venial infraction.

*Violence against women*, you see, occupies a uniquely elevated rank in the discourse of law and jurisprudence, but violence against men does not. In reflection of this, we have a body of federal law in the United States called the Violence Against Women Act — or VAWA. For it is no longer the case that violence is simply violence irrespectively, as a lump sum. Heavens no, when I pulverized a woman's face into unrecognizable pulp, it was morally different from the identical transformation wrought upon a man's face! We are not, overall, made to understand why this is so, yet we are proffered the most solemn assurance regarding the wisdom of our intellectual superiors in such matters.

For example, we are not told why the *actual pattern of violence* in the world is not taken into account. It is widely acknowledged, even by learned experts, that the bulk of all physical violence on planet Earth is directed against male targets. That being so, common sense might suggest that *violence against men* — rather than women — should be singled out as a special category. But such are the paradoxes, and our intellectual superiors assure us that common sense is wayward, that we really do need special laws which single out *violence against women* for unique attention, and that we now need to "strengthen" these laws — because apparently they *still* aren't strong enough.

We might compare the field of human violence to a terrain with mountains and lowlands. Violence *against men* would compose the Alpine, Andean or

Himalayan heights — which peak and spike! Violence against women, by contrast, would be like unto the Coast Range of Oregon. I don't know if you have ever been there, but Oregon's coastal "mountains", in their more dramatic stretches, could better be described as *rugged hills* — and in the less dramatic stretches, not even that.

But Alps they are not. Andes they are not. Himalayas they are not. In fact, they resemble nothing so much as a kid brother to the mightier Cascades just across the Willamette valley.

Yes, "violence against women" is the Oregon Coast Range, and "violence against men" is the Himalayas. There is no comparison — although it is true that you could have an *equally violent rock-climbing accident* in either region!

Yet notwithstanding the stark disparities, our intellectual superiors do assure us, *most assuredly*, that *violence against women* is "special", and must be specially categorized and given a greater percentage of cultural mindshare. It isn't just violence like any other violence, mind you: it is *violence against women* — and you know how terrible *that* sounds . . . right? So, violence against women deserves a *Himalayan* amount of mindshare despite its *Oregon Coast Range* proportions, while violence against men (so it seems) deserves an *Oregon Coast Range* amount of mindshare despite its *Himalayan* proportions.

Because you see, our intellectual superiors, in their infinite wisdom, are always one jump ahead of us. After all, they are on "the right side of history!" So they understand, as we do not, that we are all living in something called "the Patriarchy". And they (our intellectual superiors) would therewith kindly make us understand, in that infinitely patient and obliging way they've got, that while it is true that most violence is suffered by men, it is also true that most violence is *inflicted* by men.

And aye, forsooth, it arrives as a balm, a soothing ointment unto our souls, to

at last discover the true bearing of this. Men inflict the majority of violence, women suffer the *minority* of violence, and for that very reason, violence against little old male YOU (unlike violence against "women") deserves no separate consideration in the discourse of law and jurisprudence. Violence against "women" is just *special* in that way. . . but there is nothing special about violence against YOU. Is this all becoming clear to you now?

Men, you see, commit the bulk of all violence in the world (or so we are told by our non-feminist intellectual superiors), and this entrenched regime of male violence is called "the Patriarchy". Our intellectual superiors have assured us, most assuredly, that this is the case. Men *collectively*, we are given to understand, use the aggregate of their male violence in order to exercise what is called "patriarchal power and control", and . . . this *patriarchal power and control* reaches clear down into the smallest transactions of *individual* life. Yes, virtually everything operates according to the wise "body of theory" which our intellectual superiors (in the superiority of their intellect) have kindly mapped and made available as a guide for all of our lives.

This brings us to the clincher — that although it is true that most violence is suffered by men, this fact is far overshadowed by the fact that most violence is *committed* by men. And the reason men collectively commit that statistical mass of violence in the first place, is to exercise patriarchal power and control over *other men*, and finally. . . . over *women too!*

Yes, our intellectual superiors have been teaching us for years — or at least *trying* to teach us — that a catastrophic, pandemic forest fire of *domestic violence* is raging through society, and that 95% of this DV is initiated by *men* — for the universal and infallibly diagnosed reason that they (men) wish to exercise *patriarchal power and control over the women in their lives*. Yes, that is exactly what men are *always doing* in such cases. Bar none! You don't even need to look, you just know it. Our intellectual superiors have taught us this. They know this *for a fact*, and they know it is true *clear across the board* —

true even for multitudes of people whose lives they have never personally investigated!

And although a lot of so-called men's rights activists and other ungrateful curs have suggested that they (our intellectual superiors) are "just pulling that stuff out of their ass", it should not concern us in the least to know what part of their bodies our intellectual superiors are pulling their stuff from. For us non-feminists, it is enough to know that we ought to respect our intellectual superiors, and that *whatever issues from them* — orifice notwithstanding — is "more evolved" than we are.

So never mind that our intellectual superiors have got zero conclusive evidence that men commit any more than half of all domestic violence. And never mind that our intellectual superiors have built their case on a foundation of flimsy scholarship and even outright lies — never mind any of that! For they, being our intellectual superiors, ought to be respected and taken on faith as serving a higher good which is not directly known to us — yes: *they have their reasons!*

That they, our intellectual superiors, have for one-third of a century built their game upon a method morally indistinguishable from the Big Lie recommended by Josef Goebbels, might at first sight seem to lend additional credence to the term *feminazi!* But *feminazi* is a filthy, filthy word. Don't you ever, EVER call our intellectual superiors such a vile name!

Just get busy with your broom and sweep this all under the rug. I won't say nothin' if you won't! *Shhhhh!!*

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*November 2010*

## 31. The practice of rhetorical discipline

Rhetoric is the art of persuasion. Since persuasion is a matter of prime importance, rhetoric must on no account be neglected but rather subjected to the requirements of a discipline. We are engaged in a contest for hearts and minds, a serious business which oughtn't be left to the hazards of a random crapshoot. The way we go about saying, or not saying, what we choose to say, or not say, will either float us or sink us.

In the present talk I will exclude the topic of fallacious argument. That topic has been worked over by so many writers already that I feel I can be of greater service if I limit myself to fields less thoroughly plowed.

The sum of rhetorical discipline may be distilled into one quick sentence: *minimize grappling points*. What follows will be a gloss upon that precept.

A grappling point is any aspect of your communication that gives your enemy an edge, an angle, or an opening. You might say that a grappling point offers your enemy a handhold so he can swing you or drag you, or a foothold so he can climb over you. This sets you in a position of weakness or passivity, and negates you as an obstacle, so that your enemy advances in a tactical or strategic way.

Opponents of feminism are famous for speaking their minds "not wisely but too well." In this way they offer grappling points to their enemy and make their own work needlessly difficult. Their ineptitude may be arrayed under a four-fold heading.

Firstly, that they will say indiscreet things which are bound to excite the wrong kind of controversy at the wrong moment. In this, they fail to establish politics by being *politic*.

Secondly, that they will use an unseemly or undignified tone. In this, they fail to establish *tonal mastery*.

Thirdly, that they will neglect to uphold a consistent narrative of **non-feminist alterity** that would cast the opposition in the role of an aggressor power. In this, they fail to establish the necessary political frame.

Fourthly, that they lack political focus, meaning that they neglect structural unity of message. They speak heterogenously on a ragbag of topics with little thought to the strategic implications of what they choose to enunciate, and why, and when. In this, they fail to establish *message discipline*. Consequently, they waste time and energy and bog down the momentum.

Under all of these headings, the failure may be understood as a failure to minimize grappling points. I will now enlarge upon each case in turn.

In the first case, the impolitic non-feminist behaves as a “loose cannon-mouth” and makes impeachable utterances. An impeachable utterance is any saying which at least arguably transgresses the norms of morality or decency. I say *arguably*, because evaluative criteria will differ from one social subset to the next. Different groups argue things differently, within different parameters and to different conclusions.

So a statement that would give a feminist a conniption might generate nary a ripple amongst the great middle mass of non-feminist men and women, whose criteria are different. Mind you, any utterance which is *arguably* impeachable is at least *arguably* a grappling point, but if the “argument” lacks critical gravity for most people, it will gain no political traction outside the feminist cultural space. And so it makes a weak grappling point: the worst the feminists can do is dangle you in front of other feminists and cluck about what a horrid specimen you are — but nobody else will give a rip! This bottles up the feminists within their communal psychology and isolates them from the rest of the world. Such

an effect, for our purpose, is desirable.

But if you say something universally impeachable, something that would disturb nearly anybody, it makes a strong grappling point: the feminists can use it for political traction in the larger world. It does not bottle them up in their group psychology; it empowers them to “reach out and touch someone” other than themselves. Such an effect, for our purpose, is undesirable.

So don’t be a loose cannon-mouth. You should frame your communication in a way that offers no universal grappling points — alternately stated, a non-objectionable surface. We call this the *common gaze standard* because it plays to the psychic consensus of the middle mass.

One point remains to be considered. You might ask: “How if I discipline my rhetoric to where even feminists can find nothing impeachable about it? Is it worth my trouble to attempt this?” And I would reply: possibly. It depends how hard you want to work, so it is for you to weigh the pro or contra in a given case.

To highlight just the advantage, note that mastery in this field could be applied to psychological warfare. A universally non-objectionable surface would leave the luckless feminist with almost nothing to use against you even in her own mind. That would cut off retreat into communal psychology; each feminist would stand alone, as it were, before the judgment seat. For many of them, any desperate escape would be preferable to such a desperate hell, and in many cases criminal behavior, driven by rationalization, seems a likely outcome. But until the feminists are ready to come clean, I would spare them no empathy. Empathy is for your friends.

I turn now to the second case, which addresses the commonly seen failure to establish tonal mastery. An unseemly or undignified tone does not, in itself, entail either fallacious argument or impeachable utterance — although it might

occur in tandem with these. Yet I call it a grappling point because, in the ad hominem rough-and-tumble of real-world polemic, contestants will frankly use it against you in that way. And which is more, they will do so to pragmatic effect — a point that bears consideration.

A further consideration is, that *how* you say things often weighs a lot more than *what* you say. A discourse of considerable audacity may, if couched in a dry, nonchalant diction, pass altogether unremarked by the middle mass, and even by quite a few feminists. What many people find objectionable in a given speaker or writer might be nothing more than, for example, that he sounds angry and disagreeable — and it's a turn-off. So, by the right combination of knowing what the target audience will bear hearing, and intoning this suitably, you can make great headway and speak your mind more boldly and candidly than you might think.

There is, of course, an art of sounding angry. It can be done. However, you need to maintain “artistic control” and to apply the right effect knowingly, bending or breaking the rules in a calculated way with the proper sense of timing. Such is tonal mastery. But you are wiser to follow the rules until confident of breaking them masterfully.

*Whining* is another unseemly and undignified tone. Indeed, it is arguably the worst of the lot, and ought to be eschewed. Whining may best be described as complaint for its own sake, accompanied by a keening vocal affect with a descending pitch. And although vocal affect is not present in writing, it is possible to achieve a written whine — perceived as such by others — if you do little else than complain endlessly.

In order that you will not seem to be whining — in either speech or writing — you should forbear to make emotionally-fraught inventories of self-evident things. Thus, you ought simply to recite the naked facts in their naked factuality, and let that naked factuality paint the required picture by virtue of its sheer

poignancy. This is akin to the advice given to writers, to "show but don't tell." Facts are weighty witnesses that will testify with overwhelming precision if you let them. A bare factual narrative packs the needful cargo on its own account, and needn't be lumbered with pathos.

I should add, that feminists love to accuse their enemies of whining. I mean, they are keen to use that indictment for a grappling point in order to make mileage by mockery. But when you stop whining, they should start worrying, for it hints that you have gone to the next level of insurgency in your thoughts, and are incubating serious plans.

The subject of *women* often crops up in conjunction with both anger and whining, and when it does, the talk morphs into what some might loosely call "misogyny". This is not strictly a matter of tone, but rather topic. Still, it is important to note the connection between women as a focus of discussion, and the emotion that goes in step with this. I say important, because the ramifications are politically consequential and relate to our study of grappling points.

I turn to the third case, that of neglecting to frame the political narrative in terms of non-feminist sovereignty. Such neglect has rhetorical consequences, for it sets you eternally on the defensive with any feminist you meet and continually reinforces the feminist construct. You might call it a grappling point *a priori*. The feminist war, at its heart, is a war of sovereignties. A cultural paradigm (feminism) has gone into a colonizing modality, intending to nullify the sovereignty of any other paradigm that gets in its way. And make no mistake, they ALL get in feminism's way.

So the greatest non-feminist weapon we have is the stone-cold, settled understanding of our non-feminist sovereignty (or alterity). In good truth, we are the bulk of the universe. The laws and principles of that realm work to our advantage more so than otherwise. The natural order has got our back, and we

should so fully internalize this conviction that it will inform our every act, mood, and gesture. Feminist colonization of our lives has been a massive aggression built on sheer presumption, sheer bluff, and little more. We ought to know this by now, and we ought to act like we know it.

We should take a page from Marx, and aggressively challenge everything about them and their world. In the spirit of the Frankfurt playbook, we should develop our own edition of “critical theory”, and put it to work right away. Remember that “the theory is to criticize” — and true to that spirit, everything they presume to say or presume to know, is fair game. I mean that ALL feminist claims or theories are open to question — even the classic, canonical ones which have been around forever.

When they say “patriarchy”, or “misogyny”, or “sexism”, or “wage gap”, or “glass ceiling”, we bounce back instantly with “WHAT patriarchy? WHAT misogyny? WHAT sexism? WHAT wage gap? WHAT glass ceiling?” Yes, undermine them. Unpack them. Deconstruct their categories and presuppositions non-stop. Be skeptical. Be agnostical. Demand explanation. Never let up for one instant — never let them clear the runway!

Feminism is not the world, which means among other things that it is not the *intellectual* world. Accordingly, they shall export none of their intellectual merchandise into our domain without paying a good stiff duty — and if we don’t want it in our domain we ship it back *in toto*.

If we are scanning the horizon of political events, either current or historic, we shall impose the frame of non-feminist sovereignty upon discoverable feminist actions, and so classify all such actions as to their degree of aggression against us. All definably feminist doings equate to *feminist aggression*.

To summarize: we must frame our political thinking (hence our talking or writing) in terms of *feminist aggression against the rest of the world*, and in terms of

thwarting such aggression. This, by virtue of reiteration and practice, will grow into a disciplined instinct.

I turn now to the fourth case, where political focus — or *structural unity of message* — has been neglected. Proper attention to this point constitutes a discipline, and for that reason we call it *message discipline*. The term is established lingo among people who talk about electoral politics, but we make it part of rhetorical discipline because it falls within the gamut of operations that will minimize grappling points. Message discipline, you might say, puts rhetorical discipline on a collective footing.

The rhetorical consequence of neglecting message discipline is that grappling points will multiply in an uncontrolled manner. So it is important to keep a strong hand on the message that we transmit to the general population.

Politically speaking, our “message” takes the form of issues and talking points, and in practice (for the activated non-feminist sector) this has been an unorganized babble. Many people are talking about many things, and what we chatter about most overall, enters the common awareness, for better or worse, as a composite average of what we *are*.

Now, if there is a “true” or “central” message that we ought to be transmitting, I reckon it should be politically efficient in terms of a goal. So, what is our goal? It is to undermine feminist power as much as possible by spreading information efficient to that purpose. (We call this counter-feminist information, or “CFI”.)

Such, in bottom-line terms, is how we parse our doings: all of it boils down to some form of information trafficking. But we must always have a care about efficiency, because some information works more efficiently than other information in the work of decomposing feminism. Remember that our message is part of our public image, and that public image is nothing if not trafficked information -- it has got to be that if it is anything at all. Therefore we must see

that our public image, as related to our message, is efficient to the purpose of *decomposing feminist power as far as possible*.

In addition to compromising our public image, neglected message discipline pulls us into all manner of conversations which are better avoided. For any time you voice an opinion, there is a chance you'll be requested to defend it. And in politics, the more opinions you voice the more battles you must fight. Yes, the more you bite off, the more you must chew — one sees that is logical.

Therefore we need not, and should not, take a stand on every issue under the sun. This generates grappling points because it permits the other side to hoist and haul us around by putting us on the defensive. So the watchword is "pick your battles". Any other policy creates a war on more than one front.

In the end, message discipline means *optimally efficient information trafficking in the service of a political goal* — and I should add, in terms of a "long game". So if we compromise our public image by association with flakey or shady things, that is not optimally efficient. If we load the table with issues not relevant to damaging feminism, that is not optimally efficient. If we load the table with issues only weakly relevant to damaging feminism, that is not optimally efficient. If we let people of a certain political leaning siphon us into talking about "loaded" topics that needn't be addressed at all — for example, race or LGBT issues — that is not optimally efficient. On it goes. All of these are areas where message discipline might get compromised, and as such, they generate grappling points. So rhetorical discipline commands our diligence in these areas.

There are exceptions. For example, were I to opine that the song of the mountain thrush has a more ethereal quality than the song of the lowland thrush, it would not compromise message discipline. That is because the subject of birdwatching is apolitical and mysterious. Also, it could add a whimsical bird note to an otherwise boring dissertation. So feel free to add those kinds of touches.

Very well. The four parts of rhetorical discipline, which I have introduced here, can be itemized briefly in the following nomenclature. I would suggest memorizing these for quick reference in conversation.:

- Discreet Utterance
- Tonal Mastery
- Narrative Frame
- Message Discipline

The remaining question, it seems to me, is the timeless one: *how to herd cats.* (Parenthetically, you dump a pile of catnip on a mountaintop and they will arrive in the same place by their separate pathways.) But seriously, it is impossible to run a control wire to every loose cannon-mouth in the non-feminist sector. People will say *what they will say* even if it is politically ill-advised, and we can do little about this in the short run. So the best plan is to form a central column of rhetorically disciplined preachers who may gradually propagate their coherently schooled sensibility. These preachers may school others by example and in time generate a master signal and a focal point around which chaotic clouds of impeachable or otherwise inefficient utterance will swirl and be transformed.

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May 2011

## 32. The spiritual foundation of rhetorical discipline

Today's talk concerns the practice of rhetorical discipline. Here I will specifically address the spiritual foundation of our discipline.

Rhetoric is, if nothing else, a matter of presentation. In the practice of rhetorical discipline, self-presentation of the operator becomes a business of paramount importance — verily, a craft unto itself.

It all begins with you. Your self-presentation grows organically from your foundational pattern of engagement with the world. Understand therefore, that IF your foundational pattern amounts to an overmastering desire for self-expression, THEN your rhetorical posture at the outset will be one of weakness — as a house built on crumbling sand.

Self-expression, so-called, is both pernicious and unnecessary. Mind you, we understand that *self* is an excellent thing, and worthy of enhancement. We encourage self. Likewise, we understand that *expression* is an excellent thing, and worthy of attention to its finer principles. We encourage expression. Yet as a precondition to this, we understand that "self" can never truly be "expressed" at all, but rather comes into being as a co-product of expression. The reason "self" cannot be expressed is that it simply does not exist at all until "expression" makes it exist.

In the course of your expression, it is not "self", but something entirely different that you should hope to personify — namely, a matured and efficacious engagement with the business at hand, whatever that business might be. From this your "self" at last emerges, in consequence of the engagement. But when you try to project "self" beforehand, as a willed project, you hitch the arse-end of the horse wrongways to the wagon! This overmastering urge both triggers, and is triggered by, a defective engagement with the business at hand — it is a chicken-and-egg feedback loop which stokes itself continually, generating, finally, a very paltry kind of "self".

Conclusion: let the governing purpose behind nearly all your speech be to facilitate the business at hand. Frame your communication with that thought uppermost. This is life advice, good for rhetorical discipline and plenty of other things.

The present teaching distills into a practical maxim, namely, that you must *kill the babble reflex*. By babble reflex, I mean the urge to talk a lot, and talk

mindlessly, under the prompting of the most wayward, trivial or disordered impulses. When you do this, you are projecting random stuff into the world — as it were, untucked shirttails or untied shoelaces. This gives your enemy a handhold for hoisting and hauling you around, or perpetrating juvenile pranks which land you flat on your face after one lurch. In sum, you are projecting grappling points for your enemy's convenience. You oughtn't be so obliging.

The babble reflex arises when 'self-expression' is paramount. And the unbridled urge for self-expression is the motherlode of all grappling points because, not being entirely controlled by the operator, it soon betrays the operator into the controlling hands of others. (And what else is a grappling point if not a locus of control by others?) The maxim to control yourself or be controlled, might alternately be stated as *control yourself or don't have a self*. For "self-expression" relentlessly undermines the bare possibility of having any self to express in the first place. It saps and weakens the self. It empties the vessel. It is a pernicious addiction, a disease of our age, a false god if ever there was, and unworthy of your reverence.

The world is bulging at the seams with people who are almost literally bursting to sing their special little song every chance they get, to make their unique little voice heard by an indifferent universe, above the witless cacophony of others so essentially similar to themselves — and I can only wonder why they all bother to do this! Entire industries and economic sectors have sprung to life for the purpose of sucking their blood. Their babble reflex, I conclude, is a flimsy strategem to outwit death or at least anesthetize the chill foreboding of it. But of course I don't actually think that they think about this at all.

In sum, you need not "express" yourself, but only BE yourself, through your mindfulness of the business at hand and through your way of communicating that business and that mindfulness. Adhere to this method, and the particular something that is *you* will be plainly evident to all in the vicinity. This is not "self-expression". It is rather self pure and simple — or expression pure and

simple — and it fends for itself. It is not your job to see to that, so why make extra work for yourself?

There is more which bears consideration. Consider, for example, that expression of any kind — that is, *transmission* — makes it more difficult to gather information. When you are talking, you are not listening. When you are putting out, you are not taking in. Hence, you are not gaining knowledge.

The royal road to ignorance, accordingly, is the seductive music of your own voice. Enjoy that music by all means, since you will need to cultivate virtuosity on your instrument in order to fine-tune the art of persuasion. But know when to give it a rest and let "George" take over. That is to say, let the other guy be seduced by the music of *his* voice.

As the celebrated maxim of Jesus Christ teaches us, it is more blessed to give than to receive. So let the other guy — especially if he happens to be your enemy! — reap the blessing of *giving* you more information than he is *receiving*.

Rhetorical discipline means crafting your communication with conscious will and purpose, yes? And crafting your communication includes crafting your silence, yes?

All of this will develop in you the vital faculty of intuition — to wit: compiled observation. I mean, that the accumulated force of all you have taken in, stored as a reservoir in your subconscious mind, will arrive in a flash of seeing-and-knowing, just when the moment requires it. This might take the form of a nameless "insight" that guides you silently toward a correct judgment, or then again it might arrive as a pearl of wit that rolls nonchalantly from your lips during a mundane conversation. But none of this comes to the babbling fool, so . . . don't be a babbling fool!

In conclusion, please understand that the present teaching is intended as a

meditation-practice exercise for continual application in the realm of daily life. In the end, you will come to know what it means to *drive your own car*. And which is equally important, you will come to know that you have *brakes!*

Nothing in the present treatise should be taken as moral instruction, or moralism of any kind. It is not moralism but pragmatism. Purely and simply, it is power. Moreover it is scalable power; it relates equally to the macrocosm and the microcosm.

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*July 2011*

### **33. What is feminism? or: the Battle for feminism's Soul**

What is feminism? What *isn't* feminism? These are vital questions, and controversy has swirled around them for years. That controversy is no storm in a teacup, for a lot rides upon the outcome.

When a non-feminist encounters a feminist, the mood is sooner or later bound to get testy. To put that another way, each party carries a psychic atmosphere of her own, and these atmospheres are bound to clash. The broader social ambience will not accommodate both; one or the other must yield. As they say in the old western movies, "this town ain't big enough for both of us."

The unspoken tension between feminist and non-feminist will eventually come to a head and display itself openly. This regularly happens in a small way, in the social microcosm. It has not yet happened in a grand, conclusive way, in the societal macrocosm, although it is our job to accelerate the arrival of that day. But whatever scale it occurs on, the confrontation rides upon a mutual assessment between these two parties or, if you will, between these two principles.

Hence the typical pattern of engagement between a feminist and a non-feminist. The non-feminist will make known her feelings about feminism and the feminist will, mildly or otherwise, "get defensive". So what is the underlying schematic in these encounters? Clearly, the talkers are talking *past* each other because they are talking about different things. The feminist's "feminism" is *not* the same as the non-feminist's "feminism". Each talker has a different mental picture of what this word signifies in real world terms.

The non-feminist views feminism as the less desirable option; that is why he is not a feminist. Meanwhile, the feminist looks upon feminism as something sacred, and for that reason views the non-feminist standpoint as sacrilege.

Please bear these points in mind.

Again I put it to you: what is feminism, and what isn't feminism? We need to address that pesky little question with exactitude in order to reach any overarching conclusion about feminism's desirability or lack of it. Feminism, the object under examination, must be nailed down and forced to become a definite something; only then does it become susceptible to evaluation. Answers must arrive, and they must arrive from authoritative sources. So the question of authority itself comes to the fore, as does the question of *questioning authority*.

Briefly then, who has authority to tell the world what feminism is or is not? Does the feminist have such authority? Does the non-feminist have such authority? Or do they each in their own way have such authority?

Our contention is that any person at all may speak with authority on what is or is not feminism. Anybody may set up shop in this trade, and there are no licensing requirements. Self-declared participation in feminism itself is no prerequisite. If that word (feminism) points to any discoverable object, we must allow that the pathways of discovery are manifold and under no monopoly. Anybody may compete in this market, although success will vary according to the governing criteria. So we need to know what the governing criteria are.

"But wait!", I hear some feminist interject. "Only a feminist has any authority to say what feminism is or is not, because only a feminist has participated in feminism and *lived* feminism. No outsider has any authority to tell *me* what feminism is or is not!"

I would reply, that your communal experience among self-styled feminists confers no authority but to speak of what you and others underwent in your time together, and what you felt and concluded from this. Your particular standpoint and path of knowledge are in no sense privileged. Neither is it taken on faith that you would evaluate your position honestly. Hence, your authority is merely clubbish, a compound of social memories mingled with selective awareness and likely wishful thinking. While these club memories might constitute a parochial authority, there are other sources of authority which must not be neglected. Do not forget that others can view your club from an outward aspect — does not that count for something?

"But wait!", I hear that feminist interject again. "I have studied feminism for years, and I have read all the books, and I have earned a degree in women's studies. Don't tell me your authority equals mine, mister!"

I would reply, that if in addition to hanging out with supposed feminists you boast of a scholastic or intellectual authority, you must remember that you aren't the only one who can read books and think about things. Others, very different from you, are avid readers and thinkers also — and they haven't got the same emotional filters that you have. So they are free to follow their own unblinkered genius, to quaff from fountains of knowledge that would not occur to you, to generalize, to factor-analyze, to string the dots together and formulate conclusions that differ markedly from your own.

"But wait!", our feminist chimes in for a third time. "I am a WOMAN! How dare you tell me what feminism is or is not!"

I would reply: "Quite right, you are a woman. And I am a Sagittarius." It bears repeating that *anybody* may presume to say what feminism is, or is not. Just open you mouth, and the objective deed is quickly done. It adds no weight to your claim if you merely call yourself a feminist. It gives you no head start. After all, *anybody* can pronounce the words "I am a feminist". Talk is cheap, and whether you call yourself a feminist, or call yourself a three-headed Patagonian, has no bearing on your claim to expertise.

Again I remind you, that a great deal rides upon the outcome of this controversy. We must eventually decide in very exact terms what feminism is or is not, and the question is so important that I have given it a special name which hints at the magnitude of it. I call this question *the battle for feminism's soul*, and I wish to make known why I do this. As I have already suggested, we seek not only to discover what feminism IS, but to determine if it is right or wrong, desirable or undesirable, noble or ignoble.

Until now, the feminists have claimed a monopoly of discourse in this realm, thought-policing the avenues of conversation leading into it or out of it and converting the world of respectable mainstream opinion into an echo chamber where only feminist questions are permitted to be raised, and only feminist answers permitted to be formulated. Not surprisingly, the feminists have concluded that feminism is desirable and honorable. However, they have consistently shrouded in fog the plain and simple definition of this thing, making available so many so-called "answers", and such inadequate ones, that there is effectively no answer at all.

And that, I submit, is the weak point where we as counter-feminist seekers of truth must conduct our drilling operations.

Which indeed we have done. And after years of work, we have concluded this: that the "nice" parts of feminism are not feminism's soul, because they do not belong to feminism quintessentially. Rather, they belong to the world at large, to

the common stock of received opinions about fair play, common decency and the like. If these were broken loose from feminism they could just as well sail under their own flag. Certainly, they don't need some new-fangled monikker like "feminism".

And yet, they serve feminism as a masking device because they obscure the vital presence of that *other* feminism, the not-nice kind whose sole purpose is to boost the world toward a female supremacist endzone.

We have concluded that female supremacism is feminism's soul. It is by any measure more significant, interesting, original and consequential than liberal platitudes — and politically more profound in its implications, by an order of magnitude.

Already, I can hear a howl of protest. "No! That's NOT what feminism really is!"

And I would reply: "Bad luck! You've had *years* to tell the world what feminism really is, and the world has listened far too patiently. Now it is the world's turn to tell feminism what feminism really is."

The battle for feminism's soul is the battle to define a feminist minimum in both a moral and practical sense and, by so doing, gain control of feminism's narrative. It is the world's turn to tell feminism what feminism is, and this will come about by shifting the center of narrative authority away from feminism itself. If you are a self-declared feminist, your supposed "inside" knowledge of feminism is worth no more than the "outside" knowledge which others can bring forward — *their* knowledge can be as revelatory as any other.

Accordingly, the nasty bits which outsiders may remark about feminism are not regrettable, accidental, outlying features. They are as much a part of "real" feminism as anything your neighborhood Earnest Feminist would beseech you to believe. If these things are feminism's "excrescence", it is because they have been excreted, or forced out from the center, which makes the center their point

of origin. Accordingly, our task as counter-feminist propagators of knowledge is to factor feminism's excrescence into its essence. Or as certain wits and wags will be quick to say: *to feed feminism its own shit!*

The world has long been an object of the feminist gaze, so it is time to flip the script, and make feminism an object for the world. They have been gazing into the abyss long enough; now the abyss is gazing into them. Such is the battle for feminism's soul.

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*July 2011*

## **34. Introduction to the sector system**

Feminists have a strange idea that they are the world. They must be unburdened of this idea — slowly, exactingly, painstakingly. For there is a world beyond feminism, a world with a sovereign life of its own — but the feminists simply will not hear of such a thing. For that reason, we say that feminism *thinks it is the world.*

So again, there is a world beyond feminism — and *we are that world!* The project of feminism, as we all know, is to increase the power of women with no proposed upper limit and no clearly stated plan to cease operations at any discernible time. In pursuit of this project, feminists have for many years conducted a campaign against men and all things male, on fronts both large and small. Men as a class have been targeted for hostile actions meant both to deprive them of the tangible and intangible goods of life, and to redistribute those goods to women.

So the practical intention of feminism is to promote the ascendency of women, and make the ruling power in most areas of life, both large and small, a female power. We don't enjoy sounding melodramatic, but we need to tell it like it is.

The feminist project has taken great strides, and further progress is clearly projected. For that reason we conclude that feminism is a female supremacist project, and for all purposes *indistinguishable* from female supremacism.

Understand, that we do not say feminism is *similar* to female supremacism, or contains an *element* of female supremacism, or has a female supremacist *aspect*. No, we say that feminism and female supremacism are one and the same object, that the terms may be freely interchanged. And frankly, if you could expel all of the female supremacism (or misandry) from feminism, then so-called "feminism" would become a paltry, vanilla-flavored affair that would melt back into the terrain of liberal humanism and cease to be salient.

Our decision, to make feminism and female supremacism interchangeable terms, is a linguistic fiat. We, by our good sovereign pleasure (backed by long, hard study of reality) have ordained it so. We have made our linguistic choice well knowing that we ride roughshod over the linguistic choices which feminists have made. Still, nothing prevents the feminists from speaking to each other, in their preferred way, *within their own speech communities*.

We understand that not every self-identified feminist identifies subjectively as a female supremacist. Still, we recognize feminism *in toto* to be a female supremacist project at an organic level — and that every human participant in the feminist project is an enabler of this. If you support feminism you are helping to advance female supremacism, however remotely or indirectly.

Again, the project of feminism is to increase the power of women with no proposed upper limit. The effect will be to drive a wedge between men and women by generating a disequilibrium of power. So it is accurate to say that the purpose of feminism (read: female supremacism) is to make men and women "unequal".

The counter-feminist project is to isolate feminism, and to make it available as a

target of social and political operations. The first stage in this project is called the *rough cut*. To isolate feminism means to *recognize it as recognizable*, and we accomplish this when we clarify that feminism is one thing while the rest of the world is something else. Further steps may follow by way of refinement.

***The rough cut establishes the sector system***, meaning the division of the world into a feminist sector and a non-feminist sector. We call this division the ***bedrock binary***, because it composes the bedrock for an entire way of working and thinking.

The non-feminist sector is a sovereign zone of existence, encompassing the range of entities and forces which do not partake of feminism. This is true not only in a statistical-demographic way, but in a primordial way, for the sector embraces everything which defeats the explanatory power of feminist theory. Considered thuswise, *feminism* is minuscule and *non-feminism* is astronomical.

Female supremacism is nothing if not a war against men. However, in waging war against men, one engages more of the universe than just maleness. Politically organized anti-male aggression has a collateral effect upon the world at large because it transmits ripples clear across the social ecology. That is consequential for men and women both, and a lot of women will not want those consequences. You might say that feminism *hurts women too*, hence, when the time comes, non-feminist women will know how to maximize their advantage by rising up against feminism.

So it works out that the feminist war against men generates consequences for more than just men. Hence, feminist anti-male aggression constitutes, in the long run, aggression against the non-feminist sector as a whole – meaning anybody or anything which might, directly or indirectly, get in the way of feminist plans.

Feminism then, is pernicious to the rest of the world. So again, our master strategy is to *isolate* feminism, and to conduct operations that will dismantle its

effective power on earth. Our establishment of the sector system sets this process in motion. It is a gesture of surpassing importance, to affirm that feminism is a definite thing, and that we are a sovereign thing apart from the feminist thing, and nowise subservient to it. This, at least, begins to isolate feminism.

The question "what is *non-feminism*?" will naturally arise, and it will quickly give rise to the question "what is *feminism*?". In other words, it will *establish the necessary frame*. For we know that not every self-declared non-feminist would agree on what feminism is.

Or at any rate, not yet.

But in our non-feminist capacity, we may concur that feminism is *not the best plan*. That is why we are not feminist. So whatever we severally understand feminism to be, we can at least agree that *the word itself* cannot signify anything worthwhile. We can agree that this word is contaminated, and that we ought to brand a social stigma onto it.

We can agree that to be *not a feminist* is a thing of decisive consequence, and that whosoever repudiates feminism ought to do so with adamantine resolution. Under the feminist system, an imperfect set of worldly conditions will obtain. Call it situation A. Under the non-feminist system, an imperfect set of worldly conditions will likewise obtain. Call it situation B.

As non-feminist partisans, we say that situation B is better than situation A because it will generate less human misery in the long run. Our view is not utopian; we aspire not to a perfect world, but to a *less imperfect* one.

Having agreed that the word feminism signifies something not-good, we may likewise agree that feminism itself must be targeted for corrective operations. In order to carry this out, we must agree upon a target — which brings back the

problem that we have not agreed upon a definition. So it looks like we must, eventually, somehow, agree upon a definition of feminism. Having done that, we may at last reach target consensus, to know precisely how to direct our combined operations.

Target consensus, accordingly, reminds us that *feminism equals female supremacism*. Counter-feminist analysis concludes this, and we assert that nothing else will generate efficient political traction. You may agree, or not, that feminism equals female supremacism — yet female supremacism as a datum is not to be doubted. It is out there. It is real. It is crawling around in the world in one shape or another, and if you are serious in opposing feminism you cannot avoid asking how feminism and female supremacism relate to each other; how they feed into and out of each other.

How would the absence of the one affect the other, and what might be their manner of co-existence? Are the two things at odds? Are they symbiotic? Are they part-and-parcel? Or . . . do they run on separate rails unaware of each other?

If you oppose feminism yet believe that female supremacism is a separate object all by itself, how precisely does female supremacism factor into your calculations? Do you even think about this at all? How can you not entertain such questions?

I have met certain people who avow that they are not feminist, yet voice no objection to feminism in itself. In fact, some of their friends are feminists — wouldn't you know it?

These gentry are practicing, as it seems to me, a misguided liberality or broad-mindedness — as if they are merely Quakers, the feminists merely Amish, and nothing of greater heft is under discussion. I cannot, by any trial of intellectual pressure, make them agree that feminism and female supremacism are the

same thing, and when I ask them *what they think feminism is*, they respond with suspiciously feminist-flavored platitudes.

So yes, there is a sizeable centrist party, a tribe of fence-sitters who harbor the illusion of middle ground between *pro* and *anti*. These folk have a shallow political understanding that is typically saturated by the conventions of feminist discourse. They can't see that their middle ground is only a transitory condition, that the growth of polarization will finally shrink that ground to nothing. In the end it will force them off their fence and force them to take a stand — be it to the side of female supremacism, or to the opposing side.

So target consensus is the goal of shared understanding to which we, as non-feminist partisans, direct our endeavor. The process of reaching this goal is called *clarificatory discourse*.

In practice, clarificatory discourse amounts to intellectual crystallization through broadening circles of discussion within the world at large. This generates social mass, or if you will, "gravity". In the end, it establishes non-feminism as a quantity in the algebra of power. Specifically, it makes non-feminist men and women aware of themselves as a *political class*.

Target consensus makes female supremacism the point of conjunction for all non-feminist understandings of feminism. This permits us to differ at least somewhat, and to benefit from the creative flexibility such difference affords, while sharing a foundational understanding upon points where disagreement would render our work futile.

Once again, the master strategy is to *isolate* feminism. For that to happen, we must robustly codify the basis of distinction between feminist and non-feminist — both in order to know what feminism is, and to know what we ourselves are by knowing what we are not. Having arrived at that point, we are finally in a position to move forward with any project of a political nature that might occur

to us.

Feminism thrives on fuzzy categories. It is a fuzzy category itself, and embraces fuzzy categories, and fuzzy ideas, within itself. To put that another way, feminism has fuzzy borders because it merges so gradually with the non-feminist universe that it remains unclear where feminism ends and everything else begins.

This state of things has arrived by a sequence of steps, and shall be reversed by a sequence of steps. So our first task is to make the fuzziness into something solid, or as we say, to *collapse feminism's fuzzy borders*. In practice, that is what it means to isolate feminism. When you create a clear border, you create a clear target that you can operate on.

We have already described the rough cut, which establishes feminism and non-feminism as a bedrock binary from which our perfected understanding grows. To knead this binary into the common language with the *least possible explanation*, is the foundational stage of our work.

Next, we reject any method of studying feminism which commences by adopting the feminist worldview, recognizing that any feminist definition of feminism can only be a product of said worldview — a worldview we do not share.

As non-feminist, we understand that you cannot commence *within* feminism and then argue your way *out* of it by using feminist vocabulary and discourse to pave your road. No. You must declare yourself alien to feminism as a necessary first step. You must occupy the Archimedian standpoint, beyond the feminist perimeter, and proceed from there.

The radical feminist Audre Lorde once famously remarked, "you cannot dismantle the master's house with the master's tools." As people who are not feminist, we grasp feminism on independent terms. We did not acquire our cognitive tool set

through any feminist chain of reasoning or by viewing the world through any feminist lens. Our strategy is to reframe the entire discussion, making *them* engage the issues on *our* terms while roadblocking their customary avenues of evasion.

You needn't read every feminist book ever written and refute it line by line. You have NO legal, moral or intellectual duty to do any such thing. They'll just write more books anyway, and then what will you do?

The point is to stop engaging them on their own terms. Instead, locate their intellectual weak spots and drill, drill, drill!

Pick your battles wisely; many are not worth fighting. Don't fight your way out of quicksand in which you *are not standing*. Stand clear. Force them to come out and engage you on ground which *you* have chosen. We don't owe them any answers, but they owe us plenty.

As a rule, let the fight come to you. Let them overreach themselves, and when they do . . . spring your trap!

We study feminism only as one might study a machine or a complex system with the intention of sabotaging it. The classic advice to "know your enemy" means knowing him the better to wreck him.

You might think that the best way to know what feminism is, is to ask a feminist. Right? Wrong. That is one of the worst ways imaginable, and if you follow that road you will go hopelessly astray.

In fact, feminism is a system of obfuscatory rhetoric, meant to camouflage the advancement of female supremacism. There is a perennial tension between what we are *told* that feminism is, and what we can plainly see that it is. So we map the term "feminism" to an objective pattern of things that we see in the world.

That is our path of knowledge, and we are aware that it overwrites much of the official feminist story.

Clearly, feminism for them is a journey, and most of their talk is about the smaller points of scenery and navigation upon that journey. By bidding us to partake in their talk, or expecting us to do so, they imply that we ought to be taking the very same journey ourselves. They have hauled us aboard their train and permitted us to wander up and down the train as it hustles us along. And so, for example, if we agree to explore the merits of one brand of feminism against another, we are only exploring different locations aboard the train, possibly in search of the first-class car so we can travel more comfortably to a place where we never signed up to go.

So, if we truly don't want to go where the train is taking us, we have two choices: either jump off, or seize control of the locomotive.

Yes, whenever a new philosophy or belief system gains ascendency in a society, it will fragment into a variety of sub-systems more or less at odds with each other. Accordingly, those who originally opposed the new system are compelled, willy-nilly, to "pick the lesser of two evils" by taking sides in the new conversation which follows — and this validates the conversation as a whole, by squeezing every other convo off the map. So, regardless which side prevails, the broader frame of the new system cements itself into place.

Very well. For nearly half a century, the feminist strategy has been to draw the rest of the world into a feminist conversation. We must now undertake, slowly and patiently, to reverse and undo that. We must sabotage the feminist conversation altogether, and radically so. We must inaugurate a counter-narrative that will confront the feminist narrative along a broad front, in its entirety, and methodically eat away that narrative like an acid.

*Lack of feminism* is not a ideology and not a movement. It is certainly not a

narrow, particular set of humans. It is merely *the rest of the world*, in metaphysical and spiritual terms — the part that wants to live unmolested by feminism. It is no duty of yours, as a non-feminist man or woman, to defend your lack of feminism. It is the duty of any feminist, however, to *leave you alone*, and to leave the rest of the world alone. Failure by any feminist or feminist group to do this, will be considered an act of aggression — even as the history of feminism, especially since the 1960s, has been a cumulative *war* of aggression, and little more.

Lack of feminism has been a norm for most of human history. Feminism is very recent, even if the elements of it were always present in undeveloped form. The proper political narrative is that of "feminist v. non-feminist". We understand "non-feminist" to mean "opposed to female supremacism", and we set the burden upon any self-declared feminist to show that he or she is not a female supremacist.

At the same time, we make it clear that they can shrug off this burden by simply discarding "feminist" as a self-appellative. We make it easy for them. We do not ask them to disown any personal beliefs, but only to disown the name of "feminist". If they will not agree to this, we will view them as doubtful or suspect people.

We of the non-feminist sector claim the status of an autonomous power in relation to the feminist power, and we expect the full measure of diplomatic courtesy due to such a status. A number of behaviors, by any feminist or feminist group, will be deemed discourtesies or outright aggressions — and the codification of such behaviors will be an ongoing project in the course of clarificatory discourse. For the good of all the world, we encourage feminists to seek non-feminist counsel upon all matters concerning law, culture, public policy, and the common welfare.

Under the feminist regime, the non-feminist sector has been nothing. Henceforth, the sector must assume its rightful place in the sun and become *something*.

This concludes the present treatise upon the sector system.

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*August 2011*

## **35. The battle for feminism's soul: part two – about “equality”**

The title of today's talk is *The Battle for Feminism's Soul: Part 2*. As you might guess, it continues a talk that we started earlier. The present talk will address the axiomatic counter-feminist equation that *feminism equals female supremacism*.

What, then, is female supremacism? It is the moral presumption, whether openly stated or merely implied, that women are superior to men and that the ruling power in most areas of life ought to be a female power. This is a truly revolutionary doctrine because it overturns many things and modifies the details of life in a radical and far-reaching way — more than I have time to describe here.

The accomplished outcome of female supremacism would be a state of female *supremacy*. Female *supremacism* and female *supremacy* are therefore separate things: the latter is what the former would, if given the chance, swing into practice in real world terms.

We may describe female supremacism as an objectively real system of social energy. It EXISTS. It is out there in the world, ranging freely in one guise or another, covertly or overtly. I can attest from my own observation that many people harbor this culture virus either strongly or weakly. I would further attest that it intersects with "feminism", and more than a trifle.

It is formulaic to declare that feminism "seeks equality between men and

women", and whether you consider that an honest description or otherwise, it is the one most commonly invoked. You hear it all the time. It is what a lot of people want the world to believe that feminism truly is.

So if you believe that feminism is "about equality", you would naturally suppose feminism and female supremacism to be mutually exclusive. Yet counterintuitive as it seems, nothing rules out their cohabitation in the same individual mind. And why? Because "equality" is an *essentially contested concept*. The possible meanings of "equality" are so varied, so flexible, and so ambiguous that (given the right mental gymnastics) they can easily admit female supremacism in close moral proximity. That is especially true if the thinker does not expressly call supremacism by its correct name, or harbors the doctrine latently, as a consequence of unclear thinking in some other area.

Consider also, that feminism is a movement which advocates for women's interests; who would dispute this? And female supremacism, if you wish to call it a "movement", certainly does likewise; how could it do otherwise? Therefore, feminism and female supremacism converge upon the point of *advocating for women's interests*. The only difference is that female supremacism, unlike "equality", doesn't sound respectable. Most people would not openly admit to such a thing, but still, for reasons I have suggested, cognitive dissonance can be rationalized. Such being given, the terrain of women's advocacy lies wide open as a zone of conjoined political effort.

So, feminism (arbitrarily defined as "sexual equality") and female supremacism may coexist in the same individual mind — and I have only lightly sketched how this might happen. But the next step up from the individual is the collective: what is true of the individual mind could as well be true of the group mind, for what is a group mind if not (among other things) the sum of individual minds composing it?

It is clear that both equalitarians and supremacists may converge upon the zone

of women's advocacy — and that is a lot of overlap. In the battle for feminism's soul, we are concerned above all to know which of these is quintessentially constitutive of the feminist movement as a group mind.

Consider once again the uncertainty of the term *equality*, and its doubtful utility as a category of understanding. A movement built upon a "quest for equality" would be a house built on mud or crumbling sand, or worse, a cloud-castle built on thin air. So-called equality, if it is to mean anything at all, must be operationalized; it depends entirely on *what* is being done, *when* it is being done, *how* it is being done, and *where you set the zero in the equation*. Equality is infinitely plastic in its applications; the goal-posts can always be shifted and the parameters can always be reassigned. It is inherently fickle and flakey.

Now consider the meaning of female supremacism. It is easy to cognize, and in practice it would offer no puzzling quirks or moral uncertainties. The guidelines would be coherent and crystal clear, reducible to whatever gives women the upper hand in a given situation — *any* given situation. Consider also that supremacism in its naked form would be elemental and devoid of hypocrisy, because unburdened by the need to appear respectable.

So which of these two, sexual equality or female supremacism, would compose the stable foundation for a movement?

Clearly, female supremacism would be the winning ticket. And yet, female supremacism *sounds nasty!* It does not sound respectable, and any movement that openly endorsed it would have a public image problem. Case in point: Rasa von Werder's "Woman thou art God" cult. Nobody is weirder than Werder!

By contrast, *sexual equality* is a lovely notion that means little if anything, and yet, it *sounds* noble and edifying. It has a ring to it which a lot of people find captivating. Hence it is unseemly to oppose it — even if it is so vacuous that

there appears scarcely anything TO oppose.

A feminism built upon either female supremacism alone, or sexual equality alone, would not be viable. But if you rolled them up together into the same joint (so to speak), then hey man, that'd be some *righteous shit!*

The so-called "quest for equality" would fizzle out in very little time if it were not animated by a malignant will. It would not be infinitely greedy, it would not "want it all", it would be satisfied with a clear, definite list of things, after which it would roll up the tent and call it a day. And more, it is doubtful that such a movement would even get airborne when you consider, once again, what an unstable concept this "equality" really is.

Female supremacism, on the other hand, wants it all. It is a malignant will that *will not quit*, but keeps coming back for more. It is able to stay the course, it is able to go the distance, it never sleeps and never takes a day off and ultimately, it will leave no stone unturned. But again . . . *it is not respectable!* Or at least, not if it walks around naked.

And that is why the *rhetoric of equality* is so very, very important: because it drapes the obscene flesh of female supremacism in a decent bathrobe. So once more, both sexual equality and female supremacism advocate for women; that is where they merge into a conjoined political effort. Their relation is symbiotic. If plenty of feminists did not have supremacist motives, the movement as a whole would have no stable foundation, no cohesion, nothing to give it permanence, and finally it would lack a reliable engine.

Yet if the rhetoric of equality were missing, female supremacism could never travel; it could never leave the house without getting arrested! Equality rhetoric not only veils female supremacism, but permits it to operate almost unhindered in a variety of forms because equality as a concept is capable of unlimited shapeshifting.

Female supremacism and equality rhetoric: what a team! Neither the bathrobe

nor the obscene flesh would log any mileage at all without the other.

So, is "equality" the soul of feminism? Or would that title go to female supremacism? Ask yourself, where does feminism get its real muscle? What is the true animating principle? Is feminism powered by any so-called quest for equality, and is such a thing even possible considering the vacuity of equality as a concept?

Does the so-called quest for equality amount to anything more than a rhetoric of equality? And finally, what does this rhetoric of equality in fact serve? Does it serve actual "equality" (whatever that is?)? Or does it in fact serve female supremacism? Please reflect upon these questions.

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*September 2011*

## **36. A schematic analysis of the femplex**

We know that there is more to feminism than feminism or feminists, that the feminist project is linked, under the table, to many things which don't ostensibly pertain to feminism at all. This web of relations adds up to an extended cultural supply chain called the *femplex*, and without it feminism would amount to very little.

Accordingly, feminism is resident within society as a whole. That is why we say it has fuzzy borders: because it is unclear where feminism ends and the rest of the world begins. Yet we believe that this may be remedied, and that feminism may be isolated and turned into a commonly understood target of operations.

The project of isolating feminism and turning it into a commonly understood target, is called *clarificatory discourse*. The projected outcome of clarificatory discourse is called *target consensus*. We of the activated non-feminist sector

propose to bring such things about, and we do not mean to seek feminist approval. If our conclusions violate feminist self-representation, that is no misfortune of ours. In the end, feminism is what we say it is — and we will make it stick.

For the present discussion, I divide feminism along a vertical axis. From top to bottom, feminism reveals an upper stratum we shall call the narrative superstructure, and a lower stratum we shall call the psychic sub-structure — or if you prefer, the deep structure.

The narrative superstructure (or just superstructure) is the level of worldly agreements or conventional discourses about the nature of reality — if you will, the domain of politic fictions. Please note that the superstructure sometimes appears irrational, or two-faced, or inconsistent. It doesn't always "hang together".

The psychic sub-structure (let's say deep structure) is the foundation which the superstructure rests upon, including both the timeless bedrock of human nature, and the bedrock of longstanding cultural fixtures not easily eradicated. When the superstructural narrative doesn't seem to make sense it is because part of the story is missing. To get the complete story, you must dive into the deep structure and patch the superstructural narrative into what you find there.

This is nowhere better illustrated than by the nearly worthless left-right paradigm of political discourse. The majority of self-declared feminists are keen to inform you that feminism dwells strictly on the political "left". However, a great many non-feminist partisans have concluded that feminism is evenly distributed from one end of the so-called political spectrum to the other. These partisans, from their perch of superior insight, have seen through the smog of semantic hanky-panky. They have latched onto something very basic: that the word "feminism" is merely that, a word. Nothing but a word. And so these partisans have learned to brush aside mere words and to discern, clearly and directly, the objective

underlying state of the world.

The left-right paradigm is a component of the superstructure, as is the word feminism — mind you, just the word. I mean that these things only float upon the surface, and like the superstructure in general, they tell an incomplete story. So you must plug the gaps with material from the deep structure. In this case, we must reason from the premise that not only is *gynocentrism* a primary hallmark of feminism, but that the entire social world arranges itself in the service of women and revolves around their needs. Deep-structurally considered, it is clear that gynocentrism stretches across the political spectrum from "left", to "right".

To begin: both men and women can be gynocentric, and that is politically significant.

To speak of gynocentric men: social-conservative white knights and left-wing pro-feminist collaborationists both descend from the "women-firsters" who long pre-date feminism as we presently know it. The more things change the more they stay the same, and such men are a perennial fixture of the social landscape. These groups have one very important point in common: both are willing to throw other men under the bus in order to protect and serve women — although their justifications for this are elaborate, circumspect, and varied. The bedrock stratum of gynocentrism unites them on a horizontal axis, hence, deep-structurally speaking, they are as one.

But in superstructural terms, they differ quite a bit. The "left" gynocentrists have signed on to a program which includes the destruction of marriage and family, the deconstruction of male identity, and various shadings of Marxism or quasi-Marxism. Also, these gynocentrists are willing to embrace "feminist" as a self-appellative, that is, they have chosen to collaborate with feminism intellectually. For this reason, we prefer to call such men "collaborationists" rather than "white knights" — although in a certain sense all gynocentric men are white knights.

However, the "right" gynocentrists are more fittingly named white knights because that term reeks of chivalry and traditionalism. These fellows are gallant bucks avid to defend the ladies for old-school reasons, even at the expense of men. As such, they are easily gulled into serving forces that originate politically to the leftward. Unlike the feminists, they don't want to break up marriages and families, and they are often keen to denounce feminism as they understand it. The trouble is, they don't understand it. Their understanding is muddled, and trite, and roughly two inches deep. And so they are serving feminism as much as their gynocentric brothers on the "left". They are fools.

To speak of gynocentric women: socially conservative females are often misandric to some degree, much like their man-hating sisters on the "left". However, they refuse to co-sign with any left-wing agenda. They don't wish to sit in the same corner with hairy-legged radical lesbians, pagans, atheists, commies and the like. Also, and most importantly, they will have no truck with the left-wing attack on marriage and family, because marriage and family are their power base. They don't want to overthrow so-called "patriarchal" institutions; they want to be a controlling force *within* those institutions. *They want their piece of the action!*

Such women will hypocritically harvest the rewards of feminist innovation if it suits their purpose, savoring the fruit while hating the tree — and possibly hating men as well. Occasionally, they will even declare themselves "feminist" by name, with no very profound grasp of what they are saying.

A case in point would be Sara Palin. Left-wing feminists hate her, and one can hardly dispute that she is empty headed and ill informed — which qualifies her as quintessentially feminist in my opinion. She is also, in her way, a "strong, powerful woman." So if Sara calls herself a feminist, who am I to say otherwise? But the point of note is that Sara Palin has zero grasp of the issues, and if she gains a high seat of power then mark my words, she will bolster the

Republican version of gynocentrism. I have no compelling reason to predict otherwise. So it is a case of "pick your poison."

In the end, socially conservative gynocentrists and left-wing feminists, both male and female, differ in only in a superstructural way — by virtue of their ideological decision or want of such decision. Apart from misandry, if one were pressed to name an ingredient of feminism lacking which it would be pointless to speak of feminism at all, gynocentrism sounds like a winner. And gynocentrism, as we have pointed out, runs wall-to-wall. Many have noted that "feminism equals female supremacism", and while that is undoubtedly true, it is arguable as well that female supremacism breaks apart into elements. At any rate, female supremacism is nothing if not gynocentric.

Those who argue that feminism is entirely a thing of the "left" are arguing nothing better than semantics. They are saying that the word feminism may be stuck to only certain sectors of observable reality, on the strength of criteria which they themselves have proposed. But they are thinking superstructurally and ignoring the complete story. For I would maintain that we can never properly understand feminism as an object in the world — and especially the political world — if we ignore those binding factors which, by their proximity, support the existence of feminism as a whole.

I put it to you: what would become of feminism (left-wing or otherwise) were it not for the presence of gynocentrism on the political "right"? And I will answer. If the roots of feminism extended no further than the narrow soil of the "left", then feminism would never draw the necessary strength to germinate at all, let alone grow to its present mighty proportions. So deep-structural gynocentrism, across the entire culture, is absolutely crucial to the efflorescence of superstructural feminism on the political "left".

And how if this were not given? Well if nothing else, a monolithic non-feminist powerlock would form everywhere outside the "left". This would bottle up feminism so effectively that it would never advance two steps in any direction, and so it would wither and die.

On the other hand, feminism as we presently know it would never have emerged from deep-structural gynocentrism alone and unaided. We mustn't discount the power of the superstructure — that power is mighty. For it was imperative that the force of world-historic evolution, in the realm of particular, concrete ideas, be joined to the formless primordial power of the psychic substructure. Only in this manner could things have developed as they did, and yielded the status quo which now confronts us. To properly understand the complex and its operations, we must examine both the vertical dimension of superstructure and sub-structure, and the horizontal dimension of culture and politics.

The present treatise does not pretend to deal exhaustively with the matter it proposes, but only to illuminate the pathway for further investigation. My purpose here has been to advance the project of holistic understanding, in the service of clarificatory discourse, with the goal of target consensus always in view. In conclusion, I would submit that those who represent feminism as an exclusively left-wing phenomenon, are harboring a sequestered motive to block the growth of holistic understanding. They wish to confine the narrative to a purely superstructural dimension in which they themselves control the frame.

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*September 2011*

## **37. Does feminism exist? An interlude**

I share some recent correspondence. First, the following e-mail:

From: \_\_\_\_\_

Sent: 09/17/11 05:05 PM

To: Fidelbogen

Subject: Ontology

Dear Mr. Fidelbogen

I am dumbing up as I get older, and I am now at the point of total intellectual dissipation, hinging on the question of what can I really know.

On the contrary, you present yourself as someone who knows things. My question to you is, what do you really know, and how do you know it? If that is too broad a question for someone of your acumen to find worth tackling, perhaps you could share one (1) thing you know for sure, and how you know it. Let us say that A=A style logical truths do not count. And, if that is still too vague or open-ended a question, consider this: Does feminism exist? In what sense is feminism "real"? Aren't we just playing with words? Why shouldn't I listen to the reductionist materialists who say that all is merely a flux of elementary waves and particles?

I responded as follows:

You have raised interesting points here. A few years ago, there was an affable old codger who lived in my building, and sometimes I would pass him in the lobby. The codger's standard greeting (to me and others) was a hearty, "so, what do ya know for sure?"

My reply to the codger on one occasion was, "well, the only thing I know for sure is that I think, therefore I am."

That stopped the codger for a minute, and the half-sly, half-bemused grin, along with the twinkle in his eye, was priceless.

All right, how do "I" know that "I" am? I know this because, very clearly, *something is going on*. There is no getting around the fact that something is happening. Furthermore, something is *aware* of this. Maybe both of

these 'somethings' are imaginary, or maybe they are 'real', but either way something is undoubtedly going on, or else nothing would be sitting here, or even seeming to sit here, asking such questions, or even seeming to ask them. *Seeming* as surely as *being* must have a source, must it not? Accordingly, "I" have as good a warrant to believe that "I" am thinking about the apparent "fact" that "*I am*", as to believe the contrary.

Therefore "I" choose to believe that "I" am. "Something" is aware that "something is going on", and "I" seems as good a name for this "eye" of awareness as anything else which "I" can think of, or even think that "I" am thinking of. So there. QED.

Bottom line: all knowing requires both a "knower" and a "known". Or if you prefer, a subject and an object. Now, on to the big question: does feminism exist?

I think it makes sense to say that it does — but in a secondary way. The objective world, as "known", is necessary for me to exist as "knower". But feminism is only a derivative, a "coming into being" of the flux of possibility which is that objective world. It is unnecessary to my existence as a "knower", because other phenomena (such as old codgers) can equally well be "known" to me.

Therefore, feminism has a lower order of existence than does the objective, primordial world of which it is an offshoot.

I hope this sheds light.

~Fidelbogen~

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*September 2011*

## **38. Marcotte Ducks my Question**

[ I left a reader comment on an article which feminist Amanda Marcotte published on

*the Good Men Project. I decided to use this as an object lesson, so I reposted the comment, with some prefatory remarks, on the Counter-Feminist blog. The full material follows:]*

Do you remember that piece which Amanda Marcotte posted on the Good Men Project a few months ago? The one which stated in its title that we need "more feminism"? Needless to say, it was everything you might expect from Amanda. But I posted a comment there which pointedly addressed Amanda herself, personally. I was hoping for a clear, direct response, but that never happened. (Not that I am surprised.)

However, my effort was not wasted, for it was all part of the greater plan. Whether Amanda Marcotte responded, or didn't, was less important than that I raised the points I raised, at the time I raised them, in plain sight of a considerable readership. And so I take the opportunity now to raise those points again. Yes, in sight of a considerable readership. The points are important (critically important, in a structural way) and I have been hammering at them for a long time. The fact that Amanda Marcotte failed to respond may still be considered spin-worthy, so with no further ado, here is what I wrote — and pardon me for not providing a link to the GMP, but I can't be arsed with looking it up:

@Amanda Marcotte:

I have a serious question for you.

What makes you think that you know what feminism is?

I consider myself non-feminist. So, when I call myself this, it clearly means that I reject feminism. Otherwise, I would call myself feminist, yes? And if I reject feminism, it must be that I have some idea what feminism IS, yes? Otherwise, how could I reject it?

Clearly, I reject feminism because I know what feminism is, and knowing this, I say "no thanks." I must have a good reason, yes? And since you don't know what that reason is, you cannot tell me that I am wrong . . .

can you?

So are you, as a feminist, telling me, as a non-feminist, that I need "more feminism" even after I make it clear that I don't want ANY feminism?

Would you *still* insist that I need more feminism? Please respond no or yes.

If you respond no, thank you for making clear that you think feminism is optional.

If you respond yes, explain to me on what ground you (a feminist) feel entitled to dictate terms to a non-feminist? How would you justify taking such a position?

Please get back to me Amanda. I seriously want to hear what you've got to say about this, so don't blow it off. It is important.

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*September 2011*

### **39. Precisely HOW can men stop rape? I will have a go at this question.**

Our wise and wonderful friends, the feminists, have a wise and wonderful saying that you have undoubtedly heard. Yes. In their wonderfully wise way, our feminist friends have made known to us that "men can stop rape."

Now, you might wonder if that maxim contains any wisdom at all, or you might wonder if I am only being a wise guy. So watch closely. I am going to insert this wondrous wisdom into the bench-vise of intellectual violence, cranking the jaws tighter and tighter until the specimen cracks open and parts fly out upon the floor. That way, we can scrutinize them. You would remark nothing phallic in

the manner of force applied to the task.

Very well, keeping hard logic on track in the spirit of rhetorical discipline, what does it mean to say that "men can stop rape"? On the face of it, very little. And yet quite a lot. But here, let me unpack it by stages, sparing no pains either to myself or to my readers

Everything in this examination turns upon two major points, or rather questions: who or what is "men"? And what can it mean to say that men can "stop" rape? I will address these points in order.

To address the first major point, the subject noun "men" is the plural of "man" – meaning an adult male human. So if we say that "men can stop rape", we must understand that more than one adult male human is involved in the projected action. This plurality of male participation may be classified under a dual heading: men *severally*, and men *jointly*.

To speak of men stopping rape severally: almost any man is theoretically able to stop rape, either by personally ceasing a rape action once started, or by intervening to terminate such an action. And any number of men, at separate times and places, will have the like capacity. So even if these men act alone and unknown to each other, they are endowed with the same potential – to either personally cease a rape action, or intervene to terminate one. Therefore it is permitted to class these men as a set or ensemble, from whence we may fairly conclude that men severally can indeed "stop rape".

And to speak of men stopping rape jointly: if two or more adult males happen upon a rape action in progress, it is possible for them to intervene and terminate this by acting in concert. Since they are more than one in number, it is here permitted to say that "men have stopped rape" rather than "a man has stopped rape."

In the unusual case of gang rape only one man at a time is raping. Hence it is theoretically possible that his gangmates will have a change of heart and intervene jointly at any given moment to stop him. So again it is permitted to say that "men have stopped rape."

To sum up, I have noted that "men" is the plural of man. I have further noted that "men" can have two distinct meanings, so that the possibility of a solitary male stopping rape is not excluded. And I think that exhausts the possible meanings of "men" in the statement "men can stop rape".

But a final nuance bears consideration. It is possible not only for men jointly or severally to stop a rape action in progress, but for them to intervene in a scenario in order to forestall a merely *contemplated* rape action. That is, the parties would intervene in the scenario before the would-be rapist had effected penetration. In such a case it would not be correct to say that they had stopped rape, but only that they had prevented it.

The matter thus far, is laid out with monotonous clarity and thoroughness. It merely states something that most people could work out for themselves if they would so inhumanly tax their own mental endurance. All in all, it does not meaningfully advance the project of human understanding. It is trite. Yet the subject of the talk is important, so I have treated it, accordingly, as a matter of import.

I will now address the second major point, stated in the beginning. The verb "to stop" must be disambiguated even as the noun "men". I paved the way to this in the first part of the talk, when I sketched rape scenarios, but now I must take it a step further. The proposed or imagined project of "stopping" rape may be understood under a dual heading: *concretely* stopping it, or *abstractly* stopping it.

We have already made clear what it means to concretely stop rape. It means to

either personally desist in a rape action, or to compel somebody else to so desist. We have also explained the difference between stopping rape and preventing rape. The talk can now move forward in the light of these understandings.

So, to abstractly stop rape does not mean to stop any particular rape episode, but to make rape vanish altogether as an earthly thing. Hence, to declare that "men can stop rape" might also mean that men can terminate the very existence of rape. But if you think for a minute, you will see that "stopping" rape in this expansive, global way can only mean preventing rape — any rape — from ever getting started. That is what it would take.

It is easy to see that if "men" are to make rape vanish altogether as an earthly thing, they must operate preventatively. How might they go about this? Briefly, in one or both of the following ways.

The first way, already touched upon, is that men would physically intervene to prevent rape from happening. Now, if this is to be effective toward ending the very existence of rape, one would need to recruit enormous numbers of men for the task, and organize these men for both patrolling and intelligence-gathering purposes. (Spying, in other words.)

Effectively, one would need to create an anti-rape police state. I am sure that most feminists, male and female alike, would find nothing to not like about such a scenario. The female feminists would find ample opportunity to make life miserable for men in general, while the collaborationists (and their white knight helpers) could make life miserable for particular classes of fellow men whom they wished to bully.

The second way, would be for no man to ever attempt rape under any condition. This would count as prevention by self-restraint, and it would occur through moral persuasion, simple fear, or a combination of these. Either way,

the operative force would be *mental pressure to not rape*.

To make such a thing happen, one would need to launch a preventative teaching campaign, a preventative terror campaign, or both. Theoretically, if men *en masse* were sufficiently lectured or terrorized, they just might never commit any rapes — and so rape would cease to exist as a worldly thing.

Hence, we could say that "men" had "stopped rape" — meaning that they had abolished rape in the abstract by preventing rape in the concrete occurrence. But please note that men could effect this only as a joint project. They could not do it severally. For although it is possible for a solitary male to intervene in a specific rape episode and stop it, it is not possible for a solitary male to abolish rape in the abstract by any action short of magic. As an individual, he lacks any such such capacity. That would be a manifest absurdity. So if you confront some individual male with the imperative that "men" should stop rape in the abstract, that citizen may justifiably respond with "don't look at me. I am not 'men'!"

Concerning anti-rape moral persuasion efforts: these are already underway, since anti-rape preaching and pedagogy — targeting the young especially — have been a great industry for many years. This can certainly be ramped up a lot more.

As for the terror campaign: that was earlier sketched, in part, when we spoke of an anti-rape police apparatus. Another way to foment terror, is to lubricate the criminal justice machinery with more innocent blood by making it easier to obtain rape convictions.

Feminists similar to Catherine MacKinnon are working hard, mostly behind the scenes where they can't be seen, to make this dream come true by securing the necessary innovations in the legal system. The beauty of this strategy is, that even though it would punish a lot more actual rapists by locking up everybody who got hauled into court, it would be effective as terror even if none

but the innocent were destroyed.

Eventually, men would shun the company of women altogether in the interest of survival, so that in theory no woman would get raped. This does not take male-on-male prison rape into account, but since the feminists don't care about that, I'm sure they'll be happy with the solution. As for the various collaborationists or social-conservative "white knights", they won't care because they feel that false rape conviction only happens to proletarians, losers, and assorted goofballs — people they are willing to throw under the bus, in other words.

Very well. I think I have squeezed everything that you could ever hope to squeeze from the feminist wisdom that "men can stop rape" — unless somebody can think of anything I missed. It is difficult to understand why the feminists rattle on about this, since what they are saying is either insignificant or morally grotesque. Honestly, I think it is a way to rape your mind.

*[This article falls within the mandate of strict anti-feminism (SAF), which is, to expose the character of feminism in every way possible. If it ends up benefiting men and boys, that will be a nice extra.]*

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*September 2011*

## **40. Women could not vote. Was that really “oppression?”**

The title of this article is a low-hanging golden apple for people who want to quote things out of context. Some, no doubt, will do that. But since I have set this statement at the very beginning, they cannot easily pretend they didn't see it. Hence they will have no excuse for doing what they will have done, because they should have known better than to pluck the forbidden fruit which I have dangled in front of them with such a clear warning label on it.

So, it annoys me to hear the feminists say that women were "oppressed", in

olden days, because they didn't have the voting franchise back then. Excuse me . . . *oppressed*? I would take exception to the semantics in this case, for it is not a bit clear to me that what was happening ought to be called by such a heinous name.

I am aware that some people might *think* it was a bad thing that women couldn't vote, and I am aware that other people might think it was a good thing. Well, as you might expect, I am a third way thinker upon this subject. I would submit that women's historical lack of voting rights was neither a good thing nor a bad thing. Rather, it was a morally indifferent state of affairs, based on a cultural consensus that was shared by men and women alike in the past. Our ancestors lived in a very different world than we do, and their cultural norms were very different from ours, yet undoubtedly befitting to their world — a world mysterious and not fully understood nowadays. Who are we to judge? Was it truly, inherently, such a horrible thing after all, that women could not vote? And WHY was it so inherently awful? Why should this even matter? Did the average woman in those days honestly feel that voting was "all that"? Seriously. Who are we new-fangled ones to judge the men and women of past ages for their very different way of life, with its very different realities and complexities that we (with our cultural myopia) can no longer entirely fathom?

Needless to say, we all know that most men could not vote during most of those same years in which women could not vote, and that there was only a trivial time lag between full manhood suffrage and full womanhood suffrage. Feminists conveniently seem to overlook this for some reason. They also like to ignore that women actually could vote sometimes, in local elections.

Something else that nobody to my knowledge has pointed out, is that electoral politics as we nowadays know it is a *very* recent historical innovation. It virtually did not exist before the French Revolution, and came into focus gradually beginning in the early 1800s. So it is vacuous to say that women were deprived of the vote for "centuries", in case anybody wanted to say such a thing. In fact, the time window in which women couldn't vote (while a few men could) was

historically brief, and for most of that same stretch most men were similarly deprived. Yes, the more you whittle this down, the less melodramatic it looks. As above, was it really such an unspeakable crime that the female population couldn't always go to the polls during that comparatively trifling span of years? Or is that whole point about women's suffrage nothing but feminist historiography, meant to wring pathos out of history for present-day political reasons by the device of retrojection? That would certainly conform to standard feminist tricknology, wouldn't it?

Again, I believe that women's historical lack of voting rights was not a good thing and not a bad thing, but a morally indifferent thing which ought to concern us very little at the present day. And I even think I am being generous, for to be intellectually truthful I believe a case *might* be made that it was a positive good *in the context of those times*. (Context matters.) However, I am willing to settle for "morally indifferent", and call it quits.

Look, it's simple. Once upon a time, women didn't have the voting franchise because societal norms found nothing amiss about such an arrangement. *The majority of women agreed with this.* Then times changed, norms changed, and women were admitted to the franchise. That's all. Women were never, at any point along that general story-line, "oppressed." Only within the feminist narrative were they "oppressed" — but there are other narratives.

Furthermore, women were never at any time *deprived* of any rights. You see, women's "right" to vote simply did not exist in the first place — or not during the period when the so-called deprivation happened. I mean that "rights" are only a mentation. Only a notion. Only a construct. Objectively speaking, "rights" do not exist *in their own right*. They are not some mystical pure essence which hangs in the air all by itself — they must be conjured into existence by a strictly human will-to-power, and fixed by law or custom within the frame of a social contract. All through human history, people have been inventing new "rights", in train with new appetites or caprices, where none existed previously. I expect

they will carry on in this vein.

Of course, the idea of repealing women's voting franchise *nowadays*, is silly and not to be recommended. It would be counterproductive to say the least.

But in conclusion, I wish that second and third-wave feminists would shut the hell up with their dishonest, self-laudatory agitprop on the theme of "women couldn't vote". Women can vote now. Okay? So the feminists need to get over it, and move on, and quit tooting that rusty old horn. It is getting really, really old.

It really is.

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*October 2011*

## **41. Feminism: a dirty house in a less dirty world**

The feminists have a high opinion of themselves, but many others don't share that opinion, and those others have formed the project of taking feminism down a few pegs. I will enlarge upon this.

The root of the present struggle is that most feminists think feminism is the world, or entitled to become the world. Feminist thinking is triumphalist, transformationalist and totalitarian, and feminism is proposed as a social engineering project that will alter every aspect of life down to the last molecule.

And how do they muster the needful arrogance for such a project? By sheer collective narcissism. They have convinced themselves that feminism is an absolute evolutionary good in terms of what it proposes, and they have based their temerity upon a model of reality that is wildly askew from how the world actually works.

They are gazing at the rest of the world (apart from gazing at their navels) as if into a mirror of their own ideas, so that everything they see reflects only what their fantasy requires them to see. Yes, they are staring at a reflection of themselves, and if that is not narcissism I have no better idea what to call it.

But wait. On second thought, I do have a better name for it. I will call it *feminist subjectivism*. Isn't that simple?

Imagine a house in the middle of a town, with a group of noisy, dirty people living inside. These people are a continual nuisance with their loud disturbances, and furthermore, they are forever throwing garbage out the windows and emptying pisspots in wild disregard to pedestrians in the street below. And from time to time, these people are known to go about the town spreading gossip and false information, and stirring up social troubles.

I say it is unnecessary to enter that house and go from room to room, and strike up a fond acquaintance with all of the inhabitants. We mightn't know much, or care to know, about the life within those walls, but that does not compromise the objective truth which is plainly visible from where we stand. For even if we learn that there are some *charming, sensitive artists* living in the house, it alters nothing about the over-arching factuality of the case. In our own way, we are as qualified to talk about those people and their house as they are. Yes, feminism is what we say it is.

When self-declared feminists presume to tell YOU what feminism is, they are pretending to an authority greater than yours. They would have you understand that your wealth of observation and reflection is of no account and may be simply brushed aside.

But feminist house and its inhabitants are not the world, and we are nowise bound to toss away what we can plainly see about them, while accepting as gospel only what they say about themselves. (On that note, I have always

wondered about ex-feminists. Do they lose their authority to say what feminism is the minute they leave the cult?) Nor, mark this well, are we bound to unknow what we know about *ourselves* and accept as truth only *what they say about us!*

Such is feminist subjectivism: the erroneous assumption that only a feminist may tell the rest of the world what feminism is. But as non-feminists — meaning, as the rest of the world — we occupy a completely different epistemic standpoint. And we may speak, think, and draw conclusions with the full authority our standpoint confers upon us. The feminists have got one hell of a nerve to tell us that we don't understand what feminism is, since we can very plainly SEE what feminism is. *Yes, they are trying to steal our eyes!*

And this gets worse. For when the feminists pretend to a monopoly on self-definition, they also claim an exclusive right to define the rest of the world. And why? Because, in order to make their self-definition operate correctly, they must spin a contextualizing narrative about everybody else. In plain English, they have no choice but to lie about the rest of the world in order to uphold their story, about themselves, in their own eyes. It is a classic cycle which any psychologist, professional or otherwise, would straightway know for what it is: you tell a lie, then tell a second lie to cover the first, and then a third and a forth, and on it goes.

That explains why feminism must forever grow and grow in a process of perpetual revolution. In fact, feminism absolutely cannot stop growing until it colonizes every speck of the universe beyond itself. But the time is fast approaching when this growth will become unsustainable. And when that day arrives, the collapse will be breathtaking and, if you are a feminist yourself, harsh and brutal.

Now, one of feminism's greatest tricks was to wildly confuse the public mind about what feminism actually IS. That is yet another reason why the power to define feminism has passed into non-feminist hands: because the feminists

themselves will neither coherently self-define, nor take holistic responsibility for the gaggle of voices which claim to speak for their movement. Indeed, they shuck these burdens quite actively: with so many people earnestly informing you that this-or-that "isn't really feminism", you can never outline a definite target area. This makes resistance difficult.

As non-feminists, we may be thankful that we do not share the same burden of self-definition as do the feminists. The reason is, on intellectual terms mind you, that "we" are not a WE at all, but in fact a multitude of "we's". Unlike the feminists, "we" are not pushing a thesis into the world, because in fact we ARE the world, and as such, not obligated to rationalize our existence. Nor do the strictures of so-called morality apply to us, because the world is and always has been a morally diverse spectrum, a goulash of good and not-so-good in every shape you can imagine. It is important to understand that none of us individually is responsible for that. We recognize no grandiose duty, either collectively or individually, to make the world a perfect place. However, some of us surely do plan to make the world a *better* place, by putting feminism in its place. But we are simply ameliorationists, *not utopians*.

And although "we" may spawn numerous ideologies and movements in the course of future history, we are not, in totality, an ideology or a movement of any kind, but a force of nature, a spontaneous and organic uprising of the social ecology, against feminism and against all the adverse consequences which feminism has inflicted on the world.

Such, my friends, is the non-feminist revolution.

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2012

## 42. What is this thing called counter-feminism?

Counter-Feminism is a movement which strangely is not a movement at all because it *contains* all movement, yet is above and beyond all motion. Hence, counter-feminism sits eternally and spins the wheel as if it were Aristotle's *unmoved mover*.

Counter-feminism is the spider at the center of the non-feminist revolutionary web. But paradoxically, that center is everywhere yet nowhere.

Counter-feminism is apex thinking developed from first principles — the meta-view, the mountain-top view; the chessboard view. It is the inertial reference frame for all resistance to feminism, while *counter-feminists*, as people, are the the Jesuits, Freemasons, or Illuminati of said resistance.

Counter-feminism is a transcendental state of mind which views feminism from the outside, reorders feminist categories, and defines feminism in non-feminist terms so as to reverse what feminism has inflicted on the world.

Counter-feminism is a model of strategic thinking whose goal is to counteract feminist energy by exploiting the force of *all* resistance to feminism. At the same time, counter-feminism operates with autonomous agency while rejecting what is discreditable or indiscreet.

Counter-feminism is an agency for change, and it proposes to put feminism out of business in ten days, or ten centuries, or whatever it takes. Counter-feminist agents are everywhere, including within feminism itself, and within feminist organizations.

Counter-feminism is growing and developing, even as the non-feminist revolution is awakening into political consciousness. Counter-feminism reduces the non-feminist revolution to rational order and ventures to mitigate its destructive tendencies.

Finally, do you think this campy, melodramatic statement was intended seriously?

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*March 2012*

## **43. The difference between feminists and Jehovah's Witnesses**

It happened less than three minutes ago. A couple of elderly gents arrived on my doorstep and informed me that they were Jehovah's Witnesses, and wanted to share "a message about the Bible."

Be it known, I am not a Jehovah's Witness. I have no plan to become one, and I have never entertained such a plan. Further, I am bound by no obligation to engage the "Jay-dub" narrative — especially not by donating any precious mindshare to it.

Then again, I do have a soft spot for genteel, old-fashioned old folk. Call that a weakness if you will.

(That reminds me. Sometimes I get Mormon missionaries on my doorstep. They are always lads too young to shave, and for some reason they are called "elders". Go figure!)

All right, I wanted to be nice to these grandfatherly chaps, but at the same time, I wanted to send them packing. Impulses warred within me, but I was able, finally, to move them along to the next doorstep. And I don't doubt that they could read my conflicted state of mind. I don't think I hid it well at all — I was a tad abrupt with them, more than I wanted to be.

Mormons, Jehovah's Witnessness and their ilk need to proselytize. Unlike feminists, those groups don't control academia, the United Nations, and three-

quarters of the culture. Feminism wields enormous power, you see, so it plays in a whole different league. I never get feminist missionaries on my doorstep because such door-knockers don't exist. But if they did, I would view them no differently than any other proselytizers. I would feel bound by no obligation to listen, or to engage their narrative at any level.

That is how I view feminism at all events, whether it physically shows up on my doorstep or just floats around like a virus in the cultural ambient. Despite its great institutional power, feminism remains, in *principle*, a mere competitor in the marketplace of ideas. I view it in no other light, and I am bound by no obligation to buy its wares. In a rightly ordered world that is how *everybody* would view feminism, and feminism would gain very little traction.

But feminism is *also* an aggressor that wants to conduct a home invasion of my non-feminist mind — yours too — *and that ends the whole conversation, right there!* Now I am bound more seriously than ever to give feminism no shekels..

Accordingly, if feminist missionaries literally appeared on my doorstep, I would send them packing very rudely indeed. Or then again, maybe not. Maybe I would invite them in and converse with them, in order to study them *as I would study any other enemy*. When I finally grew weary of this, and reckoned I had heard enough . . . then I would spring my rude surprise.

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*April 2012*

#### **44. Counter-feminist philosophy: eleven foundational points**

What follows is a point-by-point compendium of counter-feminist philosophy, in some depth, but not so extended as it could be. Think of it as a convenient memory-refresher:

1. The dictionary definition of feminism runs as follows: "The doctrine advocating social, political, and all other rights of women equal to those of men." This definition is inadequate owing to the protean character of the term "equality", which has no stable meaning outside the realm of mathematics. Consequently, the meaning can forever be refreshed, reframed or updated so that new demands for "equality" can always be brought forward. There will never be enough "equality", and feminism will never go out of business because it will always find new "inequality" in need of correction.
2. Feminism's binding principle and driving force is disaffection toward men and maleness. This is arrayed on a spectrum, with mild disenchantment to the lower end and vitriolic animosity, bordering on psychopathic, to the upper. If disaffection toward men, as men, didn't exist in the world overall, then feminism itself wouldn't exist. Feminism is not driven by vehemence about mere issues or abstract principles. Its politics are rooted in personal feelings about men (and ultimately, anything not feminist). Feminism's *political*, you might say, is *personal*. So personal emotion is the only thing that keeps feminism in motion.
3. Feminism divides broadly into two cultural cohorts: Academic feminism (more intellectual), and pop feminism (less intellectual). These make opposing ends of a polarity, with a continuum stretching between them. Feminism as a whole needs both the academic and the pop cohorts. The academic cohort is needful so that feminism will have an intellectual vanguard (so that the snake will have a head, in other words). The pop cohort is needful so that the vanguard ideology will be demographically incarnated in numbers (so that the snake will have a body, in other words). Sophisticated ideas originate from the academic cohort and trickle down to the pop cohort by means of popularization.
4. At any point on the academic-pop continuum, you will find feminists from any point on the disaffection spectrum. Simply observe that the identical range of viciousness shows up at every intellectual level. Along with viciousness comes irrationality or intellectual dishonesty. All of this is transparent among the

undisciplined pop feminists, but concealed under layers of erudite doubletalk among the academics. Note that each of these spectra could be plotted as an axis on a graph. Academic-pop would be the vertical, and disaffection would be the horizontal.

5. Feminism at large should be understood as a social organism, arranged so as to generate the illusion that "feminism is not monolithic." That cliché is either true or false, depending on how you apply the term "monolithic". It is true that feminism has many brands, flavors, schools of thought, "aspects", and so on. In that sense it is not monolithic. Yet when you consider that these different manifestations combine toward a common purpose as the parts of a complex system would do, then feminism indeed emerges as One Thing — hence "monolithic". Accordingly, so far as we are concerned, feminism is indeed monolithic. To dwell upon the differences is a distraction from the real issue.

6. Several counter-feminist (i.e. reality-based) definitions of feminism have been proposed, all of which point in the same general direction. One of these runs as follows: "Feminism is the project to increase the power of women." When you consider this alongside the dictionary definition (which describes feminism as a quest for "equality") and when you consider that "equality" is a fata morgana shimmering always out of reach, it is easy to see that chasing so-called "equality" ad infinitum, will only increase the power of women ad infinitum. But to increase the power of women, you must increase it *in relation* to something, and that something can only be men (or male power). So by its inherent logic, the feminist project can only be the project to place women in a state of power asymmetry over men. In sum, therefore, feminism is female supremacism.

7. Feminism's most effective safeguard against discovery is to ridicule the very idea that it (feminism) is female supremacist, and to mock whoever might advance such an idea. Words like "paranoid" or "misogynistic" or "conspiracy theory" will be trotted out for this purpose. Oftentimes the feminist will try to "play Dr. Freud", rather than engage a critic intellectually.

8. The project to increase women's power does not positively require disaffection toward men. But without it, the project would face a practical limit — to wit, the constraint that mutuality and unselfish regard for the other might impose. Yet sweep all that aside and you can pave the road of depredation as far as your lack of scruples will carry you. Indeed, that is where disaffection toward men comes in handy, and where the project to increase female power hits no glass ceiling of any kind.

9. Advocacy for women's interests, in whatever form, will naturally increase female advantage and thereby increase female power. Yet the advocates involved in such work needn't feel any conscious hostility toward men. They need only carry on industriously, disavow anti-male sentiments, and draw attention away from high-disaffection feminists by distractionary statements such as "not all feminists are like that", or "I'm not that kind of feminist", or "those people are only fringe extremists." At times, they will deny that such feminists are even feminists at all. Still, the latter will continue to exist, and to do what they do, while their milder sisters play with words and look the other way.

10. Feminism, by proclivity, grows in the direction of greater female empowerment. In so doing, it generates unforeseen alterations to the surrounding world. These alterations sometimes generate new obstacles to the female empowerment project, and force modifications to feminist policy in order to overcome said obstacles. At times, these modifications will involve changing the rules of the game altogether. There is no help for this, for if feminism operated from a fixed and finite set of rules it would leave dimensions of freedom that would permit male autonomy to operate. This, in turn, would set an absolute upper limit on female empowerment. Code-switching, from one code of rules to another, is therefore inherent to feminism as a social organism.

11. Code-switching operates through space as well as time, since at any given moment an indefinite number of feminist rule systems, planet-wide, are found to

be operating. This is understandable, given that women differ greatly as to taste, inclination, personality, station in life, and so on. Hence, their exact empowerment needs will differ, and each must employ a suitable code of rules.

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*September 2012*

## **45. Feminism colonizes human communities**

The feminist master strategy is to colonize every discernible human group, tribe or community it can lay its hands on. By so doing, they both extend their feminist influence and neutralize another non-feminist power base. The interesting thing is that they are not particular about who or what they infiltrate. They care only that another power base has been knocked out of commission.

For example, it's all the same to them whether they colonize the Catholics, the Lutherans, the Pagans or . . . (get ready) . . . the *atheists!* There is at best a thin dime's worth of difference between a Catholic feminist, a Lutheran feminist, a Pagan feminist, or . . . (get ready) . . . an *atheist feminist!* Now, you might think there are critical differences among the aforementioned groups and many others we could name. But if you are a feminist, all of that pales to insignificance in light of the real feminist mission, which is to spread feminist power and control into every discernible human group or community and to render these worthless as non-feminist organizing venues.

So in the end, the Lutheran Church will be colonized by feminists with a radical, innovative theology, and little by little whatever is essential to Lutheranism will be cut out of the loop and discarded, and you will end with something that is "Lutheran" in name only. Martin Luther would hurl an inkpot at this.

Likewise, the Holy Roman Apostolic and Catholic Church will get rotted from within and replaced grain by grain with something altogether alien — similar to

the process which forms petrified wood. You will end with a product that is "Catholic" in name only, but certainly nothing that St. Augustine, St. Benedict or the Apostle Paul would sign their names to. Or the Pope. Well no, wait a minute, the Pope will probably sign because the Pope will probably be a woman by then, and a feminist to boot.

The Pagans? Goddess worship all the way! The Divine Feminine trumps all! Lunar moonbats from wall to wall! Again, you get the idea.

That brings us to the atheists, who are known for their methodological skepticism, their rationalism, their impartiality, their propensity for logic and the scientific method. All that sort of thing. But wait a minute — just let some little drama whore attention princess like Rebecca Watson get in there, and watch the fun! And I haven't even touched Atheism Plus and the Femistasi yet.

At any rate, they'll still use their good old Atheistic Skepticism to hammer the Lutherans, the Catholics, and every other flavor of Christianity from the outside, while feminist innovation guts those same targets from the inside. Meantime, atheist rationality will go into the icebox whenever feminism or sexual politics are in question, and the atheist community will never-but-never become a non-feminist power base of any sort.

(Feminist entryism will follow the classic pattern. First, horizontal infiltration, where you get your people inside the targeted entities at the rank-and-file level. Next, vertical infiltration, where your people climb into the leadership hierarchy. This is not a conspiracy theory. It is how the world works.)

In the end, each group or community will be exploited for any feminist purpose that is deemed expedient, crippled as a potential non-feminist power base, sucked dry of whatever was essential to it, and finally discarded as you would toss away a melon after you get through eating the pulp.

The "Lutheran" feminists and the "Catholic" feminists would then be so little different that they could roll their churches into one and hardly anybody would make a squeak about it. By then, they would be pagan in all but name, so they could easily invite the *overtly* pagan feminists to join the club. Then they could at last turn their combined howitzers upon the atheists — whose "rationality" (by now half-rotted from within) would not only be no longer necessary, but a positive hindrance to any projected religion of the Divine Feminine

The master pattern that we ought to recognize here, is that feminist colonization of any human group, community, club, culture, industry, institution or what-have-you, serves a dual purpose. Firstly, it expunges non-feminist space. Secondly, it transforms the broader culture by reducing it to the common denominator of feminist culture.

Feminism was long ago conceived as a social revolution, and the only way this revolution can ever realize its project of complete societal transformation is to reduce the entire culture to a fabric of identitarian uniformity. But in a culture as diverse as ours presently is, the only way to make that happen is to take control of non-feminist diversity, module by module. The proposed revolution cannot be leveraged uniformly across a cultural fabric which is so far from being uniform.

So feminism is not contradicting itself when it colonizes opposing sides such as atheism and theism, for in order to conquer both, it must infiltrate both. That way, whatever makes them diverse from each other can be eviscerated in the only possible way: from within.

Keep in mind also, that feminists are false friends. That should be evident from most of the foregoing, given their long-term strategy of sapping from every community whatever is essential to it. But the betrayal can be even more immediate and poignant, given that even in the short-term they will flagrantly kick you to the wayside once you have ceased to be of use to them.

Here is an interesting PDF file which details feminist infiltration of the Roman Catholic Church in England. I endorse no religious standpoint here, but simply present this as documentary evidence in the interest of scholarship:

<http://www.catholic-feminism.co.uk/pat3.pdf>

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*October 2012*

## **46. Unvarnished reality: what some people are saying**

The following words, recently posted in cyberspace, are not my own. I share them for the sake of any interest or informative value they might contain, especially as concerns the current political state of play. The statement reflects what many people right about now are thinking, so take it as a barometric reading of the zeitgeist:

"I know this isn't a laughing matter but this is pretty fucking sweet. Now those very same women who complain about how hard childbirth is get to experience real pain and misery by getting their arms blown off by enemy fire or their legs blown off by mines. Or getting infections when they have to stay at their post for days at a time without taking a bath. Those same women who say all men are rapists can now see what real rape is when they are taken as POWs and gang-raped by foreign men at gun point and passed around like a piece of meat and then their heads blown off when they are done. This is real war ladies, are you ready for your cup of true equality?"

What matters here is not the matter under discussion — that is a mere occasion. What matters is the anger. That is the takeaway point which commands our interest. For there is anger in these words, wouldn't you say so? It certainly sounds that way to me.

What's concerning is that such anger is generally on the rise. Furthermore, it will not go away, and it will not "stay the same". A lot of men, especially the younger ones, are talking in this vein now. Their stridency is rising toward an

ugly crescendo, and we should reflect seriously on what this bodes for the future. What is to be done? Anything at all?

To set the world on the right track, I can easily tell you what must *not* be done. These angry men must not be demonized, criminalized, trivialized, juvenilized, psychologized or otherwise disrespected. As the feminists would say, they must not be "othered". That is what spawned the problem in the beginning, and more of the same can only yield more of the same . . . *only more so!* The more you abuse or defame these angry men, the angrier they will get and the worse they will act. If you want people to act like gold, it won't do to treat them like dirt. That is feminist aggression in a pustulent nutshell; it is how this whole mess started and it's a vicious spiral. So if you are a feminist the onus is on you (not on "men" or non-feminist people at large) to modify your behavior, and even your underlying mindset, in a way that will remedy the crisis.

The only way to fix this mess we're in, is to ask these angry men what the problem is. No, not what "their" problem is but simply *what the problem is*. You know what I mean. You are to engage them in good faith. You are to treat them as individuals. You are to listen. You are to believe. You are to heed the plain intention of their words at face value, and you are to process what they have formulated on the terms they have laid out. Thereafter, you are to bear in mind the counsel they have generously proffered.

By the end of the day, these angry men are quite right to be angry because, even if it sticks in your feminist craw, more than half of what they're saying is the simple truth. Never forget that other people sometimes get things right — so prepare to be wrong. Never forget that males (angry or otherwise) are half the human race, and never forget that if you treat half the human race like it is half human, the repercussions will settle equally upon humanity at large. That, surely, is equality, is it not?

So feminist, look hard in the mirror and learn to see yourself as part of the

problem. You know what? I will make you an offer — and it's a conditional offer. IF you admit that you are part of the problem, and IF you learn to see yourselves as others see you, then I will generously allow that you are only HALF of the problem. Otherwise, you are the whole damned enchilada and you must face the music.

No, I do not speak "as a man". (I keep my biological identity separate from my political identity.) Nor do I beat the drum for men as a class — that is, I am not a "so-called men's rights activist." I am merely calling attention to a human crisis in the making because, as a philosopher, I understand that if I want to stay healthy I must keep the world healthy.

In conclusion, there is nothing that non-feminist social critics like the present writer, if unassisted, can do about these sad inevitabilities. We tried. We gave it our best shot, but in the long run we are only voices in the wilderness, and our time is wasted if the wilderness will not spring to action.

So if you feel it is a good idea to treat half the human race in a reprehensible way, then feel free to scoff at everything you have just finished reading here. Go on, clutch those pearls! You will be admitting that you are the entire problem. ALL of it. That will be bittersweet, but it will simplify my moral calculus.

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*January 2013*

## **47. Public rhetoric matters**

I will speak of 'public rhetoric', and the need for it to be uncompromisingly disciplined.

Public rhetoric means any spoken or written communication which the world at large is likely to overhear. That can include anything transmitted through the

mass media, or anything posted on commonly accessible websites.

The politically male-friendly community is both transmitting a body of ideas to potential recruits, and maintaining lines of communication amongst those already recruited. A great part of this transmission fits the description of public rhetoric, and since the world at large is apt to overhear such communication, it behooves the speakers to have a care what they are saying.

Some would insist that the business is "apolitical", but that is only true if, by politics, you mean partisan politics or electoral politics as present history defines them. But if you define politics broadly, as of forces contending for power in *any* theatre of action, then we are clearly in it up to our hatbands.

Very well: in politics, public rhetoric matters. That is a lesson fatal to ignore if you would make headway with anything political, and history provides examples of those who learned the hard way.

The male-friendly community contains plenty of undisciplined spirits who think they can say whatever the hell they want, whenever they want, however they want. "Don't censor us!", they say. "Don't police our self-expression!"

Well I 've got a memo for them! We ALL police our self-expression, every day of our lives — or at any rate, we do this if we mean to travel through life in one piece and get our way occasionally. And they must understand that politics is no different. If a group of people aims to get its political way, it must govern its political tongue no less than any of them alone would govern his personal tongue in the politics of everyday life. Such is politics, and such is life.

As an individual, I know how to govern my tongue according to the plan which I have formulated. What I say, or don't say, is always calculated with an endpoint in mind — with an "eye on the prize". The effect is crafted with a purpose, known to me, many moves ahead — I play chess, not checkers! I do as I do because I deem it for the best, and did I not so deem, I would do

otherwise.

So I don't relish the political company of those who treat the critically important business of public rhetoric like they were belching out the window. I wish them joy in their self-expression, but I will stand apart from them because I don't want their self-expression to be taken for my own. If they don't know enough to police their public rhetoric for the sake of politics, I'll bear neither the burden of doing the job for them, nor the political cost of their failure to do it for themselves.

In politics, public rhetoric matters, and that's the facts, Jack!

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*March, 2013*

## 48. Worth-based entitlement

As a philosophical observer of the human condition, I am unconvinced that women are uniquely downtrodden or that their sufferings transcend the common lot of humanity. Moreover, I see a strong case that men have it worse in many ways.

However, feminist theory asserts that women *as a group* are oppressed by men *as a group*, and specifically isolates women as a "political sex class". Feminist preaching for many years has openly incited women to view themselves in such terms. The last half-century has seen a mushrooming growth of women's advocacy groups, lobbying groups, government bureaux, academic curricula, United Nations committees, and all manner of special considerations for women both public and private.

It doesn't end with blind favoritism toward women. The state of matters takes a malignant turn when you consider that female citizens presently hold a

disproportionate power to compromise the well-being of male citizens. As simply as we can put it, women have the power to lie about men with impunity in ways that can gravely compromise male well-being. Since that power is vested in laws and institutions, it becomes a political power and indeed makes women a political sex class. So feminist theory is true, but not perhaps in the way the theorists intended.

Note that I merely said women *hold* this power — not that they will invariably exercise it. Women of conscience, who are the majority, will forego this.

Alternately stated, it is not women but *men* who are "oppressed". Oppression, as feminist theory informs us, is structural. It is rooted not in the power of individuals, but the power of institutions made disproportionately available to some people and not others. When the disfavored group feels the institutionally-based power of the favored group like a boot on its neck, only then (according to feminist theory) may we correctly say that "oppression" is happening.

Accordingly, we may argue that men (not women) are the oppressed group in today's world because the power of women to harm men is embodied in laws and institutions. In other words, the said power is embodied *structurally*. If we would hold the feminists to the letter of their own law, we must insist that they acknowledge this. (What we say of men could apply, more broadly, to non-feminist people as a whole. They too are *oppressed under feminism*.)

What we have described here tilts the political board against men as a group. In light of this, we feel no hesitation in stating that men, *as a group*, have no political obligation to go to bat for women *as a group*. Under the circumstances, why should they?

Rationally speaking, men would do best to look out for themselves *as individuals* and to form contracts of mutual assistance in order to multiply the benefit. No consideration, either moral or utilitarian, should inspire any male

citizen with any sense of duty toward women *as a group*. This would be true even in the best of times, but is doubly true nowadays.

Therefore any individual woman I meet will get special consideration from me only *as an individual*, and only if she proves herself worthy. Clearly, some will prove themselves worthier than others. This way of thinking entails no "misogyny" because it entails no opinion, either good or ill, about women as a group.

The present writer speaks as a philosophical observer of the human condition. Nevertheless, by luck of the draw, said writer happens to be biologically male. That is an existential fact which cannot be entirely glossed over, much as one might wish to eschew male-identitarian tonality. So let us merely affirm that rational self-interest (or self-preservation) is the governing factor in the present discourse.

Now, misogyny means disaffection toward *women irrespectively*. Hence, even if you were to form a bad opinion about every female person on earth, it would not entail misogyny if you had weighed each case on its merits. You would merely harbor a bad opinion about this woman, that woman, and the next woman — but not about *women*, or abstracted femaleness.

I am far from having evaluated every woman on earth, and I know my life is too short to do that. So I am content to say that I harbor no opinion either good or ill about the huge majority of women, but that as I make their acquaintances I will evaluate them one at a time. Then, according to the case, I will form a social contract binding myself to specific behaviors. Upon that base alone I will decide what, if anything, I "owe" to the individual in question. In this, I do just as I would with any man — I am entirely even-handed.

Yes. *Characterization by merit* is a first principle. It frames my conduct toward everybody I meet. Nobody, man or woman, is "entitled" to anything save what I,

by my good pleasure, bountifully proffer — and calculation of merit weighs considerably in that dispensation. In short, I study the manifested qualities of other people in living form, and work from there.

But prudential considerations are always uppermost in my thinking, with an eye to self-preservation grounded in a prescience of natural consequences. My policy, then, entails a strategizing sense of the Kantian hypothetical imperative: "If you wish the world to be x, you must do y and z." Reason being, that if you neglect y and z, then by natural consequence x will not follow.

So in the end, although my conduct is governed purely by a moral law within myself, that moral law is framed by the considerations sketched above. Again, rational self-interest. I should add that it never hurts to get on my good side. Deal rightly with me and I will be the best friend you could ever ask for. Otherwise, things might get sticky.

Feminism views women as an entitled class, and does not hold them accountable as individuals. I find this both pernicious and unworkable, and for that reason (among others) I reject feminism as a movement and as an ideology. I disavow it. I disclaim ownership in it. I repudiate the cultural narrative which it imposes and I wash my hands of any project predicated on any aspect of that narrative.

Briefly, I am not a feminist and no power in the universe will turn me into one.

Finally, no woman I shall ever meet may exercise any claim upon me in the name of feminism, or under color of feminism in any form.

Such is worth-based entitlement.

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*April, 2013*

## **49. The political efficiency of non-violence**

There are many schools of thought concerning revolution, how it works, and how to make it work better. I will discuss two of these, because I put them ahead of anything else you might say upon that subject.

First, consider Malcolm X, who famously remarked that "there is no such thing as a non-violent revolution". He was right. Any revolution at all requires violence if only in the form of *violation*, meaning a discontinuity which *violates a system of understanding or authority*. Discontinuity is the operative term because it implies an abrupt change of state. First you have A, then all at once you have B. There is nothing seamless in the transition from A to B, and this characterizes revolution at its core. To arrive at B, you must violate A

Any revolution worth the name involves, more or less, a paradigm shift from A to B. More to the point, it violates a paradigm by breaking out of it. For example, the American revolution violated the paradigm of the British Empire by breaking out of it.

So how do you break out of a paradigm? The same way you break out of anything else — by breaking something. And it is violent to break things, is it not?

I admit that Malcolm X could have meant "violence" as a layman would mean it, meaning down-and-dirty physical altercation or the threat of such. If nothing else, a confrontation where voices are raised, emotions run high, and somebody finally backs off while somebody else prevails. So as you might conclude, "violence" covers quite a spectrum — but it always has something to do with violation.

Next, consider Gandhi, the apostle of non-violence who certainly tried his hand at revolution, although he did this too soon to benefit from Malcolm X's 1963 wisdom. Gandhi faced his share of violence, and violence finally ended his life.

Yet he did pull India out of the British Empire by violating the paradigm of that empire. I think it is safe to call this a revolution.

But again, Malcolm X was right — there is no such thing as a non-violent revolution. Not only are establishments notorious for never giving up power without a fight, but revolution would not be revolution in the first place if the element of violation were lacking. To make omlets you break eggs. So how did Gandhi make his revolution happen non-violently? The answer is that he didn't, or at any rate, not precisely. Let's look again at Malcolm X's precept. According to him, non-violent revolutions never happen — but what conclusion would this force upon us? I would say, only that no revolution can happen without the *admixture of violence* somewhere along its timeline.

However, that says nothing about the *source* of the violence. It does not stipulate that the dissidents should be violent against the establishment, only that violence should occur somewhere in the mix of events. So it could just as well be the establishment cracking down on the dissidents — that too would count as violence, and would stamp the character of violence upon the revolutionary process.

The non-feminist revolution, like any other revolution, entails violence because it entails violation. The hegemonic paradigm, that of feminism, is to be booted out of our lives — and if nothing else, that surely entails a violation of intellectual protocol. Those on the receiving end (the feminists themselves) will feel this as a wrenching change — rather like a quantum jump, owing to its discontinuity. Events at the University of Toronto, in Canada, have been revealing. On three occasions, speakers were scheduled to give public lectures on matters pro-male or critical of the feminist establishment. Each time, anti-male crowds greeted the event with behavior that could be described as violent. Their purpose was manifestly political: to block open expression, within the academic community, of ideas that could undermine the accepted ground of intellectual authority within that community.

Simply put, Toronto was a turf war. The anti-male rioters perfectly understood the critical nature of the conflict. They of course understood the symbolic import of the occasion. But further, they knew that if the non-feminist side could proselytize unmolested in what they (the rioters) consider "their" territory, it would be a game changer, signalling that the non-feminist side has gained institutional legitimization.

So the anti-male rioters were repelling an attack upon their shore, preventing the enemy from gaining a beachhead that would ease the way to incursions further inland. Their naked fear was evident.

The greatly outnumbered non-feminist group acted with coolness, and did credit to itself. Nothing in their comportment hinted at physical violence. And yet, a rarified form of violence — a purely cerebral kind — was at least implicit. It may have lacked noise, blunt force or other such drama, but it was profoundly a violation. A paradigm was openly challenged, and the enormity of this challenge provoked a wildly outlandish reaction.

What prompted all the fuss and feathers? On one occasion, a pair of staid middle-aged writers were making a speech about a serious social problem, namely *misandry*: the pervasive hatred of men and maleness in the culture at large.

Now surely we ought to look into something like that, and if possible, remedy it. I would certainly think so. Furthermore, I would salute the writers, Nathanson and Young, for their active moral conscience, and encourage them to give more public lectures.

But as we have seen, it is no easy matter to make an openly pro-male speech on a college campus. Many people in those settings simply do not want the possible reality of misandry to be referenced in any way, and if you attempt it

they will try to silence you by force.

In other words, by violence. They hate to be told that man-hating exists at all: their screaming paroxysms and their 'Lord of the Flies' stick-poundings bore witness to this.

The anti-male "Femistasi" group in Vancouver was whipped into a similar rage by the statement that *men's rights are human rights*. Evidently they disapprove of human rights for half the human race, since the bare mention of such a thing makes them rabidly angry.

Friends, it looks like we are on the side of Ralph and Piggy. That's the sort of revolutionaries we are.

So again, revolution is a violent process, meaning that violation is involved at some level. First, the (non-physical) violence of intellectual audacity needed to break out of a paradigm. Next, any violence (physical or otherwise) meted out by reactionaries who represent that paradigm. Finally, any defensive violence (physical or otherwise) meted out by the revolutionaries in response to the reactionaries.

Such is our template of revolution as extrapolated from Malcolm X, and it is a true vision. It comports with the facts of the world.

Malcolm X stated the facts, but Gandhi put them to work astutely. He apparently understood that violence in a raw, dramatic form comes at a cost because it can make you look like the bad guy. He also apparently understood that to abstain from violence virtually never makes you look like the bad guy. He understood that if you limit your violence to the most rarified of violations, you can drive your adversary into an untenable position — either to inflict dramatic violence at the risk of discrediting himself, or to do nothing at all and leave you free to advance your plans unmolested.

Gandhi's method, if ideally practiced, is the minuscule violence of a pinprick which ends the life of a balloon, the main violence being the loud bang which follows.

So the principle is fulfilled that no revolution happens without some manner of violence or violation. Feminism, with its genius for playing the victim, seems to have imbibed the spirit of Gandhi in a perverted way. A feminist will use every trick in the book to flip the narrative in feminism's favor, either provoking actual violence from the opposition or elaborately lying about it.

Such is the art of the threat narrative, and the feminists (in common with their political cohorts) are past masters of this art.

I think our best plan is to out-Gandhi the feminists, and this should not be difficult in principle. We have seen how morbidly sensitive they are, when any threat to their paradigm looms on the horizon. That is when they "lose it", and do unwise things, and make fools of themselves.

This happens right readily, for the tree of feminist folly is heavy with fruit and need only be shaken. A threat to their paradigm, even a subtle one, is a pinch they will keenly feel — and keen too, will be their reaction.

Their reaction has consisted of yelling, pounding, ripping, lying and journalistic smearing. These operations attain a certain point on the violence spectrum, though not, I grant you, the utmost. But as matters predictably escalate, so too will the level of violence.

Such is the character of revolution. We ought to be on the lookout for this, and what's more, we ought to be careful that little if any of the revolutionary violence comes from our side.

Let *them* be the violent ones; let them play the bad guy. They have already damaged themselves plenty, by their behavior, and we know that if only we

push their buttons in the right combinations they'll repeat the performance. They can only barely restrain themselves, and not for long.

If the anti-male rioters had been wise they would have stayed home and let the scheduled events take place in peace. But they were not wise, so they gave valuable publicity to the non-feminist side while making themselves look simply horrendous.

Of course, they were in a bind and they knew it, for had they stayed home they would have symbolically surrendered the field and admitted the right of non-feminist groups to operate on "their" campus. They knew they had to make a gesture of some kind and so they did, but they made a hash of it and soiled themselves. In the end, they showed the world how truly they detested the thought of human rights for *all* humans. A word to our side: all who identify with the male-positive, non-feminist vanguard should openly endorse the principle of non-violence, and reiterate this in a way that the broader public will undoubtedly hear it. When you form a non-feminist co-movement of any kind, you should set this principle near the top of your bulkhead statement. Nail that manifesto to the door, so that you need only point and say: "*That*, right there! That is what we stand for!"

We should repudiate all physical violence apart from what self-defense requires, and stand quietly with arms folded while the other side comes slowly to a boil. Let the world bear witness to this. If there is no such thing as a non-violent revolution, then let theirs be raw, dramatic violence, and let ours be the mere intellectual violation made against the feminist establishment and its cultural paradigm.

From such a strategy we can only gain, and they can only fall behind.

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*May, 2013*

**50. False accusation happens a LOT, but men mustn't worry about it**

*(The following should be read aloud, in a voice sounding like William F. Buckley.)*

False accusation of rape happens quite a bit, and according to most feminists that is hunky-dory. It is nothing to get fussed about. You see, feminists know that men with their patriarchal privilege are *collectively* guilty of rape, and *collectively* guilty of almost any bad thing that any man does to any woman. Ever. That is why they don't care if innocent men suffer — because they know that those men are not actually innocent. According to the feminist view, it only matters that male flesh be ground up in the impersonal machinery of feminist retribution, and it is immaterial whose particular flesh suffers this outcome. Guilty or innocent, any man will do. [1]

They calculate that if due process and rules of evidence be suspended far enough, and if presumption of innocence be done away with, the outcome will be "more convictions" — that is the key phrase. Plainly, the feminists are right. This will indeed result in more convictions because it will expedite a guilty verdict in a greater number of cases.

One might correctly point out that more innocent men would be falsely convicted, and sent to prison, and have their lives destroyed. However, we must understand that to the wise feminist way of thinking that is irrelevant because the point is, first, to punish men collectively, and second, to increase the mathematical odds that all or most actual rapists will get punished.

Feminism teaches us that men should be "taught not to rape" — and when feminism empowers women to make false accusations, the idea is to effect the necessary anti-rape pedagogy by destroying innocent lives. That is their teaching method. You see, it is all the same to a feminist if innocent male flesh gets pulled into the meat grinder along with the guilty, provided that men are properly "taught".

In much the same spirit, commanders of the Roman Legions would sometimes use "decimation" as a form of discipline when the soldiers did naughty things.

Killing one man out of ten, guilty or not, certainly sent a message to the surviving troops about any future infractions. It taught them to *police each other* in order to save their General the trouble of policing them.

Even men who *did not rape*, must be taught not to rape — and false accusation is a great way to go about this. After all, it is likely that those same men raped in the past and got away with it, or will rape in the future and get away with it. So it doesn't hurt to punish them, even if preemptively. That is what feminism wisely teaches us about "teaching men not to rape".

Also, as the feminists are keen to remind us every chance they get, rape is "the most underreported of all crimes". So clearly, it satisfies the feminist requirement for retributive justice that "men" should make a collective blood sacrifice for all those rapists who got away with it. That is why the feminists are fine with false rape accusations and convictions — because even if those particular men did nothing to deserve such a fate, it is imperative that somebody pay the price for all of the rapists who never get caught.

Since I have illuminated some of the cultural differences between feminists and non-feminists, you will hopefully gain some insight into things that might have perplexed you. So if you or somebody you care about gets falsely accused or convicted of rape, you will understand the elegant logic and moral necessity of what is being done, and you won't feel so bad about it. Ideally, it should initiate a process of reflection on whether the rape accuser was violated in some way, or if not, how she might have been.

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*October 2013*  
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[1] NOTE FROM CURRENT YEAR 2020: If you don't believe this, ask the feminist actress Alyssa Milano, who does not care if innocent men get destroyed by the #MeToo feeding frenzy. She figures that men have collectively got it coming, innocent or not, due to all the innocent women who have suffered for many centuries. So, per essay no. 14 , "revenge" may be named as a feminist motive.

## **51. A thought experiment: suppose that male life were undervalued**

Imagine a social order where male life was not valued equally to female life. In such a world, there would be no basis for reciprocal moral obligation between the sexes.

As a man in this hypothetical setting, you would have (in a purely objective way) no moral duty to look after the well-being of women in general, or any woman in particular. Thus, to pick a classic example, if you became aware of a rape in progress or about to get started, there would be no objective moral obligation for you, as a man in such a hypothetical case, to intervene or call for help. I realize that certain people will read this and recoil from the thesis tentatively proffered here, but their vehement emotion will form no philosophical basis for any opposite conclusion. (Also, they are forgetting about the political context, and context matters! It really does.) Furthermore, inasmuch as they were unable to entertain hypothetical things hypothetically, it would testify to their want of intellectual maturity.

So in a social order where male life was not valued equally to female life, those who insist on a male obligation toward women would not occupy a sufficient moral ground from which to leverage the said claim. They could press their claim only by moral sophistry or intellectual sleight-of-hand.

In a social order where male life was not valued equally to female life, any man would operate as a free moral agent in regard to any woman (or women generally). Hypothetically speaking, the basis of any man's conduct toward any woman, would be a *moral law within himself*. This could take nearly any form in practice — sometimes benevolent, other times not so much. The situation, though far from ideal, would be tough to argue with. Do people acting in self-defense have a moral right to do so?

In such a hypothetical scenario, the moral order could be repaired, and mutual obligation restored, by a series of philosophical pronouncements enshrined in

law. These pronouncements would make clear that neither male life nor female life got a higher rating than its counterpart. They would additionally lay the foundation for enactments at all levels of jurisprudence, legal practice, public policy and pedagogy, to ensure that the needful spirit was instilled into the life of the culture and ultimately locked down.

But since we don't presently live in such a hypothetical setting, I reckon we have no need to enshrine any such pronouncements, or take any of the measures which might follow. Right?

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*October 2013*

## **52. Feminism liberates the dark feminine**

Feminism liberates the power of the dark feminine. Now, what do I mean by that? The dark feminine? What is the *dark feminine*? Well, the dark feminine is the dark side of human nature — but specifically on the female side. Yes, there is a dark side of human nature which runs straight across the board from male to female, inclusive. It includes men and women, equally.

Equally. See? *Equality!* So yes, there is a dark masculine, just as there is a dark feminine, and it should be our endeavor as a society to keep the dark side of human nature — all of it — on lockdown. Under restraint, as much as humanly possible. What feminism has accomplished, as a project, is to pull out the stops for women. Feminism has removed the constraints upon the dark side of female nature, but the situation for men has remained *in statu quo*.

Feminism has not liberated men in the same way it has liberated women, since men must always mind their manners no matter how far women might stray in the opposite direction. Really, feminism sets no moral constraints upon women at all, or none to speak of. It does not hold women accountable to any serious or

unfluctuating standard. That's the truth.

Feminism works to grow the power of women infinitely, with no boundaries, no limitations, no endzones, no goalposts. Well, at any rate not the kind of goalposts that are bolted to the ground. If feminism held women morally accountable, the feminist project would last two months at the most. Considered as pure energy, it would lack the capacity for further expansion — hence it would become inoperable, and it would quickly dry up.

Feminist goalposts, you understand, have wheels. It's an infinite game that keeps on rolling. So when you see how the constraints of moral or ethical behavior will set a wall in the path of *any* expanding power, you can easily see why feminism would run out of room to grow if women were required to stay within civilized boundaries of conduct. That is why feminism liberates the power of the dark feminine — because it has no other choice. At least not if it wants to keep rolling.

But this generates no moral conflict, no cognitive dissonance, in the mind of a typical feminist. According to the feminist vision of reality, women are as pure as the driven snow. That is their only excuse to liberate women from the bounds of morality altogether. Since women are pure by definition, it does no harm to set them loose in such a way. Especially not in their dealings with men.

Yes, feminism sees women as slaughtered saints and innocent doves who can do no wrong. It is a rare feminist who will not spring to the defense of any women who did some terrible thing and made headlines. If that woman wasn't completely innocent, a feminist will tell you that she was *almost* innocent, and somewhere in the picture was a man who pulled her strings and pulled her over to the dark side.

Or then again, maybe it was just *the patriarchy*.

Yes, the patriarchy, somewhere just beyond the picture frame, which pulled the strings like a puppet master and made her do bad stuff. The patriarchy. That always works. When all else fails, blame the patriarchy.

And finally, when even that degree of exoneration is untenable, well then, your typical feminist will simply ignore the episode altogether. That's right, she will ignore the episode, and she will drop it down the feminist memory hole. That's the way they do it. That is what feminism does with inconvenient truth.

Feminism also teaches that everything wrong with the world can be traced to a male source, in one way or another. In other words, "men are the problem." That little phrase, to the feminist way of thinking, packs it all into a nutshell. Women are oppressed, and men are the agents of this. Men want power and control over women that is the exact phrase they use: *power and control*. Such is the feminist narrative.

But you know what? You gather up ALL of those statements, and supply the word "feminism" in place of "men", and you will arrive at something which is a lot closer to the truth. So try it. It is feminism that wants power and control over men; that is the truth. Feminism wants power and control over men, with women everywhere serving as proxies to this plan.

Just reverse the feminist narrative and you will see that it is pure projection, and a dead giveaway of feminism's long game. That is why feminism empowers the dark feminine; because it wants women to have all the power there is, including the bad kind. What I tell you is solid gold, and can take it to the bank.

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2014

## 53. The road ahead

If we mean to crystallize the non-feminist revolution from the ground up and make it politically efficient, how might we go about this? A quick brainstorming session brings the following points to mind, and I share these for what they are worth.

- Use a "great game" strategy; take the mountain-top view.
- Grow a disciplined vanguard or cadre that will spread through many sectors and see to a coordination of effects.
- Gather supporters from every possible industry, profession, social stratum, culture, religion, walk of life, and so on. Gain the benefit of their local expertise. Establish human capital.
- Have international reach.
- Be "everywhere yet nowhere", in order to present no clear profile. In other words, "we" should not even present as a "we" at all.
- Understand the proliferation of sectarian flavors as an asset rather than a liability.
- Practice the art of rhetorical discipline, and develop it further.
- Eschew excess political baggage and extraneous agendas.
- Grow a discursive culture that is inwardly rich, outwardly subtle, and endowed with all needful discretion.
- Curate the wisdom of the past, and jettison the errors.
- Use a fluid, organic style of organization. Regimentation is not good. Neither is randomness or chaos.

- Think globally and act locally.
- Be flexible and innovative; adapt to conditions "on the ground" without discarding central principles and precepts.
- As individuals, strive for intellectual growth across a broad range of topics.
- Develop all manner of skills and aptitudes.

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2014

## 54. Feminism wants power and control

Feminism wants power and control. What are we really saying here? We are saying that feminism, as a competing cultural worldview, wants to crush the competition. After all, isn't that what competitors do? Crush each other?

Stated simply, feminism and its supporters have a feminist story to tell, and they want everybody to learn this story. However, that is only the beginning. You see, not only do they want everybody to learn their feminist story, they want everybody to *believe* their story, and *live* their story, and finally, *become* their story. In flesh and blood.

So they want the feminist story to become the story of *everybody's life*. Yours too.

That is what we mean when we say that feminism wants power and control, for there is no greater power and control than to dictate what reality is and to build

a system of control around this.

It is the ultimate power and the ultimate control, and when you've got it, you've got it all, because other forms of power and control will fall into your hands like ripe fruit. There is nothing quite like power and control over the hearts and minds of the population, and that is the power and control which feminism is looking for.

It is the ultimate power and control, because you don't simply tell people what to think, and come down hard if they take exception. No, you master their entire frame of understanding, from the ground up, and you do this so radically that people not only can't talk against you, they can't even think against you.

Now that's what I call power and control. That's what I call crushing the competition. And that is what feminism, as a competing cultural worldview, aims to accomplish.

Feminist power and control runs so deep that insurgency is part of the establishment. They've got it wired forty-seven ways from Friday; any argument or debate with them becomes an argument or debate on their terms, within their language, within their categories, within their frames of reference.

When feminism becomes the story of *everybody's* life, every move in everybody's life becomes a part of the feminist story.

Feminism is the biggest control freak the world has ever known. Even resistance to feminism becomes a part of the feminist story. Whether we like it or not, and whether we know it or not, we become actors in the feminist script. We may be good or bad actors, heroes or villains, but we are actors all the same, in a movie that somebody else wrote.

And no matter the part we play, we activate the feminist script and validate the feminist story. So our mission is looking rather simple, wouldn't you say? Our

mission is, to fracture the feminist script and break out of the feminist story. We would need to accomplish this in a radical way, at least commensurate with the radicalness that feminism used in the first place, when it foisted its story upon the world.

Did they reason with us, stage by stage, and persuade us nicely to adopt each stage as they went along?

No. They simply drew up a model of reality, and declared that here was the truth of life by which all would set their clocks, and that was that.

Thereafter, they set about infusing this into the culture from many directions, by an orchestrated array of methods. And without properly consulting the majority of humankind at any point they made their story the official version of reality — in many cases sanctioned by the power of the state.

The feminist revolution was simply a violation, a rupture, a breakage, a discontinuity, an abrupt transition that was imposed upon the world without permission.

The non-feminist revolution takes a similar form, but in reverse. They who impose shall be imposed on, they who break shall be broken — and that's the breaks!

In breaking out of the feminist story (a zero sum game), we not only break OUT of it, for ourselves, we *break it altogether* on behalf of the entire world! The price of *our* liberation, from an odious thing, is the destruction of a thing beloved to others — and that's the breaks!

This, my friends, is the law by which we operate. Are we looking for power and control? You bet we are. Any healthy human being wants power and control — as opposed to *no power* and *being controlled*? Yes, am I right about this?

Very well, we seek only autonomy, so clearly we seek power and control, since that is a prerequisite. You've got to have power and control as regards everything which is rightfully yours, or more subtly, everything which is rightfully *you*. So be mighty suspicious of anybody who inveighs compulsively against "power and control". They are the REAL control freaks in this world; they are the guilty dogs who bark the loudest; they are the ones looking to steal whatever is rightfully yours, and whatever is rightfully you.

As non-feminist men and women, we accordingly take back the power (and control) that was *stolen* from us. This means the power to tell our own stories, to formulate our own terms of discourse, and to define our own experience. It also means the power to give names to things — which includes assigning the name "feminism" to whatever we deem feminist, with or without feminist approval.

In other words, we take back our voice. Every bit of it. Feminism must scoot over and make room for us, and be forced to coexist with everything that is not feminist. In other words, everything which it (feminism) cannot control.

Yet ominously, when this happens, it will spell the end of feminism altogether. There is no help for that. You see, by merely existing — merely existing! — and by flatly refusing to go away, we become the pin which punctures the feminist balloon. I expect we'll get quite a bang out of this. I invite one and all to join in the fun.

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*March 24, 2014*

## **55. Feminist, anti-feminist and non-feminist**

Feminist. Anti-feminist. Non-feminist. What do these words really mean and how do their meanings differ? How do they act upon each other?

Very well, feminist means *feminist*. That's easy enough. And non-feminist means *not feminist*. Again, easy enough. Now let's look at anti-feminist. This word simply means "opposed to feminism". That is all. And if you are opposed to feminism, it's a pretty safe bet that you are also not a feminist. I mean, when was the last time you met a feminist who was opposed to feminism?

So clearly, if you are anti-feminist, you must also be *not a feminist*. You have no choice. It is logically excluded that you could be anything else. Therefore, every anti-feminist you meet is also non-feminist.

But is every non-feminist anti-feminist?

I will offer up a novel viewpoint. I say yes; every non-feminist is anti-feminist, because whoever is *not a feminist* effectively opposes feminism.

That's right: in principle, both anti-feminist and non-feminist oppose feminism.

The *non-feminist* principle opposes feminism passively. This is good because the passive mode is politically efficient in its season. The *anti-feminist* principle opposes feminism actively. This is good because the active mode is also politically efficient in its season. Each modality is politically efficient in its season. So a non-feminist person is no less anti-feminist simply for opposing feminism passively, than an anti-feminist is for opposing it actively. By the end of the day, all that matters is that they both put a drag weight on feminism in effectual terms.

To phrase that differently, both non-feminist and anti-feminist *exist in opposition to feminism*. So the real issue is *existential*. "Not feminist" carries the same political weight as "anti-feminist" because *all* opposition to feminism carries the

same existential value sign. It all interferes with feminism by roadblocking it in some way. It all poses an impediment to feminist plans.

By the end of the day, "anti-feminist" is simply a *type* of non-feminist. A sub-variety or sub-category. The difference is, that anti-feminist seems to imply something actively adversarial, whereas not feminist seems to imply "live and let live".

I say "seems to imply". However, there is a kicker: live and let live only works if it is a two-way street, and feminism is decidedly "my way or the highway". No two ways about that! Feminism innately lacks the capacity to live and let live, and to merely require such a thing puts feminism under strain.

To tolerate even one inch of space in this world that is not feminist, is to allow in principle that people and things which are not feminist have a right to be in this world in the first place. That they have a right to existence. Such tolerance throws the entire feminist project into question because it radically undermines the basis of feminist triumphalism. (In case you didn't catch it yet, *feminist triumphalism* is the idea that feminism is categorically and objectively right, beyond all further discussion, for all time.)

So no, feminism cannot live and let live alongside the non-feminist sector. Feminism's drive is to make feminism the only game in town — and clearly, to permit a different game to exist in town at all, would nullify that purpose.

You might wonder, "what's the point of being "non-feminist", anyway? If you oppose feminism, why not just announce your anti-feminism and be done with it?"

Before we answer, we should make one thing clear. There is a chasm of difference between non-feminists who do not openly self-label as anti-feminist, and political numpties who very *pointedly* say, "I am non-feminist but *not anti-*

*feminist*". The former might be smooth, intelligent operators who understand the base dynamic, but the latter, who *pointedly* reject anti-feminism *by name*, are missing the plot altogether. They are simply a nuisance, and should straightway declare themselves feminist, because feminism is the master they are serving. They embody no principle of resistance to feminist innovation, *not even the passive-aggressive option*. They lack political backbone because, not being "anti", they can do no better than roll over every time the feminists roll out a new plan. We like to give names to things, and so we call these people "rolling stock". If we are feeling less charitable, we call them "rolling puppies".

Back to our question. I would reply that when you adopt an anti-feminist standpoint, you adopt an adversarial stance, toward feminism, that might be construed as aggressional.

Now, we all know that **feminism is the primary or predominant aggressor**. We all know that feminism initiated this war the minute it came into existence and started lying and slandering. We all know that non-feminist men and women are punching "up" while feminism, the bully, is punching "down".

Think a bit. Feminism as we know it is historically recent. On the other hand, non-feminist men and women have been around, let us say, forever. They have enacted their various roles, as saints or sinners upon the stage of life, and morally adjudicated each other according to their own terms. (Non-feminist terms, obviously.) They got along fine without feminism for thousands of years, and *they don't need feminism now*. Most importantly of all, non-feminist people *did not start this war*. Did "non-feminists" rise up from the field one day out of the blue, and commence to rip-snorting around, and waving their banner, and telling everybody else what reality is, and radically tinkering with the world without consulting that very same world first? No. "Non-feminism" didn't do these things. Feminism did. In fact, non-feminist people didn't even know that they were non-feminist *until feminism came along*. They were a group that never knew it was a group, and many of them *still* don't realize that they are a group.

So again, feminism was the original aggressor, and remains the primary aggressor to this day. Yet feminists are superlatively clever at playing the victim, mostly by spin control. Oh lord, how they have bamboozled us! They have crafted this into something like a martial art. When a conflict arises they will flip the script and make it a threat narrative — they will become the victim and the other side will be the aggressor even if the truth is exactly opposite. This is one of the games people play on a personal level, but the genius of feminism made it political.

The *non-feminist* position undermines their game because it forces them to back off and leave you alone or, barring that, do something overtly aggressive that will give them a bad look. So this is elegantly simple: we are setting up the feminists so that they cannot play the victim, and if feminists cannot play the victim then feminism cannot effectively operate any longer. *Finis!*

They are NOT accustomed to living in a script where they are the aggressor — in other words, a script they didn't write. All you must do is frankly state that you are not a feminist and ask that your non-feminist boundaries be respected. How simple is that? You just want to live a peaceable life along with other non-feminist people, and you don't want any feminist headaches.

If you are a feminist and you persist in giving non-feminist people trouble, those people will band together to converse about the Feminist Problem, and finally make plans to do something about it.

So feminist, don't be the problem. Don't be the aggressor. Learn to co-exist. Share the world with the rest of the world. Most of all, understand that feminism is not the world and never will be.

That is heavy. That is loaded. Let the ripe significance sink in and saturate every fibre of your understanding all the way down.

Only feminists say "anti-feminism" as if it were a bad thing — that is what makes them feminist. If I were a feminist, I'm sure I would agree! Yet only feminists can prevent anti-feminism, by not driving people to be anti-feminist in the first place.

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2014

## 55. Radical feminism and political dimorphism

Today I will talk about radical feminism and what it means for us in the present struggle. Not just feminism at large, but the radical kind in particular.

Elsewhere, I have defined radical feminism differently than a feminist would define it. It is my critical non-feminist prerogative, after all, to view feminism through an objective lens, from the outside looking in. It is axiomatic, in counter-feminist terms, that *feminism is what we say it is* — and we must never stop reiterating this. There is no infallible "Pope of Feminism" who can issue any papal bull upon that subject. The whole question of "what is feminism?" (radical or otherwise) is up for grabs, because feminism looks wildly different from different angles. (Besides, I have never seen a feminist definition of feminism that didn't deserve a good, stiff unpacking.) So again: *feminism is what we say it is.*

I have defined *radical* feminism as the *man-hating* version of feminism — it's just that simple. Disaffection toward men and maleness is demonstrably feminism's root component, and this insight is helped along by the fact that "radical" is derived from the Latin "radix", or *root*. Radical feminism is the *root* version of feminism, from which all of feminism grows. As such, it is closer to summing up feminism as a whole.

This makes radical feminism the "true" feminism, while other feminisms fall more or less short of the mark. Any manifestation of feminism can be gauged by its level of anti-male feeling. The more (or less) man-hating it is, the more (or less) quintessentially feminist it is. (I do not lapse into andronarrativism by merely pointing these things out.)

Radical feminism, in our non-feminist view, is not a bounded category but rather a thing manifested on a continuum of radicalness. In other words, it's relative, but in the end radical feminism is the singularity which all of feminism swirls around.

But that is only my non-feminist take upon the topic. So on the principle of "know your enemy", let's have a drive-by look at what feminists themselves mean by "radical feminism", and explore how this dovetails with the points I have been discussing.

At a core minimum, radical feminism means any version of the feminist ideology which defines women as a political sex class.

There you have it. Any feminist who can be pegged (on *feminist* terms) as a *radical* feminist, will either implicitly or explicitly harbor the belief that women are a political sex class.

AGAIN: The foundation of radical feminism is the idea that women are a political sex class.

Remember that.

You will not find a *radical* feminist anywhere who does *not* believe that women are a political sex class. That is the preeminent marker which differentiates a radical feminist from a liberal feminist, a moderate feminist, a coffee-shop feminist, a bubblegum feminist, a unicorn feminist.

A liberal feminist is chiefly a reformist, one who would pass a few laws and then integrate women into the institutional framework of liberal bourgeois democracy and Western jurisprudence. Feminists have an expression for this: "add women and stir."

On the other hand, a radical feminist wants to break the frame of existing institutions altogether, in the belief that those institutions are inherently stacked against women and cannot be made to serve women without a radical perestroika to their deep structural core. (Can you say "smash the patriarchy?")

This is where radical feminism (in the feminist usage, mind you!) begins its journey. From here, it grows. It mutates. It branches off in many directions. Yet always it commences with a radical break, a rupture, a discontinuity, from the bourgeois liberal tradition.

Radical feminists have correctly realized that if feminism stayed within the confines of the bourgeois liberal tradition, the whole feminist project (to increase the power of women) would eventually stall dead in its tracks.

Are you with me?

In order for the feminist project to remain viable, it must remain in motion by continual expansion. (We call this "perpetual revolution", and it broadly resembles the "permanent revolution" which Leon Trotsky wrote about.) And yet, the feminist project in its bourgeois liberal form cannot grow beyond the bounds of possibility which the bourgeois liberal tradition permits.

I repeat: the feminist project in its bourgeois liberal form cannot grow beyond the bounds of possibility which the bourgeois liberal tradition permits. One sees that is logical.

So if the feminist project would remain viable, it must effectively dismantle the bourgeois liberal tradition. In other words, feminism as a whole would have no future if it did not evolve into more and more radical forms.

Radical feminism is feminism's only viable component, so next time somebody assures you that radical feminists are "only the extremist fringe", you may discount that speaker as an intellectual lightweight, a person of small understanding.

Assuming that no external force intervenes, radical feminism embodies the trajectory of the feminist future. Hence, listening to radical feminist conversation is like gazing into a crystal ball. Radical feminists are the feminist vanguard. They aren't the majority, but . . . they don't need to be!

Let's turn back to our non-feminist definition of radical feminism. Once again, we define radical feminism as man-hating feminism, and we consider man-hating to be the root of *all* feminism. So when you attack or undermine radical feminism, you entirely cripple the feminist project because you attack *all* feminism at its root.

The bourgeois liberal tradition, as we have discussed, sets an institutional barrier on how far feminism can grow. Similarly, the requirement to treat men and boys decently sets a moral barrier on how far (and in what direction) feminism can grow. In either case, a barrier gets imposed and growth of the feminist project gets constrained. Hence, in either case, feminism would wither on the vine.

So if feminism is to remain viable, it is necessary to dismantle both liberal bourgeois institutions and the requirements of morality.

Very well, let us recapitulate. Even though *all* feminism may be defined in terms of disaffection toward men, and the most extreme man-haters may be classed as "radical", it remains true that in feminist terms, radical feminism is

distinguishable from liberal feminism because it names women as a political sex class. Furthermore, radical feminism holds that the female political sex class can only be served if the bourgeois liberal tradition be abrogated.

So finally, this means that relations between men and women have become politicized, that the sexes now face each other, in principle, as adversaries. Women are named as a political sex class, which makes them a political interest group. That is unfortunately the case even if a lot of women don't want this.

In the meantime, (non-feminist) men are in a kind of limbo. They must either start viewing themselves as a political interest group also, and standing up for their interests, or frankly they will get run over. And indeed, thanks to feminist innovation on many fronts, that is already happening.

Briefly stated, men and women have been engineered into what you may call a "political dimorphism", meaning a co-existence of the sexes in asymmetrical and mutually dysfunctional political forms. Well it ought to be self-evident that this is an unhealthy, unsustainable condition culminating in a zero sum game, and that a house divided against itself cannot stand. And a world where men and women are competing political interest groups, is precisely that — a house divided. That is what feminism has so far given us, and as this develops further it can only pound the wedge deeper.

So in conclusion, I would recommend that we of the non-feminist sector begin to classify *feminists* as a political class. Not a political sex class, since both women and men can be feminists, but a political class pure and simple, with interests that run counter to everybody else's interests.

From this it follows that **we non-feminists, women and men both**, should define ourselves as a political class also — with interests that run counter to those of the feminist political class.

Feminist v. non-feminist sounds more healthy than man v. woman, don't you think so? A house frog-marching an unwanted guest off the property looks more sustainable than a house divided against itself.

Remember, from here on out, the foundational narrative is feminism v. the rest of us — which sounds like winning odds.

Political dimorphism has got to go.

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2014

## **56. Radical feminism is not the fringe**

Radical feminism is feminism's rotten core and the source of feminism's life. Without radical feminism, feminism at large would amount to little and scatter to the winds.

That is the whole truth and nothing other. However, it is a truth that plenty of people won't square up to. It is fashionable nowadays, especially in the wake of the Agent Orange scandal, to scoff at radical feminism and pretend that nobody takes it seriously, or that nobody should take YOU seriously if you do. When people do this, they are trying to reassert control of the conversation so as to remove the feminist project, at large, from the critical spotlight.

They do this for varied reasons, and it is safe to say that some of them are mildly crypto-feminist. Most are just politically confused or naïve, or else they are frivolous "cool kids" who don't like people that are too serious, too passionate, too intellectual.

At any rate, whether you take the radfems seriously or otherwise, the fact remains that they take themselves mighty seriously indeed, and they aren't

slowing down.

Radical feminism, by which I mean chiefly the *man-hating* kind, is a standard which sets the measure for feminism as a whole. All brands of feminism are either more or less relevant depending on how closely they approximate radical feminism.

Radical feminism is 100 proof, and a radfem takes her feminism neat. Other feminists take theirs watered down, but it's all the same drink. We have a saying that there are only two kinds of feminist in the world — bad, and less bad. Radical feminists (whichever social personna they might adopt) are the baddest of the bad.

People love to tell you that the radfems are "just fringe extremists" — as if we were standing in the middle of a field and the radfems were merely some clique of oddballs living in their own world on the perimeter. What the speaker overlooks is that *all feminism is on a continuum* whose unifying principle is disaffection toward men and things male. That's all it is, and if you study feminism objectively you can form no other conclusion. Everything else about feminism is fluff, facade, and smokescreen.

There is no break, no gap, no discontinuity, between radical feminism and the rest of feminism. It is a moral plenum, fully packed, and radical feminism is integral to the feminist project as a whole. For every foul man-hater, there is a slightly less foul one, then a slightly less foul one than that, and down the line it goes. Amanda Marcotte, for example, seems only half as bad as Mary Daly — yet objectively speaking, that's still bloody awful. So, is Mary Daly beyond the pale while Amanda gets a pass? Where DO we set the cutoff?

If we were to address the radical man-hating gangrene as a serious issue, we would directly look for a way to amputate the phenomenon. But in order for *that* to happen, we would need to establish a moral threshold, to quantify precisely

how *much* systemic man-hating we could theoretically "live with".

Anything above the cutoff might be denounced and ostracized, but there would still be a boundary of acceptability — and that is just the problem. The stench of misandry wouldn't be *quite* so overpowering any more, but it would still be present, and permanent, and tolerated. And it would still taint feminism as a whole.

Eventually, we might feel driven to repeat the process, to hack off more of the rotten end and set the cap a little lower. If we were moved to do this time and again, there would soon be precious little of feminism remaining.

That should teach us that the apologists and deflectionists are right: we oughtn't be so fixated on the extremists. The rot extends clear through the feminist organism to some degree, and examples closer to home (of casual misandry or mere perverse ignorance) are never lacking. Every chance we get, we should point out the pervasive anti-male bias — be this subtle or brazen.

Anti-male bias — be this in the form of hating men, of denying that misandry is a real thing, of looking the other way when evidence of misandry crops up, or simply the prevalence of double standards which favor women — is recognizably the core principle which makes feminism *feminism*. This principle, more than anything, binds the feminist project together, propels it forward, and explains the complex reality of its evolution through time.

The feminist project is an infinite game which aims to expand the power of women with no limit, and anything like ethical regard for men and maleness would impose a formidable barrier to such expansion. Remove that ethical regard, that barrier, and the frontier is wide open. Hence, so far as the feminist project is concerned, ethical regard for men and maleness has got to go — and what better why to shuck off ethical regard for anything, than to HATE it? The parts of this machine are elegantly fitted.

Since the world always contains x number of women who hate men, and even men who hate men, feminism's inner cadre never lacks a sufficient recruitment pool. Hate is a tremendous motivator, and a tremendous recruiter, and we can hardly account for feminism's vitality on the theory that the real movers-and-shakers are only *mildly annoyed* with men.

In the end, if feminism did not harbor a kind of moral black hole of infinite disaffection toward men and maleness, it would soon reach the limit of its possible development. and begin to dissipate.

So again, radical feminism (the man-hating kind) is feminism's *core*. And as well, it is the vanguard. By contrast, it is the liberals, the moderates, the humanists, and the "fun" feminists who make up feminism's fluffy perimeter. They are the useful idiots who serve mainly as camouflage and as ideological pack mules.

Those who insist that radical feminism is marginal to feminism at large, are lying either to you or to themselves.

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*December 2014*

## **57. Containing the non-feminist breakout**

The word is out about feminism. People in growing numbers finally understand that *feminism is the problem*, and they are discussing this frankly, in ways which break the feminist narrative. They are not pleased, and they grow steadily more unabashed about saying so.

The trend has not broken into mainstream media or conversation quite yet, but the silence shows ominous cracks. So while feminism is still a sacred idol for many, it seems only a matter of time before iconoclasts in critical numbers find

the nerve to desecrate that idol with gusto, in broad daylight, in the public square.

The feminists are quite aware of this development, which menaces their power, their worldview, and their way of life. They have reason to be fearful, and what they fear most is the non-feminist breakout.

What is the non-feminist breakout? It is a tipping point in the non-feminist revolution, where non-feminist people gain the mutual knowledge and strength in numbers to openly voice, en masse, their opposition to feminism. It is called a "breakout" because it is like developed force breaking out of a vessel, or an encircled army breaking out of a pocket.

When the non-feminist breakout happens, a counter-feminist culture of critique will spill across the social terrain unstoppably and merge with the ambient of the culture at large. On that day feminism will lose, for good and all, the power of self-definition. In other words, the shoe will be on the other foot because the rest of the world will be telling feminism what feminism is.

Understandably, the feminists want to suppress the non-feminist breakout. We can summarize their method in a single word: *containment*. We might also call it isolation, encapsulation or quarantining.

Feminism defines itself as the only legitimate societal order, hence endowed with a manifest destiny. So in the long run, feminism will brook no resistance to its perpetual revolution. Everything foreign to feminism is regarded as space to be either filled with feminism or made tributary to feminism in some way.

So far as feminist plans are concerned, everything which is not feminism must be reduced to feminist terms. However, the task must be prioritized for efficiency's sake. So clearly, if you are a passive nonfeminist who speaks neither good or ill about feminism, you pose no present danger and can safely be set aside for later. For now, they must tend to those cheeky troublemakers

who have the gall to speak their minds too freely.

Those are the ones we call the *activated* non-feminists, or *critical* non-feminists. They are the shock troops of the non-feminist breakout, the threat to feminism that must be contained. The practical challenge is how to do it.

For years, the feminist way of containing the non-feminist breakout has been a trick that we call Pavlovian binding (or Pavlovian set-building). This means assembling a varied collection of elements, some of which carry an odious emotional charge, so that the odium will infuse itself into all elements irrespectively. The set is "Pavlovian" because it triggers a conditioned response. When you mix odious things into the same bag with innocuous things, the innocuous things smell odious by association. Call it the stinkbug effect. So the feminists work their Pavlovian trick by conflating "anti-feminism" (an innocuous thing) with "misogyny" (an odious thing). These are entirely different objects, but the feminist method is to play loosey-goosey with that difference so that people will forget to keep tabs. Hence, anti-feminism and misogyny become a Pavlovian set and, in the minds of politically naive people, synonymous. Humanity en masse is prone to such conditioning.

Note that the feminists are not a bit concerned about "misogyny" for its own sake. They don't authentically care about this as an issue. It is of interest to them only if they think they can tar their enemies with it, and the only reason they bang on about misogyny at all is to conflate it with antifeminism. Misogyny is no threat to feminism but antifeminism certainly is, and so it must be dealt with.

Feminist containment strategy binds all anti-feminism as a Pavlovian set, with items loosely clumped under a misogynist or anti-feminist heading. However, only the anti-feminist part is truly under feminist attack, because only that part threatens feminism. The misogyny poses no threat and so it is not targeted. It is included in the set simply in order to taint the anti-feminist part by

association. You know, the stinkbug effect.

Hence, the Pavlovian response from the politically naive middle public is to regard anything critical of feminism as somehow tainted by "misogyny". That is the effect which the feminists are banking on, and they work hard to encourage it.

On the "misogynist" side, the Pavlovian set might include such elements as Marc Lepine, Elliot Rodger, Rush Limbaugh, George Sodini, Darren Mack, Perry Manley, greasy pickup artists, random commenters, alt-right "manly men", anti-abortionists, adolescent girl-haters, online "harassment", alleged "threats", and internet forums dedicated to rape jokes. All of these could help to generate the stinkbug effect.

On the "anti-feminist" side, examples might include Warren Farrell, Janice Fiamengo, Carnell Smith, Monica Ebeling, Glenn Sacks, Erin Pizzey, Trudy Schuett, SAVE Services, Nick Reading, NCFM, Karen Straughan, Sage Gerard, Adam Kostakis, and yours truly. All of these elements are considered "anti-feminist" because they pose a threat to the feminist power structure.

The feminists also look for people or things which appear both "anti-feminist" and "misogynist". (In their view, the AVFM website fits that bill.) This makes an intersectional segue between the two categories, and strengthens the Pavlovian binding effect.

After the activated non-feminist sector has been defined as a Pavlovian set, it needs a stigmatizing label. The feminists have used several of these. "Men's rights movement" seems to be a perennial favorite, along with "MRM", "MRA" and even "MRA movement". When they want an all-embracing perimeter category, "manosphere" is their word of choice. But all of these are political fictions or figures of speech — reality is more complex. [1]

There is no qualitative difference between simple lack of feminism and developed opposition to it. Both get in feminism's way, and the only question is how much. To declare yourself not a feminist is to harbor a seed of anti-feminism in your mind already, because it means that feminism is not your preferred option. This very decision, though seemingly non-aggressible, is oppositional at its core. Furthermore, the tiny seed is apt to grow. A non-feminist is an anti-feminist waiting to happen, and an anti-feminist is a non-feminist in a hurry.

Pavlovian binding is a direct feminist aggression against all who openly oppose feminism, and an indirect aggression against all who are merely not feminist. With the former you know you're under fire, but the latter poses a silent threat: "Keep your mouth shut or we will target *you* the same as any rapist, mass-murderer, or woman hater. If you're not a feminist you're a bigot!" So in the end, Pavlovian binding directly or indirectly targets *anybody* who says no to feminism.

Inherently, there is zero connection between mere lack of feminism and any of those unsavory things listed under "misogyny". Yet according to feminist propaganda, you are mystically woven into the same fabric of moral causality with Marc Lepine simply because you are not a feminist.

Such is the libel which feminism propagates in its drive to contain the non-feminist breakout. Hence, if you are silent by reason of fear, it is a measure of their success. The fact that they even use such methods ought to make us think twice about feminism altogether. Do we really need to have it around?

The breakpoint of the non-feminist breakout will occur when the developed opposition of the activated non-feminist sector exceeds the feminist power to encapsulate through the use of Pavlovian binding. When Pavlovian binding doesn't work any more, we will know that the non-feminist breakout is happening for real.

It will be hard for many people to accept that feminism is completely rotten; that it was never *not* rotten; that there is nothing recuperable about it. Yet that is the message that must eventually rise to the surface and be understood.

Putting feminism on Front Street — that's the game! If you shut up about feminism, you are doing exactly what the feminists want you to do.

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[1] This article was written about five years ago. As of current year 2020 many of these terminologies have faded. Language, albeit with a lag, does keep up with changing times.

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*Early 2015*

## **58. Putting feminism on Front Street**

The feminists are attempting to pound a wedge between "anti-feminism" and "men's rights". Let's look into this.

They are chiefly motivated by fear of anti-feminism. They know they are in trouble because so many angry voices are talking against them, and what else to call that if not *antii-feminism*? If I were them, I too would be fearful.

They are attempting a balancing act. They are finally compelled to admit that yes, men really do have problems that must be taken seriously. At the same time, they don't want people to be discussing feminism's complicity in men's problems. Consequently, their effort is to steer the talk in a less menacing direction.

They would like to brand themselves as good guys by insisting that they are not anti-male, and further insisting that feminism has all the answers. For good measure, they will even toss in that moldy old chestnut that "patriarchy hurts

men too."

In short, now that a conversation about men's problems has become unavoidable, they are willing to let that conversation happen on condition that they control it and monopolize it. In other words, they want the conversation about men's problems to be a feminist conversation happening exclusively within feminism's discursive spaces.

That is why they don't want anti-feminism in the picture: because they know that anti-feminist conversation cannot end well for feminism. That should be self-evident directly upon its face.

Deep in the back of their minds, they realize that this is equally true of a neutrally *NON*-feminist conversation. (Although the point is less obvious.) Such conversation, even if it does not target the feminist problem as such, is intellectually "off the plantation" because it operates independently of feminist talking points. Hence, it will naturally wander in directions that feminist discourse would be unable to constrain. Free speech of this kind is inherently dangerous to feminism, and that is why feminists and their political cohorts would like to quench it.

So all in all, feminists would like to locate so-called "men's rights activists" who will politically geld themselves by divesting of their opposition to feminism. The oft-heard sentiment that "you don't really care about men, you're just anti-feminist", aims to generate such an effect.

Well I am happy to plead guilty, and admit that I am "just anti-feminist".

It amuses me that feminists consider this some kind of a monumental "gotcha". In fact, they are missing the plot because they refuse to understand how their enemy thinks — and in the art of war it is a cardinal rule to understand how your enemy thinks. In our political mindset, there is no material distinction

between attacking feminism and helping men. It is a distinction without a difference, purely artificial because those two things are integrated into a unified field. This is summarized in a convenient wisdom saying: "whatever hurts feminism helps men, and whatever helps feminism hurts men." Hence, the feminist "gotcha" doesn't get a damned thing. It only proves that *they don't get it*. Meanwhile, we remain ungotten. Got that?

So if all goes according to feminist plans, the strict anti-feminists will segregate into their own corner where they will make an easier target. Meanwhile, the more compliant men's rights people can be drawn into a feminist conversation and assimilated to the feminist project (and infiltrated by male feminists incognito). At any rate, this is what a lot of feminists are hoping. Yes, they are exactly that naïve about the people they are dealing with.

So here is the crux of the biscuit; we too want to isolate the strictly anti-feminist element, but with entirely different motives. Whereas the feminists would do this in order to draw the heat away from feminism, we would do it so as to concentrate that heat as much as possible.

We have realized that beaming attention upon feminism in a narrow, particular way is like directing general notice toward somebody who wants to remain inconspicuous while doing something illicit. Such a person wants to slip through the crowd unremarked. They want to be "invisible". The last thing they want is to attract a general gaze for any reason whatsoever. That is called "putting them on Front street", and Front street is the last place where such people wish to find themselves.

For this reason, we must establish strict anti-feminism (SAF) as a voice separate from "men's rights" — because we need to put feminism on Front street. This is not to suggest that the men's rights cohort will renounce anti-feminism, but that a separate task force will focus on anti-feminism *exclusively*. They will acquire a name for doing so, a separate political personna which the general public will be

clearly aware of.

At root, helping men and attacking feminism are nearly the same thing — two roads leading to the same Rome. On the surface however, we favor a pragmatic separation or **political division of labor**. We believe that this will be a more politically efficient deployment of forces. (If we would sway the general public in the best direction we must, perhaps regrettably, play upon their mere perception.)

The feminists think they can isolate anti-feminism so as to direct social artillery fire against it, but they little realize how this could backfire. For when they isolate anti-feminism as a target of attention, they also isolate feminism itself as a target of attention. This induces people to take a closer look at feminism. Suddenly the tables are turned, and now we are directing the artillery! Does feminism really need that kind of attention? Does it really need to be on Front Street? I think not, but that is exactly what it will get.

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*Early 2015*

## **59. Two worldviews: feminist and non-feminist**

As non-feminist men and women, we are not bound to ratify any conclusion that issues from the feminist worldview unless it coincidentally issues from our own worldview also.

But in such a case, even if we shared the same conclusion, we will have gotten there by different lines of thinking — or to put it colloquially, we will have brought different baggage to the conversation.

Accordingly, when we embrace post-argumentalism it is not because we reject every point a feminist might make, but because we disown the line of thinking

that led up to it, and the mode of being-in-the-world which underpins it.

For example, a feminist and a non-feminist might agree that "ending rape" is theoretically not a bad idea, and yet prioritize that goal very differently. Or, they might differ as to the cause of the problem and what should be done about it. Think a little further, and you will see that a clash of worldviews is happening. This difference in worldviews is by nature an adversarial reality, because the worldviews themselves are unalterably at variance. There is an argument, or more precisely a meta-argument, between the worldviews.

And the dispute runs straight across the board, to embrace each conversant's entire mode of being-in-the-world. This dynamic operates whether the conversants are aware of it or not — and most often they are not.

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*January, 2015*

## **60. Post-argumentalism: What is it?**

The accumulated wisdom of the activated non-feminist sector finds feminism to be, on balance, pernicious. The reasons for this finding are many and have been widely talked about and thought about. For a start, know this: we mean to draw a line against the encroachment of feminist power into the non-feminist sector of society. Since we find that power pernicious, we naturally find ourselves at odds with almost every aspect of it. This brings us to the topic of the moment: post-argumentalism.

Post-argumentalism is the stage "beyond argument", the stage you embark upon after you deplete the possibilities of debate or persuasion in a given setting. It is a kind of existential standoff in the face of an intractable other. The other may find your stance unacceptable but you find his equally so — and there you both stand, on a barren, windswept mountain-top.

Since argument has not settled the issue and apparently never will, you are excused from such activity and may henceforth either agree to disagree with the other, or enter a state of "war" with the other.

None of this holds any great mystery. If you have ever dealt with a fanatical cultist or an incorrigibly pigheaded person of any kind, you will perfectly understand the base dynamic. And what is true of a solitary individual can as well be true of an entire group or subculture.

The intractable other that now confronts us is the subculture called feminism. As said, we find feminism pernicious — and that implies that we have already settled the argument to our own satisfaction.

We see no reason to keep arguing in hope of persuading this intractable other — we've long since persuaded ourselves, and that should suffice. We know whose opinion we value and whose judgment we trust. In all cases we cherish our own conclusion because we deem it best, and if we deemed otherwise we'd have concluded otherwise.

Argument is useless if it never ends, and worse than useless if it puts a freeze on necessary plans and actions. To tolerate such a freeze would seem to imply that we cannot act without a go-ahead from the intractable other. Yet a moment's thought might reveal that the other is likewise constrained by us — and there we stand! How to break free from this impasse? Apparently not by further persuasion efforts.

What are we waiting for? Will another three, five or twelve years of argument finally clear the road so we can set plans and actions afoot? What force — legal, moral, physical or otherwise — prevents us from turning our back and going our own way immediately?

Feminism has been a dynamic force in the world, and never shy about setting plans and actions afoot. Nor has it been dutiful about consulting others and securing their agreement to such plans and actions. The point is that feminism itself is post-argumental. Feminism has trodden upon the *alterity* of the non-feminist sector, and that sector may now, by rights, serve feminism likewise.

We should add that feminism is an entrenched system extending through the social and political fabric. It is a major power structure, individual feminists are stakeholders in it, and if we think the stakeholders in any major power structure will be talked out of their sweet advantage by sweet reason alone, we delude ourselves.

The two sides do not gather in a clean, well-lighted debating chamber, and air their views in turn until one side says to the other: "Yes, you have convinced me of the truth of your position, and from henceforth I will adopt it as my own and rearrange my life according to what it requires of me."

No, that is not how the world works.

Such being said, our project is *not* to reprogram the deep ideological conviction of every purported feminist. Rather, it is to make such people modify their *outward* behavior so that the pernicious implications of feminist ideology will no longer translate into real-world consequences. They can believe any pernicious thing they want to believe, but they must stop acting upon such belief.

In so stating, we exercise a mandate. That is the power of post-argumentalism — it nullifies feminism's presumptive moral authority and commandeers authority on its own account. In this way, post-argumentalism is a revolutionary procedure, the starting point for anything at all that you could rightly call a revolution. Truly, to nullify authority is a rightful deed when authority is intractable due to fraud or villainy. (And don't forget that in feminism's case we are looking at *usurped* authority.) Post-argumentalism makes no fuss about this. It does the job

brusquely and unapologetically. To make omlets, you break eggs.

War and revolution have this in common, that they spring to life when reason and negotiatory discourse prove unavailing. The difference is that war is a contention between parties purportedly equal at the outset, whereas revolution is a contention where an upstart knocks authority off a pedestal.

In the end, both war and revolution are a fight, and both involve the element of violation. The terms of war dictate that the parties violate each other until one side gives up, while the terms of revolution dictate that one system of rules gets violated so another system can replace it.

The non-feminist revolution is both a revolution and a war, and is not undertaken for light and transient causes. As non-feminist men and women we must ask ourselves: what did we originally think we were going to accomplish by *arguing* with feminism? Supposing we could have persuaded this intractable other, what did we hope to gain? What did we hope to obtain that we couldn't have gotten elsewhere, in due course? What prevented us from simply taking it?

If something belongs to us, we must simply overpower the intractable other in order to secure what is rightfully ours. Correct? In that case, what is the good of persuasion — to talk the other into giving us what is rightfully ours? To talk the thief into handing back our stolen property?

We know that this intractable other, feminism, is a taker who never quits taking, and gives nothing back at the behest of mere persuasion [1]. We ought to craft our politics in the light of such understanding. In other words, we ought to craft our politics post-argumentally.

We do not argue with the feminist sector, we simply tell it things — and if it will not modify its course, we hold it accountable.

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[1] See essay no. 12

## 61. The non-feminist revolution: what is it?

The non-feminist revolution is not a "movement", but a largely unconscious demographic upwelling of resistance to feminism and its consequences. It is an objectively historical process, of a spontaneous, organic and amoral character. Its center is everywhere, its perimeter nowhere, and its parts do not always accord with each other. We did not initiate or instigate this "revolution". We did not invent it. We simply recognized it in action, and gave it a name.

We define the non-feminist revolution as *the sum total of all conscious and unconscious opposition to feminism*. It is a thing which unquestionably does exist, has existed in the past, and takes a variety of forms.

We choose the word *revolution* not because it sounds cool and glamorous, but because no better terminology occurs to us. A revolution is a thing which overturns or abrogates a system of authority, and does so without seeking permission. Indeed, it would be an ironic kind of revolution that would say to the establishment "may I overthrow you?" But the non-feminist revolution is nothing of that sort.

On the contrary, the non-feminist revolution works to reverse the entire spectrum of adverse consequences which feminist innovation has introduced into the world. By this means, it nullifies the feminist project *in toto*. It works as a primordial energy upon a distributed range of attack points, and not all of the humans involved will intellectualize the meaning of their actions. That is, they might not all be aware that they are chewing away at any part of feminism. They might only be pushing back against oppressive life conditions (as they see it), yet the combined effect of their actions will undermine the feminist power

structure from many directions.

As you might guess, the non-feminist revolution does not compose an identifiable human target group. It has no clear demographic profile and no membership roster. Rather, it operates like a cloud of forces manifesting through human actions whose political linkage is only sometimes clearly discerned.

The people lazily called "MRAs" are not the non-feminist revolution, but only a conspicuous vortex *within* that revolution, rather like the Great Red Spot on Jupiter. Like the Great Red Spot, this vortex will eventually dissipate, yet the Jovian turbulence that spawned it will continue.

The boundary between MRA and the rest of the activated sector becomes unclear when you consider the holistic (or *ambient*) nature of the non-feminist revolution. So-called men's rights activists are on a continuum with every conceivable form of non-feminist reality, and the feminist obsession with this ill-defined demographic misses the forest for the trees.

Similar remarks extend to all on the non-feminist side. All boundaries and categories within the non-feminist revolution are subject to metamorphosis, excepting only the bedrock binary of feminist v. non-feminist: *that duality is primordial. It never changes.* Otherwise, witless adherence to labels, constructs, tribalisms, and club life will doom the adherents to imagination death and psychic fossilization. Many have contracted this disease already.

**The order of the day is to think outside the box, to reimagine the conceptual map, and to evolve our terminologies on a regular basis.** Ever since recognizing the existence of the non-feminist revolution, our interest has been to harness the disordered energy of it so as to make it politically efficient. To make the non-feminist revolution politically efficient means both to minimize the transit time from a feminist world to a post-feminist world, and to minimize any chaos and human misery that might go along with this.

Once the social collapse of feminism has been brought about, it will be safe to say that the post-feminist goal has been attained. On that day, feminism will have fallen into the same disrepute as racism, leftism or anti-semitism. We must then see to it that the story of feminism's rise and fall is correctly entered in the chronicle of history, with indelible ink. Non-feminist people will be free to talk all the disrespectful smack about feminism that they please, and feminist authority will be powerless to suppress them. A permanent moral stigma shall be branded onto the word "feminism" itself, and the word shall be non-recuperable.

The project to harness the non-feminist revolution is broadly termed counter-feminism — or alternately, *the counter-feminist project*. It is the mountain top view; the chessboard view; the vanguard view. Yes, a revolution needs a vanguard if it would be distinguishable from mere anarchy. Intuitive moral outrage might arise from broad masses of people, but politically efficient plans, which channel that raw feeling, assuredly do not. Therefore, somebody might as well give this a go. If they don't, somebody else will. Are you game for it? Do you trust all those other candidates more than yourself? Then join us by all means.

Bear in mind that we aspire to a golden mean between chaos and regimentation. The ideal is leaderless resistance under a broad philosophical mandate.

Please note that feminism is a utopian project not unlike the pursuit of a rainbow. Some might call feminism dystopian in practice, but in the minds of its followers it aims at a perfected, albeit vaguely imagined, future state of life.

*Counter-feminism is not utopian.* It aims only at the social collapse of feminism and packs no blueprint for a perfected post-feminist state of life. Counter-feminist analysis considers both feminism and lack of feminism to be flawed states — because *the human condition is flawed by nature* — but counts the latter

preferable to the former. In the end, counter-feminism enacts the role of midwife to a post-feminist consciousness.

The project of feminism is to increase the power of women with no clear endpoint universally stated. More succinctly, feminism is *female supremacism*, since that term describes the eventual outworking of such a project.

It is not amiss to predict that the unconstrained growth of female power will generate natural consequences, and that these are not bound to be pleasant or tidy. This describes the character of the non-feminist revolution as well — it is the natural, timeless order of life bursting chaotically through the cultural infrastructure of feminist innovation and finally reasserting itself.

When water breaks through a dam and roars away downstream, sweeping all before it, the scene is chaotic. But it does not remain that way, for the chaos is a healing crisis, a natural consequence of something that should never have been permitted to develop. In the end, the water will settle down into a tranquil stream again.

It is even so with the non-feminist revolution and its chaotic manifestations. Forces of nature can be that way when they are unnaturally pent up in defiance of common sense. These things are predictable.

Revolutions by and large follow a similar pattern, and it is best to initiate reforms before the crisis comes to fever pitch. If you wait too long you get *dérapage*. You get Jacobinism and Sansculottism and reigns of terror and all manner of beastly untidiness.

Let it be our endeavor, therefore, to ease the transition to a post-feminist world and to keep the bad stuff to a minimum. Let us reign in the non-feminist revolution, and reduce it to the most politically efficient order possible.

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## 62. What is this thing called "equality"?

In the course of dispute, many a feminist will inform you that you “don’t know what feminism really is”, and instruct you to “look in the dictionary”. They will pronounce this with an air of immutable finality, as if they had settled the question for all time. In deference to their wisdom, I share the following dictionary entry:

**Feminism;** n: 1 : the theory of the political, economic, and social equality of the sexes.

This definition is the source of the oft-heard claim that “feminism is about equality”, meaning that it seeks to establish equality of the sexes in the form suggested. We call this “dictionary feminism”, and if you enquire to know what feminism really is, it establishes a core minimum that nearly any feminist would publicly agree on.

The problem with the dictionary definition is that it *does not operate outside the dictionary*. For this reason alone, we favor a more pragmatic or empirical way of knowledge. To us feminism is not merely a sentence on a book page, or even an ideology. It is a set of real-life practices — a dynamic pattern of things existing in the objective world. We see it, and we call it as we see it. From this we draw the counter-feminist maxim that “feminism is what we say it is”.

To say that feminism is “about equality” is useless because, frankly, what is this thing called equality? No ready answer presents itself, and we are left with no coherent account, other than “it’s a talking point from the French Revolution.”

Since this is unsatisfactory, we are compelled to set aside the dictionary and map our knowledge from independent principles.

For that purpose, we go now to investigate the difficulties of the term "equality". One issue immediately crops up, namely, the rightness of this word in relation to "feminism". One sees that "masculism" could be supplied in place of "feminism" with no harm done to the requirements of "equality". Either word would be equally fitting, and provided both sexes came out "equal" it would all be good. (Or we could just discard both terms in favor of something sexually neutral.) Only when we assume that a present *inequality* exists, and that this condition burdens women uniquely, can we justify using "feminism" according to the "equality" definition.

But not everybody would accept the preemptive idea that women are burdened in such a way. Many would find this notion contestable. Hence, the word feminism (as the dictionary defines it) is loaded. It is contraband language that smuggles a hidden premise into the discussion and tricks you into harboring an element of the feminist worldview. Like any thought-terminating cliché, it invites no cognitive process of discovery. So in order to ferret out the contraband in the dictionary definition of feminism, we should reconstruct the definition thuswise:

**Feminism -n:** Advocacy for women on the grounds that women are burdened with inequality

That strips away the sophistry. Granted, it doesn't quite settle what "equality" (or inequality) really means. But it frames the talk in a manner that precludes mischief, and puts us in a way to asking the relevant questions. In that spirit, we focus our lens narrowly upon the word "equality" itself. Here the talk gets especially interesting.

On the surface, "equality" would seem to be feminism's holy grail. Yet although this word is central to the dictionary definition, it is debatable whether feminism

genuinely seeks "equality" between the sexes. It appears rather to seek a lopsided distribution of advantages. However, let's leave political questions aside for now.

The word "equality" is most at home in the realm of mathematics — and we could argue that it's away from home anywhere else. Fundamentally, "equality" is where two sides of an equation are identical. Hence,  $x = x$  is another way of saying that "x is x". In other words, anything is what it is. This is the law of identity.

Very well. Math is the realm of pure number, hence the realm of pure abstraction. A number is only a conceptual quantifier. It may keep tabs on things in the real world, but a number by itself has no assignable quality apart from abstractness. Numbers are not hot or cold, wet or dry, sad or happy. A number has no physical dimension, and it does not innately *reference* anything.

So long as you stick to pure math, or anything that can be mathematically operationalized, equality is a workable concept. Otherwise, it is an essentially contested concept, and a mental vacuity. When you apply this concept to human conditions in the world of lived reality, it collapses into a hopeless muddle.

However, that does not stop legions of muddle-headed people from force-fitting the abstraction of equality onto the world of lived reality. They do this all day every day. Robespierre did it during the French Revolution, when he proposed to make the Paris skyline equal by levelling all the steeples. But the guillotine equalized him first, before he could carry this out..

The non-mathematical world is a world in flux, a metamorphosing world, a dynamic world which never sits still for long. In such a world, "equality" becomes an unmanageably tricky and complicated idea. So what does this word signify as a core minimum? Any way you cut it, it signifies "sameness" or "identity". Numerical quantities on opposing sides of an equation are always the

same; always identical. Otherwise the math is wrong.

This core condition of sameness carries over into the tangible world, but quickly goes south. That is because the only way to obtain universal "equality" in the social realm, or in the physical universe at large, is to make all things everywhere absolutely indistinguishable. Pure "equality" would equal pure non-existence because it would annihilate the basis for all differentiation.

That's what you get when you force a mathematical idea to govern every facet of living reality. Math is pure abstraction, hence pure nothingness, and when you force this onto the real world the only logical outcome (after an interval of chaotic hell) is pure nothingness. I am aware that many scientists say "the universe is pure math", but I would reply that universal math is NOT what you get when created beings (like us) stamp their mathematical contrivances on the world around them.

The real world is not only dynamic and mutable, but also subject to countless frames of reference at any given instant. Would you make all of that "equal"? Then you must roll it flat, and convert it into . . . . nothing! No differentiation equals nothing. That's the rule.

Now, when feminists and their cohorts chatter obsessively about this "equality" thing, they are merely twiddling with a glorious buzzword that makes them feel warm and fuzzy because it conjures up mental rainbows of truth, and beauty, and universal justice, and candy canes. This is called the halo effect.

In feminist discourse, at any rate, equality breaks into two forms:

1. Equality of opportunity — also called "formal equality",
2. Equality of outcome — also called "substantive equality".

Equality of opportunity can happen when you mandate "equal rights" under law, so that everybody legally has the same opportunity in situation x. It's about anti-discrimination.

Equality of outcome goes further. It aims to rearrange the world so that gross disparities of wealth or situation are nowhere, but nowhere, to be found. It would be as if everybody had not only an equal right to pick in the orchard, but a positive assurance that they would all come away with the same number of apples.

Furthermore, equality of outcome can only happen when the intervening force cuts deeper and deeper into the microcosm of life, to see that redistribution and handicapping are applied to even the tiniest of transactions. There is no theoretical limit to this.

In a nutshell, equality of outcome is inherently a totalitarian project. That is the level of control it eventually requires. Total.

Finally, it generates the biggest inequality of all, because enforcers of "equality" will hold all the power and other people will hold little or none.

In the end, the real world embodies no ultimate "equality." There is only inequality endlessly redistributed. That is where all of our efforts to achieve so-called "equality" will take us. So if you want to worship "equality", be a mathematician. You will be on solid ground that way.

Finally, never chatter about "equality" in an abstract or freestanding manner; never as a political catch-phrase or banner slogan. Any time you pronounce this word, you should directly follow up with a clear-cut proposal where you hope to see some exact condition "equalized".

*Specificity.* That is the only honest way to use this word. Not as a glittering generality, not as a rainbow which invites pursuit, but as a thing quantifiable and

tangible.

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March, 2015

## 63. The non-feminist truth process

We all know that feminism is an anti-male hate movement which germinates from a bottomless disaffection both toward men and toward all things perceived as "masculine". But frankly, as much as that bears repeating, it is Old Hat. For there is another side to feminist hate. Most people aren't much aware of this other side, but we have got to train a worklight upon it and give it careful thought. More than that, we have got to give it due weight when we are strategizing. We must factor it into all of our calculations, pointing it out to as many people as we can so that those people, too, will commence pointing it out and spreading the information further.

You see, feminism doesn't simply hate men and stop there. It goes the extra mile, by **hating everything that is alien to feminism itself**. Everything which does not uphold the feminist project, and fuel the never-ending growth of that project, is fair game. In a nutshell, feminism hates the rest of the world — the specifically non-feminist part of the world which can never be co-opted or re-tooled into a servile extension of feminism.

This is **home truth** about feminism, that it hates the non-feminist sector — and this *critically* important realization is the absolute dead center for any Strict Anti-Feminist (SAF) politics. The feminists would like to keep this truth under wraps. After all, it doesn't sound very nice . . . does it? And more to that, it betrays a fatal weakness within the feminist project. (We can discuss this elsewhere.)

Knowing all this, it becomes a priority task to squeeze feminism's hate, as it were, onto an open table where the world can plainly see it and even place it

under a microscope. Again, not merely the feminist hatred for "men", but the hatred for anything or everything which is *not feminist*. The WORLD needs to know, in no uncertain terms, that feminism hates it. It is strategically insufficient for "men" to be the *only* ones who know that feminism hates them.

That is why we love it when a feminist bigot like Gloria Allred says, "if you're not a feminist, you're a bigot". She does not harm us by calling us bigots. In fact, Gloria has cooperated (unwittingly) with the counter-feminist effort, greasing the skids toward feminism's demise and making our work oh-so-much easier. We need only showcase these things — and throw in some tart commentary which helps the public to understand (by being entertained) that these things are part of a pattern. Clearly we would love it even more if thousands of Glorias were blossoming all over the landscape, saying equally bigoted things. So our mission is, to force their hand. And how to make that happen, you might ask?

Simple. Make conspicuously visible, to all concerned, that the non-feminist part of the world is SOMETHING.

As opposed to nothing.

Simple lack of feminism, as a factor in the algebra of occurrence, is profoundly political. Like so-called empty space, it is anything but dead or static. It is a living presence, brimming with dynamic energy, capable of bending and warping and repositioning things. This truth, and specifically the conscious realization of it, is death to the feminist project.

To understand this, it helps to review what we know about feminism's operative character. We say that "feminism's *being* consists of *being in motion*." Zero motion equals zero feminism. Feminism must remain in motion if it is to keep existing at all. Motion, in this case, means extension of feminist ideology into ever more institutions and cultural spaces. Quite right, it's that "long march through the institutions" that we've all heard about. It's that colonization of

human communities that we've all witnessed in society.

The minute feminism halts along its march it commences *dying*, because it starts unravelling and shrinking. Feminism thrives only on a sustained diet of cultural incursion and expansion. In practice, this means constructing a fabric of lies upon a foundation of earlier lies, generating a renewed foundation for more lies in the future.

There is a reason why stage one in the feminist-nonfeminist cooperation spiral is "feminists lie." Feminism can survive only by bricking and mortaring one lie on top of another, fast enough that they go generally unchallenged and get forgotten as time rolls on. (For quickly, the mortar dries.) But the minute this lying stops (or is forced to stop), the truth process begins. Critical thinking rushes in (like a thunderclap) to fill the vacuum. The arrival of critical thinkers and questioners initiates the unstinting process of unravelling feminism's sweater. (I mix no metaphors here; I merely set them next to each other.)

When the truth process gets underway, the complex accretion of built-up lies from the past progressively disintegrates under the disinfecting sunlight of the world's gaze.

Feminism must remain in motion; that is the law of its life. It can be expanding or running in reverse, but either way it must remain in motion. If it stops moving, then *poof!* It is no more.

If feminism stops expanding, it can only commence shrinking, and the reason it commences shrinking is because the non-feminist truth process springs to life and commences eating it alive, from outward to inward, eventually down to its original elements. Hence, by "eating it alive", I mean *decomposing* it — on many levels.

So when we showcase the core fact that feminism hates the world (not just men, but the world), we immediately set a barricade in the path of feminist

expansion. By alerting the world, we summon into life a *universal critique* which attenuates feminism's moral justification. In the end, this blocks feminism's further growth. Being blocked from further growth, it cannot "stay the same" at a point of stasis. It can only dwindle away.

Again, feminism hates the world — meaning everything which cannot be recruited or repurposed to serve the feminist project. The mere existence of anything that is not feminism is intolerable to it, and so, inherently, it cannot *co-exist* with anything that is not feminism.

And further, it can acknowledge no *duty* to co-exist with anything that is not feminism, because this would underscore that there is indeed a world *beyond* feminism in the first place, and that *respect* is owed to said world. This would be death to the feminist project not only because it would set a roadblock in the path of feminist expansion, but because it would underscore the elemental, bald-headed fact that feminism is NOT THE WORLD, and never will be.

And for feminism, this would be game over.

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May 2015

## 64. Can feminism co-exist with the world?

We must draw a line in the sand to separate *feminist* from *non-feminist*. It should be self-evident that not everybody on Earth shares the feminist way of understanding the human condition, and that is how we should set the political boundary.

In the last year or two, we have seen a dramatic uptick in *mainstream* anti-feminism. These new people are as wroth with feminism as the old-timers have

been for years. They feel that feminism has "jumped the shark", and they are getting louder in pointing this out..

Since we are talking to the feminists themselves (along with everybody else), we ought to pose a basic question for their consideration:

"Feminist, what do you intend to DO about this?"

Seriously: how do you feminists plan to address the developing state of affairs?

People have had it with you and they are mobilizing. Will you address all of this with a proper seriousness? Or will you schluff it off, pretend that nothing is happening, and carry on with business as usual?

The present state of matters is qualitatively different and unique. Forget about any so-called men's movement — it goes well beyond that. We are talking about a shift of perspective, and a new model of thinking which goes along with that.

To be sure, we're not a bit happy about the pernicious effect of feminist innovation on men and boys. Let that be well understood. We know that men and boys are ground zero in feminist plans, and this reality is never far from our thoughts.

But our thoughts go further, for we cannot ignore that men and women occupy the same social ecosystem. The effect of feminist innovation does not stop with males. The web of cause and effect spreads in all directions, and if bad things happen to men, surely nothing good will follow for women. By the end of the day, we are concerned about the effect which feminism has upon the entire human race.

You feminists have got to realize that we outnumber you. That is why we are the non-feminist *majority*. Furthermore, you are gravely mistaken if you think we

are empty space and empty minds fit only to be filled with feminism. We are a tapestry of life, ripe with meaning and mystery; you had best deal with that, even if it complicates the game for you.

We have eyes — our own, not yours. This means we are *seeing you*, in ways that you cannot see yourselves, and we've got some original thoughts about this. We are everywhere, peering into feminism's soul and discussing the view whether you like it or not. The abyss is gazing into *you*. How does that feel?

Don't send us to the dictionary to learn what feminism is. You can't put us off with that stale rubbish any more. We can plainly see what feminism is — after all, we've had half a century to sharpen our focus. We know that the truth about feminism is painted broadly on the canvas of this world, in tall red letters that are hard to miss if you are not blind as a bat or willfully ignorant.

So feminists, we put it to you one more time: What do you intend to do about this?

You are in trouble for a reason. Your behavior for many years has brought you to this point, and more of the same will only dig you in deeper. Do you want that?

We are not feminist and never will be. Nothing can make that happen, and if you cram feminism down other people they will fling it back in your face. You want some good advice? Feminism must gaze long and hard into a mirror, and see itself for the first time ever.

Let us help. We've got the mirror, and if you sit quietly we can hold it in front of you. In fact we've been doing that for years but you never knew it because you never wanted to know it. You never submitted to the learning curve.

So, be aware that the mirror we hold before you does not reflect the face that worldly vanity and self-conceit might depict to themselves. No, this is a magical mirror which blows that face away and reveals the naked soul behind it. Do you

wish to gaze upon your naked soul?

Non-feminist men and women understand feminism better than feminism understands itself. You might call this our secret weapon, yet ironically it is no secret whatsoever. Certainly we have never tried to hide it. We are happy to propagate what we know.

If there be any element of secrecy here, it is that feminism keeps this knowledge secret from itself by a continual and strenuous exertion. Call it willful ignorance. You cannot know what you *will* not know.

We have suggested that you've lost your way because you refuse to know yourselves. Other people can look straight through you, so clearly they know you very well, but *you* persist in *not knowing yourselves*. For some reason you would rather fob off that work onto other people.

That's a hazardous condition, don't you think so? It means that other people have got the edge over you, will steadily advance upon you in the course of time, and finally gain the upper hand.

Let me put you straight with some real talk. If you want to stem the rising tide of anti-feminism, you must modify your behavior so that you don't turn people against you. In a nutshell, you must stop creating anti-feminists in the first place!

It's on you, the feminist, to make this happen. Only YOU can prevent anti-feminism — it's your job and yours alone.

You want the tl;dr version? You can have it in three words: *Listen and believe*.

When non-feminist people tell you what feminism is doing wrong, you must listen to them, and believe them. You might feel that these people "don't know

"what feminism really is", but that idea carries no privileged weight — it is simply your opinion. In fact non-feminist people know better than you what feminism really is, for the simple reason they know the things which you refuse to know.

So, sending nonfeminist people to the dictionary for the five-hundredth time won't work. (As if they have never heard that before!)

Calling non-feminist people ugly names like "sexist", "misogynist", "rape apologist" or "sea lion" won't work — especially if those accusations are unfounded. It will only work if you are trying to create more anti-feminists — and for that purpose, it will work like a charm.

Propagating debunked or dubious ideas — such as "rape culture", or "male privilege", or "patriarchal terrorism", or "wage gap", won't work. Too many people don't believe that stuff any more, so you will turn those people against feminism because you are representing for feminism in a very disreputable way. Telling non-feminist women that they are stupid, ungrateful, internalized misogynists won't work. If you don't lay off, those women will learn to curse you like bloody pirates — and the last thing feminism needs is women cursing it like bloody pirates.

I could furnish more examples, but if the point is still lost on you it will be wasted effort. Let me repeat: When non-feminist people tell you what feminism is doing wrong, you must listen and believe. You might feel that these people "don't know what feminism really is", but in fact they know better than you, and that is because they know what you refuse to know. I don't care if this sticks in your craw. You feminists seem to have an information deficit, but non-feminist people can supply that lack if only you let them.

One more time: *listen and believe*.

As a feminist, you will learn nothing new about feminism if you don't listen to non-feminist people and believe what they tell you. What makes you think they don't know the truth about feminism? Who gave you the authority to pontificate about this?

Seriously, who gave you that authority?

Feminism is not the world. Okay? The *world* is the world, and if feminism vanished into a black hole tomorrow, the world would carry on with no regrets and none the worse. Nor would life for women take any dramatic nosedive. It would stay pretty much the same, and any slight modification would likely be for the better.

So if you want to keep your feminist religion alive, you have got to make peace with the non-feminist sector. You had best not make enemies in that sector. You are no longer the only game in town, and you will need to modify your conduct accordingly.

Don't make enemies. In other words, don't create anti-feminists. If you plan to co-exist with the rest of us, learn to negotiate a balance of power, learn to respect our boundaries, and above all learn to respect our intelligence. When we try to tell you something, listen — and believe that we mean it.

*Listen and believe.*

Accept, with a good grace, that the power to define feminism is no longer your monopoly. Accept, with a good grace, that non-feminist people have got the missing information in your understanding of feminism. Accept, with a good grace, that feminism's days of unbridled cultural colonization are over. Accept, with a good grace, that you will not sell feminism to people by harassing and insulting them. Accept, with a good grace, that some people will never embrace feminism, no matter how seductive your marketing plan might be. Accept, with a good grace, that non-feminist lives matter, and that non-feminist people have an inner life of their own which is precious to them.

Accept all these things, and many more, with a good grace. Then settle down, keep your feminism to yourself, and learn to coexist with your non-feminist neighbors. Is that even possible for you?

I guess we'll find out.

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*August 2015*

## **65. Feminist or non-feminist? There is no middle ground**

We must all make up our minds. Every last one of us. We are, all of us, either one thing or the other: *feminist*, or *not feminist*. There is no middle ground. There are no shades of gray, no fuzzy lines, no fences to park your apolitical ass upon.

You are either a feminist, or you are not a feminist. Isn't that simple? So, what might it mean in practice, to declare either that you are feminist or that you are not feminist? It means that you should take one second, at the very most, to make your decision. If I were to inquire, "are you a feminist?", you should respond either yes or no . . . . in a flash!

The entire non-feminist revolution poises upon this fulcrum. You ought not to vacillate. If you need to pause and think, then you might as well call yourself a feminist until you finally get your head straight. The force which pulls you instinctively either toward feminism or away from it, ought to be instantaneous. It ought to be second nature.

Naturally, we'd rather you were not a feminist at all, but the important thing is to make your mind up. It is not nearly so bad to be a feminist as to be a fence-sitter. To be a fence-sitter is to be embarrassingly ignorant of political reality, blind to how egregiously BAD things have gotten. It is to be *politically confused*. Your so-called middle ground between feminist and non-feminist is like a melting iceberg, a transitory condition that will last only a while. It is a worthless dither, and to occupy such a state is to be a morally two-headed creature with no stable identity — or if you will, no GPS coordinates on the

political map.

The middle ground illusion emerges from the notion that there is a "good" feminism and a "bad" feminism which can be teased apart from each other. That notion is mistaken. The truth is that if you did separate the (ideologically) good from the (ideologically) bad in feminism, you would effectively dismantle feminism altogether and it would no longer operate.

You cannot effectively discard the bad stuff in feminism, and save aside the good stuff in its own heap, and still call that heap feminism. Any so-called feminism extracted by this method would be redundant and superfluous because it would already be covered in a separately existing form — such as, for example, "egalitarianism" or "liberal humanism." In such a case, the word *feminism* would turn into semantic deadwood and serve no purpose any longer. The "good" part of feminism is not feminism's defining core. It is the insulation but not the wire. It is the cover story or fig leaf, while the "bad" part is the real nitty-gritty. I would summarize tersely, thuswise: *Whatever is good about feminism is not original, and whatever is original is not good.*

If you direct attention away from the dark side of feminism, you are passing the buck. Furthermore you are dodging the question "what is feminism?" because you are actually addressing the question "who are feminists?" Hence, the argument is a deflection. In the end, you see, the real question is not "are all feminists like that?", but rather "is all *feminism* like that?" This is not a trivial distinction.

The illusion of middle ground between feminist and non-feminist rises from an obfuscatory separation between "good" feminism (or feminists), and "bad" feminism (or feminists). The trajectory of counter-feminist analysis will make this increasingly clear, and the one correct understanding of feminism will emerge gradually into the light of public awareness. As correct understanding emerges, the illusion of middle ground will become unsustainable and melt away, and

many an existential crisis will be had.

In the meantime, I would like to pose a series of rhetorical questions that will situate the conversation and generally clarify the nature of feminism::

Do you think it is a good idea to drive a wedge down the middle of the human race and alienate men and women from each other?

Do you think it is a good idea, to insinuate that most of the world's problems flow from a male source?

Do you think it is a good idea to treat "woman-hating" as a moral felony, yet treat "man-hating" as a social misdemeanor?

Do you think it is a good idea to encourage the growth of fatherless families?

Do you think it is a good idea to prop up your political agenda with false statistics?

Do you think it is a good idea to corrupt the criminal justice system with anti-male ideological bias?

Do you think it is a good idea to "empower" women with no clear limits and no stipulations about using that power responsibly?

Do you think it is a good idea to insult and slander women of conscience who disown feminism or say stiff things about it?

Finally, do you think it is a good idea to pretend that feminism bears no relation to any of the things we have listed here?

All right. If your first impulse is to say "that's not what feminism really is!", then

you had best declare yourself feminist and withdraw to the private enjoyment of your private understanding. Take your friends with you.

As you can see, the decision to call yourself feminist, or not call yourself that, is fraught with political underpinnings. It's a decision of great consequence in either direction — you cannot dither, you cannot dilly-dally, you cannot shilly-shally.

Come now, be a good gal or a good gent, and hop down off that fence! Are you feminist, or are you non-feminist? Please make your mind up and declare your standpoint frequently, in conversation, when disclosure is the appropriate thing to do.

As non-feminist men and women, our opposition to feminism binds us together like a force field. Regrettably, we don't all *yet* fully agree on what feminism is. We have not all *yet* reached target consensus. I repeat, not yet. But whatever our differences, we agree that a show of solidarity will impress the needful gravitas upon the other side. It will make them sit up straighter and moderate their tone when they address us.

Yes. A non-feminist popular front — that's the ticket!

So I put it to you once again: are you feminist or non-feminist? That is the bedrock question which sets the game in motion.

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*August 2015*

## **66. From target confusion to target consensus**

To non-feminist men and women everywhere, greetings.

Feminism, the face with a thousand masks, has walked around in so many disguises that even we who oppose it cannot always agree on *what* we are opposing. This lack of non-feminist agreement on what feminism really is, may be termed *target confusion*. It spawns indecision and floundering, and gives rise to the infamous "circular firing squad" — all of which makes opposition to feminism difficult and inefficient.

To remedy such headaches, we should make the feminism's core evident to a broader spectrum of non-feminist people. If these people can discourse about the same things in the same language rather than talking past each other, they can work in concert to bring about feminism's demise. They might still differ on a few points, but at least they will be (manageably) disagreeing on the same page.

The sought-for common understanding of feminism is called "target consensus". It is called that because it provides an understood field of operations toward which all may direct their efforts. We of the activated non-feminist sector must make the transition from target confusion to target consensus, and bring the middle mass gradually up to speed.

Let's move toward target consensus right now.

First, we propose the following short statement, titled "Universal Non-feminist Credo", as a preamble to any target consensus whatsoever. This credo is a short summation of ideas that will provide a foundation for non-feminist identity, and we feel confident that nearly any self-declared abstainer from feminism would co-sign to it:

#### **Universal Non-Feminist Credo:**

We have examined feminism from the ground up, and from all conceptual compass points. We have pondered its implications in the context of human history.

Having done so, we have concluded that feminism is not our preferred choice. We have chosen not to identify with feminism and not to be bound by its theorizations, or by any extension of those theorizations.

As non-feminist, we occupy a critical standpoint which transcends the feminist understanding. We exercise authority to define feminism on our own terms, by the light of independent study. In principle, feminism IS what we say it is, and the power to define feminism is not a sole feminist privilege.

We shall uphold non-feminist autonomy and secure non-feminist existence against feminist imposition, in whatever form this may arise.

So much for the credo. Having grounded non-feminist identity in a set of base precepts, we next develop target consensus from a list of core ideas we can roughly agree on. Our rough agreement is a target consensus already (rendered in broad strokes) and what comes after it is a longer journey of discovery where we flesh out the details. In the end, we reach the correct understanding of feminism — *and there is only one*. Until then, we balance the long game with the pragmatic needs of the political moment.

To begin, we must agree that feminism is not merely a definition and not merely a set of ideas developed from a definition. This would imply that feminism exists only in the mind. But feminism is more: it is a set of practices holistically manifested in the objective world, independently of any feminist's imagination. *We must concur upon this much even if we concur upon nothing else.*

That said, we will offer a rough description which itemizes the key truth points our study has yielded. We call this the "seven points of understanding", and it is meant to lay out more specifically what we have in mind when we pronounce

the word "feminism". Remember that a rough understanding is all we need at the present stage, and such understanding is what the following list provides. We can't spend thirty years quibbling and sorting things out. We have got to get the show on the road:

### **Seven Points of Understanding**

1. Feminism is a social system with interacting parts. The complexity of this system camouflages feminism's uncomplicated core nature.
2. Feminism, at its core, is anti-male. Lacking such a core, it would effectively cease to exist.
3. Feminism is an aggressor force that cannot co-exist with the world beyond itself. Accordingly, all feminist words and actions constitute aggression.
4. Lying and prevarication are prevalent feminist behaviors.
5. Feminism's driving purpose is to increase female power with no uniformly stipulated endpoint.
6. Feminism will never stop until a non-feminist force intervenes to make it stop.
7. As non-feminist people, we agree that the word "feminism" signifies nothing laudable. It permanently tainted.

These two documents, the *Credo*, and the *Seven Points*, may compose the foundation for an understanding amongst activated non-feminist men and women. When such ones meet they can discourse meaningfully, and if they need to

coordinate their operations, they can do so with a shared reality map in view.

As abstainers from feminism, the force binding us together against feminism ought to outweigh any differences that might drive us apart. It is imperative that we set aside our misunderstandings and form a loose but resilient coalition against a common adversary. I say loose coalition, because you couldn't properly call it an organization or a movement. Mere abstention from feminism does not equate to a politically accountable demographic. We are only as tightly woven as we need to be, but no tighter. Yet we will undoubtedly catch each other's drift. A wink or a nod, in most cases, will suffice.

Those who wish to form properly chartered groups or clubs within this larger web are free to do so, and to speak for themselves in whatever collective voice they deem suitable. However, I would urge all such groups to post a COMMITMENT TO NON-VIOLENCE near the top of their various bulkhead statements. Make clear that you disavow those who initiate violence or threaten violence. Couch this in such bold terms that nobody — friend, foe, or indifferent onlooker — can pretend to miss it.

Feminism should be non-violently blocked, defied, snubbed, thwarted, taunted, stood up to, and made to lose face in the public square. This will take it down peg by peg. There's nothing like being publicly shamed or shown up in front of the world, then trying to be your good old cocky self in front of that same world on the following day. It's not easy. So we need to target feminism in this manner, and we need to make the effect pervasive throughout the culture — signal-boosted as much as possible.

In every imaginable non-violent way, we should make them feel the heat of our displeasure, and the pressure of our accumulated NO. The effect should percolate through every dimension of the cultural mindscape, condensing as a mist from the sky or seeping from the cracks in the earth. It should be pervasive and subtle, as dark matter, yet glowing visibly upon occasion.

Target consensus will make clear to us what we are working on, so that our separate task forces can vector in upon the task from their many directions, with optimal effect. Let us strive for target consensus.

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September 2015

## 67. The accumulated wisdom

The activated non-feminist community has spent years discussing feminism from many angles, sketching theories to explain its operation, debating the merits of those theories, refining the conclusions of those debates, and stockpiling evidence.

Over the years a rough consensus has emerged. The process is ongoing, and knowledge is far from complete, but thanks to so much hard work by so many dedicated thinkers our fund of understanding has a solid core we can rely on.

We call this fund the accumulated wisdom of the activated non-feminist sector, or simply *the accumulated wisdom*. It is a repository of empirical evidence, combining both lived experience and a study of world events. This repository makes a sufficient base of prior knowledge which may grow to accommodate new data.

Our accumulated wisdom stands opposed to the inbred ignorance of the feminist worldview, which cannot transcend itself without undoing itself. Among feminists we find a fixed purpose to sidestep critical realization — and we draw this insight from direct study. We have put our case with logic, lucidity and nuance, we have piled example upon example, and yet we find our effort unavailing. This has forced us to rethink many things.

I mean that if you are standing in a rainstorm that fact ought to be directly evident. It should be unnecessary to point out raindrop after raindrop until you persuade the other chap that it's raining. It is a simple case of pattern recognition, yet the perverse will to sidestep critical realization is invincible, and if he doesn't want to "see" the rainstorm he won't!

We however, being able both to see the raindrops one by one and reckon shrewdly what they add up to, may trust in the veracity of our understanding. We needn't wait upon those who are willfully ignorant, or less endowed with mother wit.

Our interactive experience with feminists forms a key part of our accumulated wisdom. In particular, we find their political behavior to be an extension of their flawed human nature — their shadow, if you will. In that regard you might say the political emerges from the chrysalis of the personal. Such feminist behavior works as a shielding system — both to insulate the individual feminist from self-knowledge, and to ensure that the feminist message never comes up for critical examination.

In private discussion, this behavior nearly always takes the form of deflection. It is the same in the larger "conversation" of public rhetoric and propaganda. In nearly all of our public engagement with feminists we have gotten a never-ending loop of ducking, dodging, and dissimulating — and over time they have grafted this apparatus onto the culture many layers deep and bamboozled most people. It amounts to a system of holistically embedded falsehood. 

To access the truth we must scalp the duff down to the bedrock. So the question becomes, whose bedrock? Theirs or ours? We say ours, because we find no compelling reason to say otherwise.

The accumulated wisdom of the activated non-feminist community forms our bedrock. We trust this bedrock because it is made of probative and indubitable things, but we also trust it because we trust ourselves.

The feminists have had years to process the non-feminist message and have shown themselves unwilling to do so. Hence, we are turning away from all that and working toward the intellectual crystallization of our own community. Our accumulated wisdom forms the intellectual base of that community, and of that crystallization.

We already understand feminism as “pattern XYZ” – an existing set of conditions in the world, independent of any claim that a self-confessed feminist would make about it. Our present task is to marshall this understanding into a schematic unity, so as to generate target consensus and coherent strategizing. Our evidence, though abundant, seems to lack an organizing framework. We must remedy that lack, so that the accumulated wisdom will settle efficiently into place. Accordingly, we turn again to our first precept, that feminism is the project to increase the power of women. We take this precept, and the accumulated wisdom, and meld the two of them into something which is synergistically greater than both.

The accumulated wisdom is our raw material for the construction which lies ahead. (Ever been to a building site and seen bricks, timber, rebar, sacks of mortar, and heaps of gravel, waiting for the contractors to get busy?) Our project has no set blueprint, but it has a logic which governs how the material gets combined. That is what matters. What finally gets built depends on the unpredictable requirements arising from the work. However, the certainty of this accumulated wisdom, along with the certainty of the first precept, makes a double certainty which is hard to beat.

As for feminism: at best it is a power whose legitimacy we may dispute. At worst it is an alien force that has barged into our lives and unleashed calamity. In no case has the universe bestowed infallibility on this sect or its followers. Nor should we. We are free to question, critique, quibble with or even rudely challenge feminism as we see fit. The only force blocking us (apart from

trepidation or lack of imagination) is the superstitious anger of feminism's guardians, whose behavior we call *offended idol worship*.

We must understand that feminism is not the only game in town. It holds no moral patent upon us, and we are more radically free of it than we might realize. Our present and future business is to explore this, codify this, and finally, put it to work in the world.

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*September 2015*

## **68. Toward a deeper understanding of what feminism is**

In an earlier article[1], we spoke of something called *non-feminist target consensus*, and why we should move toward such consensus if we would move against feminism in coherent formation.

In that article, we posted a numbered list called the "Seven Points of Understanding". The list was meant to suggest a working agreement on what feminism really is. It was composed loosely because it was meant to channel our thoughts in a loosely calculated direction, as the first stage in a deeper convergence of understanding — a progression toward something tighter.

Granted, many people will never strive for that deeper convergence. They will just skim through the seven points, give it their thumbs-up, and give no further thought to it. So be it. We can live with that. (Have we got any choice?)

But for those who do mean to progress further (and to tighten the ratchet), we offer the following as a kind of second-degree initiation.

For a start, let's mothball the conspiracy theories, and make up our mind that tinfoil hats are not the best fashion statement. I grant you that powerful interest groups may have given feminism a leg up, but they never invented it. Most

*seemingly* conspiratorial patterns are better explained by what I call *moral confluence* — the tendency of like-minded humans to form spontaneous systems of cooperation. Birds of a feather flock together, and we need no conspiracy theory to account for this. In principle, it holds no greater mystery than when two people walk side by side on the same road and fall into step with each other.

Mind you, we don't rule out bonafide conspiratorial projects in the general mix, of varying sizes, with varying actors, changing through time. But we don't saddle ourselves with over-arching conspiracy narratives, nor do we bother with smaller ones unless easy evidence makes them too good to ignore.

We should next agree that feminism was never extruded into the world from start to finish as a seamless connection of ideas. Forget the pasta press — it was, and is, a patchwork rife with contradiction. It did not grow from a singular source, but from a range of sources: organically, holistically, morphogenetically. But the differences were less than insurmountable, and so moral confluence took over.

Feminism is more than ideology. It is a set of practices in the objective world, and the ramifications of those practices. In effect, feminism is a moral confluence manifested as a social superorganism. It has fuzzy boundaries, but you can map it by the light of two cardinal principles, and in order to see how feminism operates you must bear those principles in mind. Once you've got that sorted out, everything settles into place.

**Firstly:** feminism is the project to increase the power of women both individually and collectively, and this project is a zero sum, infinite game with no uniformly stated upper limit or endpoint.

**Secondly:** feminism is held together and boosted along its path by a bottomless disaffection toward all things male. Despite the passionate denials you will hear from many feminists, feminism is critically and centrally about hating men.

These principles illuminate each other. Furthermore, they cycle in and out of each other in a chicken-and-egg dynamic: it is unclear which comes first, so it is hard to know where to start explaining.

However, let's start with the first principle because it's easier that way. After all, nearly any feminist will give you a hairy argument if you insist that feminism is about hating men, but I doubt you'll find a feminist anywhere who would argue that feminism is *not* about empowering women. That would be a very tough argument to make.

So to increase the power of women, as to increase the power of anything at all, demands a rationale. Feminism rationalizes its project by suggesting that women need more power because they haven't got enough in the first place.

That being said, the question becomes "how much power for women is enough?" How must we quantify this? How must we configure this? If feminism can furnish no answer here, we must suppose that none can be had, and that the feminist project is to empower women infinitely.

We have seen no clear official statement which says "accomplish the following, and feminism will disband itself." Furthermore, if there is any such document on earth, we insist that we have no duty to hunt for it. We insist further that feminism's supporters bear the onus to make this information clear to non-feminist men and women, in a manner which is unmistakeable and universally known. We await that day.

Feminism is literally nothing if not the project to increase the power of women. It must be this if it is anything at all, and whatever you might add to this it remains this at the very least. That is a consensus nearly all would share, a crossroad of understanding (an *intersection*) that puts nearly everybody on the same map.

Now, to increase the power of women could only mean to grow it by comparison to some other power. After all, we can hardly quantify this if we fail to establish a baseline measurement.

So let us think further: would not the feminist project be meaningless if female power didn't grow by comparison to male power *specifically*? For if *both* men's and women's power grew by comparison to some third power, it would be undifferentiated *human* power which had augmented itself, yes? But in that case, the limiting term "women" would be inappropriate and misleading. Nor would the term "feminism" be applicable.

So we conclude that the core of the feminist project is to grow female power by comparison to *male power in particular*, and for want of contrary evidence we also conclude that this project has no uniformly proposed endpoint.

Such being given, it follows that women's power would sooner or later surpass men's, issuing in a state of female power supremacy — or more tersely, *female supremacy*. Only a non-feminist intervention could sabotage that outcome.

We may define *female supremacy* as a condition where the governing power in most areas of life is either directly or indirectly a female power. We are within our rights to wonder if that would be a good thing, or a bad thing.

Our answer rides upon the question of moral constraint. Absolute power would be arbitrary power, and being absolute, would corrupt absolutely — meaning that no morality would constrain it. True female supremacy could be nothing short of absolute power unconstrained by morality. Anything less would be only a stage along the road to supremacy, but not quite supremacy itself.

In the final tally, any limit to the growth of female power would limit women's power to *treat men arbitrarily*. This in turn would be a moral constraint because arbitrary power is nothing if not the power to disregard morality. So the feminist

project would stall out if it were bound by the requirement to treat men morally, and this would set a limit on how far the project could extend itself.

If one were determined to push the feminist project forward at all cost one would need either to abandon all pretense of morality, or make oneself the master of such pretense.

In passing, we should note that feminists love to rattle on about something called "equality", yet for some reason their notion of equality does not involve nullifying any historical perquisites that women have enjoyed. So clearly, the feminist campaign for so-called equality is a campaign to maximize female advantage. This comes to the same thing as increasing female power with no limit.

Let us now consider the second cardinal principle. The project to increase women's power does not positively require disaffection toward men in order to get started, but without it the project would face a practical limit dictated by morality. However, if you disregard that limit and brush morality aside, you can pave the road of depredation as far as any lack of scruples might carry you. This is where disaffection toward men comes in handy, and the project to increase female power hits no glass ceiling of any kind.

We conclude that "feminism" minus anti-male feeling would be self-limiting, lack vitality, and soon fizzle out.

Let us reiterate the two cardinal principles: that feminism is a drive to increase female power with no universally stated endpoint, and that it is impelled by a bottomless disaffection toward all things male. Taken together, these principles compose a revelatory lens, and one may pan that lens across the range of conditions. You can put this to work in your own analysis.

Nowadays there is a great controversy in the activated non-feminist sector — on

the one side, strict anti-feminists who would challenge feminism narrowly and politically, and on the other, those who say "never mind feminism, attack gynocentric traditionalism!"

However, we find it generally pointless to differentiate feminism from so-called traditionalism because we see those things on a continuum. We prefer to take a unified field approach in our quest for understanding.

Yes, we recognize that *gynocentrism* was a feature of traditional (or so-called "patriarchal") culture long before modern feminism came to town. But we also see that feminism and traditional culture are like Siamese twins, with gynocentrism as a connective tissue binding the two together.

Gynocentrism advantages women over men, and this makes it fundamentally anti-male. Feminism did not invent gynocentrism, but capitalized on it as it does on any established anti-male tendency. Anything hateful of maleness, or harmful to it, or merely tilted against it in some way, finds a place in the feminist project.

We have a saying: "Every anti-male stream feeds the feminist river." Even as the Mississippi gathers its waters from across North America, so too feminism draws from a far-flung cultural watershed. One way or another, all of it supplements the *feministical operations complex* (for short, the *femplex*).

This metaphor of the watershed hints at the workings of feminism as a social superorganism, and locates us in a shared space of heuristic understanding. The full reach of feminism goes well beyond any conventional understanding of the mere word. For that reason, the ongoing anti-male evolution in society, over time, is the signature pattern which gives away the feminist game. Plenty of social indicators are trending in an anti-male direction, and that is how we know "where it's at".

It should be clear, to all who are politically awake, that the world is becoming a more poisonous place in which to be male. We say this not in the spirit of male identitarian pathos, but rather to spotlight a dangerous condition which ought to concern the entire non-feminist sector. After all, injustice toward half the human race is bound to have consequences right way across the social ecology. You cannot poison only half of a well.

We should add, that a lot of feminists show a pattern of moral confluence in creating, sustaining, or rationalizing these anti-male tendencies. When you point this out, a typical response is the infamous NAFALT: "Not All Feminists Are Like That."

We hear many variations on the NAFALT response, yet it remains unclear why any of it should be deemed a compelling argument, or for that matter, what it even pretends to argue in the first place. The sentiment is vacuous and trite, for you can pick any kind of feminist you please and it will generally be true that "not all feminists are like that." So why do they use this line of talk so commonly?

It is because they want to get feminism off the hook by changing the subject. They are deflecting attention away from the feminists who are indeed "like that," and from the fact that such feminists really do exist, and really do shape the world in powerful ways.

Yes, the anti-male factor is feminism's most potent driver because it gives the feminist project a wide open frontier of development. The proverbial man-hating feminists represent feminism's core truth because, frankly, they are what makes feminism exist in the first place. They are not a bug; they are a feature. Lacking their restless energy and perpetual innovation, the feminist project would sputter and roll to a stop like a car running out of gas.

The only way to rationalize the endless increase of female power, is to gin up

never-ending excuses to take away male power — and if you hate men in the first place, your innovation along that road will be morally unencumbered. Accordingly, those who raise questions about the ethical treatment of men, or about women's moral accountability in general, are death to the feminist project because they sabotage the one force which can fuel that project's growth into the indefinite future.

The NAFALT excuse ultimately fails not only because it is intellectually vacuous, but because it misses the point. For in the end, the question is not whether all feminists are a certain way, but whether all *feminism* is a certain way.

All feminists, irrespective of personal difference, are implicated in the feminist project. That is precisely what makes them feminist. Verily, all feminists are "like that" as regards their participation in feminism. That is the point which ought to command our interest.

The less repellent feminists have the option to put those discreditable ones under siege, to isolate them, to spotlight them, to starve them of moral support, to *stop making excuses for them*. They could choose to do this, but instead they urge you to *ignore* such feminists, and if possible forget about their existence altogether.

The feminist who puts you off with NAFALT rhetoric is squatting on your mental real estate by imposing a trivial distraction — and by that I mean a distraction from what is significant, essential, or urgent. This feminist would have you occupy your thoughts with matters that can only throw you off the scent. In this way, the core truths and defining operations of the feminist project will escape detection.

In conclusion: it can be laborious to parse out the finer filaments of understanding, but the reward can be worth it. The burden, be it known, falls upon the writer as much the reader. That said, I trust that any reader who has

gotten to the end of this article, in the same plodding footsteps which the writer took first, has been sufficiently compensated for the journey.

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November, 2015

## 69. Feminist triumphalism and feminist subjectivism

Today, let's discuss two important things that you have got to understand about feminism if you mean to decompose it. These are *feminist triumphalism* and *feminist subjectivism*. They are closely related operations in the feminist mind, and together they form a set of brackets, or bookends, which clamp together the entire feminist psyche.

Feminist triumphalism is the dogmatic notion that feminism is categorically and objectively "right", beyond further discussion, for all time. Hence, you would say, feminism is triumphant, and trumps any alternative point of view.

Feminist triumphalism is the moral bedrock for all feminist thinking because the feminists are adamant that feminism has achieved an objective moral victory absolved from further discussion. They will suggest that if you oppose feminism in any way, you are on "the wrong side of history". They will suggest other things too, worse than this. Feminist triumphalism is their fixed idea, the pivot which their moral universe revolves around. According to them, you are morally *bound* to agree that feminism is right. It simply *is!* Feminism is right because it's right because it's right . . . and that settles it! The reason that feminists tend to be fanatical dullards is that you've got to be both a fanatic, and dull, to have a mind which operates this way.

You must support feminism because it is right. You simply *must!* If you don't, you are just plain wrong. *By definition.* Not only intellectually wrong, but morally and metaphysically malformed through every fibre of your being — an objectively

*wrong person* in absolute terms — and I don't think wrongness gets any wronger than that!

So how do they arrive at this self-validating mindset, and more to the point, how do they stick like glue there? Why is it seemingly impossible to dislodge them? The trick is that feminism controls the language, and this starts by controlling the word "feminism" itself. Just the word. Feminism is what *they* say it is because the word feminism means what *they* say it means, and never what you say it means. At least, according to them. After all, they are feminist and you are not. (Yes, that sounds like magical thinking.)

That brings us to *feminist subjectivism*.

Feminist subjectivism is the feminist notion that non-feminist people don't know what feminism really is. It presumes that feminism has only one correct universal definition which only a feminist has any right to dispense, and that a feminist frame of reference governs every conversational setting. In the end, feminist subjectivism fails to consider that nonfeminist reasons for rejecting feminism might compose some portion of the truth about feminism.

This bears repeating: feminist subjectivism fails to consider that *non-feminist reasons for rejecting feminism might compose some portion of the truth about feminism*.

We've all seen feminist subjectivism in action. Every time a feminist quotes the dictionary definition of feminism for your benefit. . . there it is! We have a name for this also: *hiding behind the dictionary*. (Eventually, we will have a name for everything they do. It is powerful to name things.)

Beyond that, feminist subjectivism is the default state of mind for any feminist at any moment. For a feminist, all words, ideas and situations are to be filtered through the lens of feminist understanding.

A feminist will set the value of "feminism" at x, with x being something unimpeachable that will brook no moral opposition. In other words, something morally triumphant.

So we are back to *feminist triumphalism* again.

In summary, the charade runs as follows: feminism is x, x is unimpeachable, therefore feminism is unimpeachable, therefore feminism is eternally right, therefore feminism is triumphant, therefore *you* are eternally wrong if you oppose feminism — and if you don't believe this, return to "feminism is x" and start the game over. All of this is downright childish when you lay it out simply.

Feminist triumphalism and feminist subjectivism are like chicken and egg, so it is pointless to wonder which comes first. Feminist subjectivism is the mental filter through which feminist triumphalism controls the language and reconstructs reality. In the end, and by this means, feminism becomes a self-appointed gatekeeper of moral truth.

What nearly every feminist fails to understand is that non-feminist people view feminism in a very different light. Non-feminists either do not agree that "feminism is x", or insist on unpacking the entire formulation which underpins the conclusion that feminism is x, because they find something radically problematic about it.

There you have it. By taking control of what the word "feminism" means, we can drive a wedge between feminist triumphalism and feminist subjectivism. Hence, we can take back control of the language, the cultural narrative, the ownership of our thoughts and feelings, and ultimately, the mastery of our non-feminist lives. We can also commence unpacking the feminist worldview and unseating the power structure which builds upon that worldview. One step at a time.

Finally, through our (non-feminist) revolutionary act of taking back the language, we establish "non-feminist" as a broad political identity. Controlling the definition of "feminism" is our necessary first move in taking back the language, with

thousands of moves to follow. In this manner, we build non-feminist identity step by step, and cement the unity of the non-feminist sector. *Feminism IS what we say it is.*

We say it, and we will make it stick. Let no feminist tell us that we "can't do that", since we have clearly "done that" already. Fait accompli! The train has left the station. In practice, there is no impossibility about "doing that" — and furthermore, we'd like know how they plan to stop us.

Feminist triumphalism and feminist subjectivism. You will find these terms useful, and would do well to add them to your dictionary. It is empowering to give names to things, and around here that is a service we provide.

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January, 2016

## 70. The liberty of the non-feminist sector

If you are a non-feminist man or woman, feminism has stolen plenty of things from you. Among these are non-feminist life, non-feminist liberty, and the non-feminist pursuit of non-feminist happiness. They will even steal your non-feminist soul if you let them get away with it.

Please understand that you owe feminism no answers. That is deep, probably deeper than you realize. It is your inalienable right under any condition to declare "I am not a feminist", and to turn around and walk away. At the same time, it is their eternal obligation to say "okay" and leave you to go your own way in peace. Eternally.

Very well. You are a non-feminist man or woman, and that is good. However, you are something even more important: you are an *individual*. A non-feminist individual to be sure, but an individual above all, a "unique snowflake" unlike

any other. Yes, I said it.

My friend, if you are *not a feminist*, then the feminists have got to treat you like a special snowflake now, whether they like it or not. They had best get with the program and embrace that requirement with a good grace.

The liberty of the non-feminist sector is free. And why? Because it's yours. It's stolen property and you have only to claim it. You have only to stand up and declare "I am not a feminist". Say this loudly if you wish, or say it softly if that suits you better. The important thing is to say it. Just say it, but make it audible or visible so that others won't miss the message. If they too are *not feminist*, they will plainly recognize that they are not alone, and this will make them smile.

What is more, the feminists *too* will understand that they are not alone. They will know that *we are with them always*, everywhere, and that they need not ever languish for want of our fine company. They will know that they are surrounded — and this will give them a cozy feeling, yes? It will inspire them to their best behavior, will it not? As for us, it will instill the wise maxim to keep our friends close and our enemies closer.

When the feminists know they are surrounded, when it comes home to them that they are not the only game in town and not the only sentient life form on planet Earth, they will think twice before they try any shenanigans with you and your friends. They will slowly back off, and as they do, you and your friends will occupy social space more freely and speak your non-feminist minds more candidly.

More and more you will do this, and the feminists will give you no grief for it. Not if they are wise.

The post-feminist world will be a kind of post-colonial world, from which the

colonizing aggressor (feminism) has been expelled. The revolution will progress by stages, as more and more people awaken to the enormity of what feminism has done, and get frank about how it makes them feel.

When you take back the liberty of the non-feminist sector (your stolen property), you repudiate feminism's moral and intellectual governance over your life. You also take back your non-feminist identity. These actions are one-in-the-same, and upon their foundation you serve notice that feminism does not govern or define you.

Naturally, the feminists will still *attempt* to do the things they have always done, but since they are now on notice and ought to know better, they will be accountable for their overweening presumption. Feminism's moral license to govern or define anything at all has been cancelled, and it's time they got this in their heads.

Feminism's purported legitimacy was never put to a plebiscite. Feminism arrived among us and wedged itself into place with never so much as a "by-your-leave". Feminist aggression was and is built upon sheer presumption, followed by a never-ending river of lies which (like any river) grows bigger the further downstream it travels.

The worst of all feminist presumptions, is that feminist theorization trumps every other analysis. Feminist theorization — regarding patriarchy, rape culture, male privilege, male violence, gender roles and the human condition at large — has become a default template for the entire cultural discourse, with institutional support and legal backing.

Feminism has usurped, by presumption, the power to morally adjudicate nearly every aspect of the the human situation. Yet never did feminism and its ideologues receive any divine mandate to exercise this power — they simply took it. They screamed, they bullied, they hectored, they slandered, they lied,

they fabricated hate crimes. Then they came back and did it some more. For years they have done these things and trust me, they will never stop. Ever. Not until a non-feminist force intervenes to make them understand the wisdom of doing so. (No, appeasement will not work.)

So, to morally adjudicate the human situation means to subject *all* moral phenomena to the critical lens of a particular mindset. In this case, we mean the mindset which feminist ideology generates.

The feminists seem to think that non-feminist men and women are morally incompetent to adjudicate matters for themselves, in a non-feminist way. They wish to be moral dictators in charge of everybody's rights and wrongs, and they act accordingly. It is how they make their power hegemonic and gain control of the cultural discourse.

We must intervene and put a stop to that. The feminists are free to view the world through their critical lens — it's their brain, their choice. However, if they would put the power of the state behind this and make their view the foundation of law and public policy, we will rudely tell them where to get off. We are doing that already, but we need to ramp it up and do it in a more focused and systematic way.

Here's a final thought that I wouldn't want to omit. Feminism, in common with the authoritarian Left, uses collective guilt (or "guilt by association") as a bullying instrument. So here's the good news: when you take back the liberty of the non-feminist sector, you liberate yourself, by implication, from guilt by association.

Any time a feminist invents a group or category, and tries to shove you into this so as to implicate you in a pattern of collective guilt, that feminist has committed an act of feminist aggression. As a non-feminist man or woman you are an individual, who can only be judged *individually*, according to a non-

feminist standard of moral adjudication.

Think for a minute: "Lack of feminism" is not a group, not a political party, not a movement, not an ideology. In principle, lack of feminism means nothing more than "the world minus feminism", and among other things, that means the world minus all forms of feminist adjudication.

Again: *the world minus all forms of feminist adjudication*.

Let that sink in.

The non-feminist sector is a cross-section of human nature, embracing all the moral types which exist on planet Earth. A "non-feminist" can be almost any kind of person imaginable. Some are wonderful. Others are abhorrent. Most are simply lukewarm. What matters is that they are individuals. Or more to the point, *non-feminist* individuals.

Whatever transgressions non-feminist people might commit, they operate individually. Their crimes are to be adjudicated individually, in a non-feminist way, independently of feminist moral authority or any feminist theorization.

The non-feminist sector, as a cultural space, must exercise the power to *talk back* to feminism in a non-feminist voice. Under this system, all feminist claims and theories, starting with the definition of feminism itself, are radically open to question. All of them — bar none.

Non-feminist autonomy will become the order of the day in every domain, with feminism thrown permanently on the defensive. Counter-feminist analysis will be a guiding force, accompanied by a universal non-feminist critique and a non-feminist intellectual audit of all things feminist, conducting toward an ultimate decomposition of the entire feminist worldview.

Friends, take back the liberty of the non-feminist sector. Do it now. Do it today. What are you waiting for? Take back your stolen property. It's free . . . because it's yours.

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*February, 2016*

## **71. The feminist problem**

The roots of present-day feminism go back to the 1790s, when Mary Wollstonecraft published "A Vindication of the Rights of Woman". However, it is second and third wave feminism that will occupy our attention here. This is feminist terminology, you understand, but hey, let's play along a little bit.

Second wave feminism is arguably the biggest social innovation of the later 20th century. The movement started in 1963 when Betty Friedan published "The Feminine Mystique". It picked up speed throughout the 1960s and 1970s, went through a quiet phase in the 1980s and then roared back to life in the 1990s when it started calling itself "third wave" feminism for some reason. It has continued strong up to the present day (2016 at this writing).

Feminism may be defined as "the project to increase the power of women with no clear endpoint uniformly stipulated". No feminist anywhere can deny that feminism seeks to "empower women", as they like to say. But the big question has been swept under the rug: "Where does this end?"

In recent years it has become clear that feminism is a cancer within the social body. That is a lot to explain in a small pamphlet, so we will highlight some key points to lay the groundwork for deeper study. However, the ideas that we share here are powerful intellectual tools in their own right, even if you never explore any further.

All feminism is based on the idea that women are "oppressed" and have got to be "empowered". However, this idea has many holes in it. The same is true for most of feminism's major theories — they hold water poorly.

Not only are feminism's ideas defective, but feminists themselves (male and female alike) are crooks, crackpots and liars who care more about political fables than they care about truth. You've got to see it to believe it — and believe us, we've seen it!

All feminism grows from a foundation of lies, and the only way to prevent their exposure is to patch over the lies with more lies, many layers deep, until you warp reality beyond recognition. Feminists have done this for half a century and they aren't slowing down.

In order to validate feminism, you must train your eyes to see oppression of women almost everywhere you look. Along with that you must use a mental trick called "confirmation bias", which is simple: just pack whatever won't support your theory into a fuzzy grey corner in the back of your mind, and proceed to "overlook" it.

So you will mentally pile up reasons why women have it oh-so-bad, yet dismiss any evidence that men have it equally bad, or possibly worse, in their own way. You will end with a one-sided picture of reality (a lie in other words), but if you're a feminist that's the name of the game.

The basic idea here is to prop up the dogma that "women have it worse" — or what is known to activated non-feminists as "wimmen-worsting".

Another basic idea here is to exploit the programmed behavior common to so many men, to rush to the protection and provisioning of womenfolk.

Feminism teaches that the solution to women's supposed oppression is to

*empower* women. But there's a catch, because power in human affairs has got to be balanced by responsible behavior, and feminism says almost nothing to women about behaving responsibly. That omission carries the seed of feminism's downfall.

Feminism also teaches that the *source* of women's supposed oppression is a male-controlled power structure called "the patriarchy". It's a tricky concept, but when you boil it down it means that the root source of women's oppression is just plain male power, or finally, just plain "men".

To summarize, feminism emerges from a foundation of lies, works to grow female power with no end in sight, says nothing about female responsibility, and teaches that men are the source of women's oppression. So what could emerge from this recipe in the long run? I guarantee, nothing tasty.

For starters, it means that you cannot separate anti-male bias from feminism's overall operation. At an extreme, it means that weapons-grade man-hating lurks at the core of that operation like a fuel rod.

The anti-male state of mind makes unlimited growth of women's power not just morally thinkable, but logically unavoidable. Furthermore, it is incompatible with responsibility, since responsible behavior toward men, and anti-male feeling, are bound to clash.

Only an unlimited hatred of men could push the feminist project forward in an unlimited way, and if man-hating didn't exist at all feminism wouldn't exist at all. That is why we call feminism cancer: because it is a malignancy which grows in an unlimited way.

And that is why we speak of "the feminist problem": because, to steal a word which feminists and their cohorts love to throw around, feminism is *problematic*.

It is useful to bear in mind that feminism is simply a cult, that its members are impervious to logic like most cult followers, and that our winning strategy is twofold: to expose its character to the world at large, and to morally isolate it so that it will not encroach into the lifespace of non-feminist men and women.

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April, 2016

## 72. Never forget: feminism is on trial

*In the beginning was the world.* Then, feminism emerged from the womb of history. What matters is the order of appearance: we were here first and feminism showed up later. That is a fact of key importance, and we should bear this in mind continually.

Among other things, feminism is ideology — a body of ideas entailing a self-conception on the part of its followers. But it is more than ideology because it is more than self-conception. Feminism is situated *both* within its own understanding *and* within the understanding of the world at large. This makes feminism a subject for itself and an object for the world, which means that two separate dimensions of understanding must be considered: the *feminist-subjective* and the *feminist-objective*.

To say that feminism is on trial means it is under the evaluative gaze of an "other", an outside intelligence which is specifically *not* feminist and views feminism very objectively. We contend that feminism lacks full understanding of itself, and that only non-feminist alterity can supply the needed information to remedy this lack.

We further contend that such understanding, if it should arrive, would spell the end of feminism altogether because lack of self-understanding is a defining feminist feature. It is not in the feminist interest to gain such understanding,

because this would render feminism morally unsustainable and non-viable.

To sum up, feminism is not fit to judge itself because it will always rule in its own interest — and feminism's interest is to remain viable by preserving its own myth. For that reason, feminism must receive corrective input from beyond itself — the kind that would erode feminism's mythically-based self-conception and give rise to a more inclusive and holistic state of knowledge.

Again, feminism is more than ideology. Yes, ideas are a part of it, but ideas exist only in the human imagination. What concerns us is the power of ideas to shape human conduct in the objective world — the *extensional reality of ideas*, to give it a name. This reality has objective consequences which ramify into further consequences, and the ensemble of it is fraught with moral and practical implications. So when we speak of feminism *per se*, and of feminism being on trial, we speak of all that.

Feminism's consequences are integral to feminism's being. Feminism is under discussion as malfeasant, and feminist malfeasance cannot be isolated from any idealistic notion of feminism's essence. No moral quarantining of what feminism is "supposed to be", from what it actually *does*, is feasible or worth considering. In our summation of feminist phenomenology, we take account of both ideas and consequences. At the same time, we expose every aspect of feminism to an intellectual audit, with all feminist claims or theories (from the greatest to the smallest) being open to question. That is the plan from here on out, growing and spreading with the years.

Every time a feminist speaks, it should occur to us to wonder if that person is lying, or at least self-deceived. Even if a feminist says "the sky is blue", we are entitled to greet that claim with skepticism.

Very well. It is hard to overstate how radical and fundamental this counter-feminist roadblocking action, from all quarters, has got to be. That lying is a

foundational feminist behavior must become a bedrock realization for everybody. It should be second nature, infused into our marrow and etched into our neurons. "Lie like a feminist" should become a household expression, taught to children at a young age.

In the end, feminism is under both moral scrutiny for its transgressions and intellectual scrutiny for its ideas. The trial process shines a light into every possible corner of the feminist problem, and non-feminist men and women of every imaginable race, religion, occupation or social class are encouraged to participate.

At its fullest reach, feminism is a densely connected cultural web that includes ideas and objective circumstances. It occupies both public and private realms, and we who don't partake of it experience this as a hostile intrusion into the fabric of our lives. We were here first, an uninvited guest barged in, and we naturally have a few things to say about that.

It is unseemly for any guest to abuse a host, but when an *uninvited* guest does this it adds injury to insult. Feminists, as a rule, comport themselves exactly in such a way: they abuse us, they treat us cavalierly, they twist our words, they misrepresent us, they invent stories about us, they exploit our good nature, and on it goes.

The worst of it is that they parade themselves under a banner of moral aristocracy, acting like they own the world or like they *are* the world. We have a name for such behavior: *feminist triumphalism*, the notion that feminism is right because it's right because it's right, that the case is settled for all time and that no further discussion will be tolerated.

Non-feminist men and women must no longer tolerate feminist triumphalism. The feminists must go on notice and be told to get off their high horse.

Feminism is not the world but only a part of it. For one thing, self-declared feminist people are a minority of the human race. For another, feminist theorizations don't stretch far enough to cover all of the world's complexities. Not only that, but these theorizations often fail consequentially — for as stated earlier, ideas have consequences. Non-feminist men and women (the rest of the world, mind you!) are forced to live with those feminist consequences, and for that reason alone are entitled to speak their minds.

It bears repeating that ALL feminist claims and theories are open to question, starting with the most basic question of all: "What is feminism?" Any feminist definition of feminism constitutes a claim or theory open to question. Hence, from the standpoint of non-feminist alterity, we may define feminism in the light of our own observation and study.

The dictionary does not accurately reflect what many people mean by the word "feminism", so the dictionary must be revised. However, a lot of us aren't waiting for the lexicographers to get busy. Within our non-feminist speech communities, the word feminism will continue to mean what we say it means, despite what any feminist (or dictionary) might say to the contrary.

Dictionary or no dictionary, we take back control of the language by an act of political will. Non-feminist reclamation of language is a revolutionary procedure, and feminists who don't understand this must educate themselves about what is going on.

We have spoken of feminist triumphalism, but we should also mention feminist subjectivism, a state of mind closely entangled with it. Feminist subjectivism (which resembles solipsism) may be summed up as the idea that no correct understanding of feminism can originate outside the realm of feminist discourse. In other words, that feminism can be nothing other than what a feminist says it is. Feminist subjectivism occurs not only when they insist upon the dictionary meaning of feminism, but when they impose feminist terms and categories upon

the living reality of the non-feminist sector.

Putting it simply, the feminists theorize about the rest of the world on no authority but their own, and with sweeping generalization. Hence, in the spirit of turnabout is fair play, we are licensed to generalize feminism and feminists as sweepingly as it was done to us. In fact, we have been using that license for some time and will continue doing so. They started this whole mess, and if they want to stop the music, the onus is on them to make the first move. The aggressor owes the world a "mea culpa".

For them, the lesson is straightforward: don't start a cultural street fight if you can't finish it. And don't complain if people who are goaded beyond endurance finally turn your own tactics against you. What did you think a street fight was? Fair?

Right now, somebody might be saying "you have called this a trial, and you have called this a street fight. Which is it?"

Very simply, it is both, because it contains aspects of both. That feminism is on trial is not strictly "fair" since the trial is convened by a process which, on its face, does not look strictly fair either. Yet ironically, that process turns out to be "fair" after all when you consider that it plays by the very same *unfair* terms of engagement which feminism (the predominant aggressor) established in the first place.

What goes around comes around. The original aggressor, feminism, has redefined "fair" in the first place. We are simply playing along because the conventions of fairness, or any notion of Queensberry rules, went out the window when feminism made the opening moves. Those were unfair moves, aggressor moves — and the maxim is, that the aggressor sets the terms of engagement. It follows that the aggressor must lie in the bed which the aggressor has made. We non-feminist men and women are punching "up" while

feminism is punching "down". Accordingly, we do what we must, to equalize the game.

Strictly considered, we don't need feminism at all. That has been our conclusion for quite some time. If feminism went away, only two things could possibly take its place: a.) more feminism, or b.) nothing. You should bear this in mind the next time some feminist asks what you plan to "replace" feminism with. You should understand that this person is preemptively loading the talk with a feminist assumption: that feminism's departure would somehow leave humanity in the lurch. But to ask what would replace feminism is pointless. The answer is that the waters of life would instantly close up to fill the space, as when you lift a rock from a pool.

Whatever is good about feminism is not original, whatever is original is not good, and if we flung away the not-good parts it would leave us nothing that wasn't ours in the first place. Feminism offers no special wisdom or guidance that regular people couldn't light upon by their own lights, and if every form of feminism were to vanish in a puff of smoke, the general quality of life would take no dramatic nosedive — not for women, not for men, not for anybody.

As non-feminists, we are offended that feminists would deprecate our moral competence or suggest that we are incomplete for want of feminist indoctrination. Plenty of non-feminist men and women have got the relationship thing sorted out just fine, thank you very much. They have always known how to treat each other properly. Non-feminist men and women don't want sanctimonious liars and busybodies mucking around and poisoning their world, so if the feminists won't back off politely, these people can offer some rude encouragement.

The trial of feminism will go on for many years, until feminism as a whole comes to a proper humility and a posture of atonement. The universal critique and the intellectual audit will involve all manner of people exposing feminism to

every imaginable deconstruction. Little by little, the upholders of feminism's worldview will find their avenues of evasion sealed off and unavailable for further use.

The world will never be converted to feminism. The feminists must eventually face up to this and make terms accordingly. When that day arrives it will usher in a radical transformation to their way of life because feminism will confront the cultural limit of its expansion. This will be on a par with confronting its own mortality — simply stated, an existential crisis.

The nature of feminism is, that it must maintain a continual growth and expansion called "perpetual revolution." That is how feminism rolls. If perpetual revolution fails, feminism fails, and begins to die. That is why we can predict that feminism must die eventually, because it simply cannot expand forever. Sooner or later, the rest of the universe will either actively push back or passively refuse to budge. The implications are the same in either case: feminism confronts a terminus.

The significant question is, "can feminism coexist?" The answer is no, feminism cannot coexist. To "co" exist means to accomodate the existence of an *other*. For feminism to coexist, it would need to dwell eternally alongside of something specifically not feminist — and the operative word is "eternally", since there would be no question of that non-feminist "other" ever fading away.

This would raise existential questions that would strike at the root of feminist identity and feminist reality. It would proffer the spectacle of something self-sufficient which had no need of feminism whatsoever, and such a spectacle would knock the wind out of feminist triumphalism while placing feminist subjectivism on shaky ground.

It is small wonder that hatred of the non-feminist sector simmers just below the surface of all feminist manifestations. The fact that non-feminist men and women

simply exist and persist, confronts the feminist power like a form of kryptonite. They hate us because they fear us, and they fear us because they know they can never assimilate us

Granted, the feminists will tolerate our existence on condition that we act like we don't exist at all, but sooner or later the plain fact that we *do* exist (silently or otherwise) will need to be reckoned with. It's a reckoning that cannot be postponed forever.

So let us consider that feminism has become a cultural default which may impose the burden of proof on its challengers. It has obtained this status by presumption, imposition, and a "long march through the institutions". Oh, and a certain proclivity of the masses to bow to any fait accompli and believe any narrative that gets sufficiently signal-boosted.

The upshot is that feminism, no matter what you think of it, has become the establishment — and feminists themselves do strut around with the cocky self-assurance that this is so, even while pretending to be the underdog or victim when it suits their purpose.

However, there is a big difference between admitting that a bully has power, and believing that the bully is entitled to that power. The bully's power, you would say, is not legitimate — and so it is with our present bully, feminism.

Feminism is the establishment only because it has established itself by usurpation, and its title is only as secure as it can gull people into believing. We who are not gullible are at liberty to assay the value of feminism's title and make plans for feminism's future. That is why we say feminism is on trial. There is an edifice of moral and intellectual privilege now slated to collapse in a heap. This loss of feminist privilege will bear down hard upon the feminist psyche everywhere. We believe that it will signal the end, not of feminists as individuals, but of feminism as a hegemonic cultural power.

Yet in spite of all this, we extend an olive branch, of sorts, to the feminists. When we say that "feminism cannot coexist", we are prepared to be wrong. Naturally, the burden of proof lies with the feminists. After all, they are so keen to negate presumption of innocence that it is only fair they should now get a taste of it on their own account. Turnabout is fair play. The aggressor sets the terms of engagement. They have made their bed and now they lie in it.

But we do extend that olive branch. We do proffer a benefit of the doubt, that feminism can coexist with the world despite our theory to the contrary. However, the onus is on them to show this to our satisfaction — to approach us with downcast eyes, to address us in respectful tones, and to answer, with no hint of guile or deceit, such queries as we put to them.

And further, we hope to see a moral and intellectual perestroika of the entire feminist project, actively undertaken, along lines that non-feminist men and women will suggest. Surely, if coexistence is to be realized, something like this is warranted.

Can feminism coexist with the rest of the world? Non-feminist men and women hope to learn the answer, sooner rather than later.

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2016

### **73. Disabling moral crypsis by collapsing feminism's fuzzy borders**

When we say that feminism has fuzzy borders, we mean it is unclear where feminism ends and the rest of the world begins. Feminism makes its presence known in a way that is multifarious and confused, and appears unbounded by consistent rules or reasonings. This makes it difficult to inscribe a perimeter

around either the theory of feminism or the practice of it.

Furthermore, it can be tough to sort out who is feminist from who isn't, for you will meet self-declared feminists who show little sign of being feminist, and self declared non-feminists who show considerable sign of being feminist. People are fuzzy-minded about this, which naturally fosters the fuzzy border effect. A generally muddled use of terminology further complicates the picture.

The influence of feminist ideology spreads like a corona, well beyond the community of certifiable feminists, and feminism itself becomes so effectively camouflaged that meaningful conversation about it becomes nearly impossible. It is small wonder that people entertain confused ideas upon this topic.

For that reason, the essential difficulty takes the form of a question: What is (or isn't) "feminism"?

As suggested, not everybody agrees on the answer. Feminists do not always agree with other feminists, and non-feminists do not always agree with other non-feminists. I could add that feminists and non-feminists do not always agree, but that is to be expected.

If feminists themselves cannot agree on what feminism is, then no self-declared feminist holds any mandate to tell the rest of the world what feminism is. That is a critically important realization. Their writ does not bind us, and we've as good a license as they do to have a go at this question. Granted that they are free to tell us what they wish us to accept, we are not bound to go along.

Many feminists will insist that all feminists do at least agree on the dictionary definition of feminism, which features the popular buzzword "equality". But their claim is problematic because the agreement in question is rhetorical rather than substantive. Overall feminist behavior hints powerfully at motives other than making things "equal" between the sexes, and I have even known individual

feminists to snort with derision at the mention of "equality" with men.

Nor have I ever heard any feminist address the question of "equality" between the feminist sector and the non-feminist sector.

More to the point, their claim is problematic because the dictionary definition is intellectually vacuous and platitudinous. Only after a wealth of explanation could it become meaningful or useful, but in the course of such explanation its meaninglessness and uselessness soon become evident. Yes, that is paradoxical.

At the same time, different feminists interpret the dictionary definition in different ways, which spawns different feminisms in both theory and practice. Therefore we stand upon our statement that feminists do not always themselves agree on what feminism is.

However, even if they did agree on this, we would still not be bound to limit our study of feminism to the pathways of feminist-guided understanding. As free non-feminist men and women, we have the prerogative to investigate feminism by any lateral epistemology or hermeneutic of suspicion we please, and to frame our conclusions accordingly. Feminism, as we say, is an object for the world's gaze.

That is true on its own account, under the liberty of the non-feminist sector. Our path of knowledge is not the path of feminist subjectivism, for the right to reject feminism is meaningless without the right to reason independently of it. When a feminist says that feminism is xyz, it does not necessarily follow that feminism is xyz. We can and must assert non-feminist epistemic authority. That is to say, we can and must define feminism for ourselves.

Such being said, we must first scrutinize the evidence. Since the feminists have a number of feminisms on offer, we must array these under a strong light and

look for the operative principle that would bind them together as a SET. This would form the nucleus for a working definition that non-feminist truth-seekers could generally roll with.

We are proposing an ideal understanding that must be established if counter-feminist efforts are to become politically efficient. That is imperative. We mustn't talk past each other when we are discussing the feminist problem. We must concur upon an answer to "what is feminism?" because we must concur upon a target of non-feminist operations.

We have given this proposed understanding a special name: *target consensus*. The pop phrase "no right or wrong answers" is in the wrong place here. There is a right answer to the question "what is feminism?", and it runs as follows: "Feminism is the project to increase the power of women with no clear endpoint uniformly stipulated."

*Increasing the power of women* is the operative component that binds together all feminisms as a set. Everything else is details. Our deceptively simple saying is the focal point for *all* target consensus, and the essential truth about feminism is rolled up inside of it. The entire range of feminist operation is accounted for, including the apparent contradiction that feminism does not empower anti-feminist women against feminism.

Any account of feminism which does not flow from this axiomatic sentence, or mesh with it, or walk in step with it, is simply *wrong*. The sentence should be central to your thinking. You should memorize it, and spread it through speech and writing any way you can.

Think of target consensus as a work in progress, or if you will, a convergence of understanding. In the course of building target consensus, we sweep the fuzz away. We blow the radar chaff out of the sky. We clarify how feminist mystification operates in the service of feminist power, and we transmit this

politically efficient realization to more and more people. Gradually it all comes into focus. We arrive on the same page, and we understand why we have got to be on that particular page and not some other page.

Owing to the fuzzy border effect, the approach to feminism is uneven and rife with ambiguity. It is hard to pinpoint exactly where (in theory or practice) feminism begins, so it is hard to know where to begin attacking it. Attacks, when they occur, will fall wide of the mark and do limited damage. This partly explains why feminism appears to be "bulletproof".

The fuzzy border effect gives a misleading impression that feminism is incoherent, but that is the whole point of the thing: to mislead. Feminism might look incoherent on the surface, but the deeper you drill into its sequestered workings, the more coherent it finally proves to be.

In other words, once you penetrate the atmospheric shroud of cognitive fragmentation, you land on something solid. Feminism becomes intelligible, and although it is still tainted by what you might call design flaws, there is no longer any mystery about it.

All feminist operations converge toward a central purpose, and these operations are of two classes: *direct operations* and *distraction operations*.

Direct operations serve the purpose directly: by maximizing female advantage directly or by advocating such.

Distraction operations serve the purpose indirectly: by sidetracking critical attention from the questionable morality of what is being done, or simply that it is being done at all.

Both classes of operation make it possible for the feminist project to continue in effect — hence, you would say, those operations converge.

So for example, when feminist activists implemented the Duluth model years ago, it was a direct operation. More recently, when some feminist told you that not all feminists support the Duluth model, it was a distraction operation. Yet through the convergent benefit of those operations, the Duluth model remains in effect as a central, salient fact. Furthermore, feminism's defining guilt (in this case, having created the Duluth Model) has been shunted out of the conversation.

Or again, when a feminist tells you that "rape is the most underreported of crimes", it dodges the issue of false accusation by shrouding that issue in a fog of distractionary pathos.

Feminism's fuzzy perimeter includes a system of mingled distraction operations that lead your mind from one distraction to another. As you scan for feminism's core truth, these operations deflect your attention into an erratic orbital path AROUND that truth. You never get to grips with feminism's core, which goes undetected and remains effective.

To say that all feminist operations converge toward a central purpose, is to say that they all converge toward feminism's essence.

That essence, simply put, is female supremacism and the drive to maximize female advantage. We have described feminism as the project to increase female power with no concisely understood goal, and which mindset but female supremacism would such a project ultimately comport with? Where but female supremacy could such a project ultimately end up? These are among the persisting questions that all feminists must eventually answer.

Consciously or not, feminism gravitates toward female supremacy as a logical endpoint. If left to its devices, that is where feminist operation would finally take us, and it would do this as naturally as water running downhill.

This natural process has a simple name: *moral confluence*.

Moral confluence holds no greater mystery than when like-minded people act in concert — we see this every day. So while I don't doubt that various feminists do sometimes meet and conspire (especially the academic ones), let none call me a "conspiracy theorist", since I believe that moral confluence (which happens spontaneously) accounts for most of the action. Does water "conspire" to run downhill?

Until a concise *political* endpoint for the feminist project has been uniformly stipulated by feminists themselves, we may assume that feminism is gravitating toward its evident *logical* endpoint, and that this logical endpoint is identical with a political endpoint even if the latter is left unstated. In other words, we may treat feminism and female supremacism as interchangeable terms.

Feminism's goalposts are on a rubber time horizon that stretches and stretches. No future female advancement will ever be quite good enough, for the simple reason that life for women will never be quite perfect. The feminists will always interpret said imperfection as "inequality", and make it a pretext to maximize female advantage just a little bit more. They will never stop ginning up new grievances.

By the way, feminism's claim to support "equality" is Orwellesque manipulation of language. Call this Femspeak. It is not inherently clear what "equality" means in the first place; we know only that this is a halo word with primitive emotional appeal or, simply put, a fetish. It "sounds beautiful", and for a simpleton that is good enough. However, feminist behavior bears witness to what "equality" might look like when it finally gets instituted in feminist style.

In this, as in all things feminist, non-feminist men and women are entitled to harbor suspicions. You cannot know the core truth about feminism if you don't

know the *moral* truth about it, and that moral truth is not pretty. It is a truth which feminism, understandably, must hide: from you, and even from itself. After all, female supremacism has ugly implications even if you dress it up as something benevolent.

So feminism needs deniability, and the fuzzy border effect generates this to perfection. The trick is contained in such expressions as "feminism is not monolithic", or "x is not really feminism", or "those people aren't really feminist", or the hardy perennial "not all feminists are like that" (abbreviated by non-feminists as NAFALT). All such talk partakes either of the "no true Scotsman" fallacy or the "good cop/bad cop" gambit, and we should recognize these distraction operations for what they are.

It doesn't matter if all feminists are "like that" or not. It matters only that a critical number are, that this critical number is pushing the world in a certain direction, and that the innocent "who . . . me?" feminists are doing diddly to stop them.

All feminists are morally confluent with all other feminists, which effectively makes feminism a social organism. However, you are not to know this. All who oppose feminism and seek the truth about it, are to be kept wandering in a cloud of muddled distraction and false understanding . . .

Different feminisms with different rules, different principles and different points of focus, are bombarding you from all sides, holistically. It seems unclear which of them is the "real" feminism, yet the answer is simple: they are ALL the real feminism. I mean, they are all real. . . are they not? They are all really buzzing around in the world, right?

More to the point, they all contribute to feminism's ultimate purpose in the way that all parts of an organism contribute to the organism's ultimate purpose. The different feminisms sometimes contradict each other, but this paradoxically

makes feminism stronger. It means that feminism as a whole can keep different rule sets in play, shifting from one to another as conditions require: when the chess game goes against you, switch to basketball or backgammon! Or simply knock the game board over.

On a scale of years, feminism as a whole can shift from one rule set to another. On a scale of minutes, a single feminist can do the same thing within a single conversation. Whatever the scale, it is all the same operation: *gaslighting*.

What's more subtle is that there are potentially as many feminisms as there are feminists. The major schools of feminism are continually shedding a detritus of words and ideas into the cultural ideosphere. These fragments, broken loose from their origins, are available for mixing and matching to anybody who happens upon them.

The fruit of such recombinant intellectual DNA will be idiosyncratic at the least, not to say solipsistic. (Think of Tumblr feminism.) All the same, feminism propagates enormously in this way, and becomes enormously more fuzzy. That's the whole idea. (Feminists love to tell us that "feminism is not monolithic". Here, I am agreeing with them in a way that does not help them!)

Feminism seems incoherent only if you assume that it is, at root, honorable or respectable. This assumption sets a mental filter upon your understanding, but you cannot know this until the filter gets lifted. However, once you realize that there is nothing honorable or respectable about feminism (apart from fine-sounding rhetoric here and there), the incoherence (the fuzzy border) vanishes and the stark truth emerges.

By the end of the day, feminism has effectively NO rules apart from the meta-rules of taking advantage and gaining the upper hand — and this smacks of nothing honorable or respectable. Feminism has many conditional rules, but

these are incoherent because they are forever shifting to maximize female advantage under shifting conditions. However, the meta-rules, which govern how the shifting operates, are quite unvarying: *always maximize female advantage*.

To the politically confused, that might not be apparent. "Obviously", they might say, "not all feminists are like that." By way of example, they might point to certain sayers of fine-sounding things which make our eyes glaze over.

Those fine-sounding ones are the moderate feminists, the liberal feminists, the coffee-shop feminists. They are the ones with "good intentions", but we all know which broad highway is paved with such intentions.

Such people are not the real movers and shapers. You could as well call them political zeros, or less politely, useful idiots. They serve two main purposes. The first: to float around in the fuzzy border zone saying honorable and respectable things, so that feminism itself will sound honorable and respectable. The second: to sow confusion and create distraction — hence, the more you listen to these distraction operators with an uncritical ear, the less you will understand about the true state of the feminist project, or the true state of the political game at large.

There is more in this vein. For example, we all know that feminism obtains perks and goodies for women. Well, that sounds sort of nice until you realize that such activity works effectively as a system of moral bribery — there's one point to bear in mind. Another is that politically confused people (men and women both) will conclude from this that feminism is indeed honorable and respectable; therefore they shall "speak no evil" about it. Such people, though otherwise well-intentioned, may be described as patsies, enablers, or passive supporters. (Not so well-intentioned, are the *crypto-feminists*. They're out there.)

Consider the hackneyed statement that "feminism got women the vote." One could dispute whether "feminism" *per se* did this, although it is safe to say that

"a certain combination of people and forces" did this.

But that is a separate discussion. Our point here is that women's enfranchisement verily boosted the feminist project by boosting female power in general, and that this has tended to extort the gratitude of women in general. Furthermore, since people typically agree that women's suffrage was an honorable and respectable cause, and since "feminism" is typically given credit for it, whoever challenges feminism is drawn up short here. So it is moral bribery, moral intimidation and moral camouflage rolled into one.

To summarize: imagine that a crook or bully has allegedly performed some noble service in the past and demands deferential treatment forever after, come what may. Crudely but accurately, that is how feminism operates.

Once again, there is nothing honorable or respectable about feminism: at the core of the feminist project lies something which is very simply . . . rotten. A heart of darkness. How else to put it? As said earlier, you cannot know the truth about feminism if you don't know the *moral* truth about it. And the majority of feminists are in moral confluence both to advance the feminist project and to hide the moral truth about feminism.

Moral confluence defines an apparatus of mystification which lets feminism operate generally undetected. This apparatus ought to have a special name so that we can reference it quickly in conversation.

Turning to the language of zoology we find, ready-made, the word "crypsis". Crypsis means anything which an animal in the wild might do to escape observation. Feminism has a similar need to escape observation, but here it is *moral* observation that must be avoided. Such observation, after all, could lead to a disruption of the feminist project by non-feminist observers who find that project morally reprehensible.

You would say that feminism needs a kind of "moral crypsis", and we shall flesh out our lexicon with this expedient word.

*Moral crypsis*, simply told, is how feminism veils its true character through a multitude of distraction operations. It is an effect of moral confluence. We have already sketched the process pretty fully, but will add that distraction in its many forms weaves moral crypsis as a camouflage net. Beneath this net, feminism's core truth lies sequestered in its morally unambiguous glory. One must only pull aside the net to gain a view of this.

We all know that hating men is the main show for feminism. If the anti-male hate engine were not perpetually chugging away below the floorboards, feminism as a movement would lack the motive force to keep moving [1]. However, man-hating must be denied and concealed for the sake of public image, and that is where moral crypsis creeps in.

It is true that the most radical of feminists will openly flaunt their hatred of men, but others have got to be more circumspect. That is why they will hide their misandry, if necessary, even from themselves. That is why all feminists are either man-haters, or to a degree morally confluent with man-hating.

The moderate feminists are the worst because they occupy the front line of moral crypsis. They are the facade, and without their endlessly iterated mantra that "not all feminists are like that" (NAFALT!), feminism's ugly core couldn't stay under wraps for long.

So the extreme radicals are the only truthful feminists because they are the only ones who will frankly endorse the outworking of feminism's core logic. Hence, they are the most respectable of feminists because they lack the vice of hypocrisy. Theirs is the virtue of moral honesty; they have the goodness to be clear, and for this we can thank them. 

Moral crypsis conceals feminism's morally criminal nature. Feminist apologists (typically the academic sort) must "talk around" this criminal nature in order to rationalize

feminism's existence. They do so by concocting ever more elaborate skeins of theory — basically, as a stalling tactic to throw the anti-feminist hounds off the scent. (Some feminist, reading this right now, is already mentally composing such strategems.)

All of this belongs to the fuzzy border mechanism, but we, constraining the talk within well-defined parameters, make such maneuvering increasingly difficult.

Our endeavor is to *collapse* feminism's fuzzy borders, to constrain the indeterminacy of those borders by an act of moral observation, to flatten it into an abrupt line that will mark feminism's actual perimeter.

People must be compelled to "think through" feminism's implications in the light of target consensus. As this progresses, the fog will burn off and feminism's true outline will emerge. The sight of it will not be pretty, and for individual feminists this can entail an existential crisis with life-changing consequences.

We must force the question "are you feminist or not feminist?", and make this the meta-frame of reference which sets the stage for an entire cultural discourse. The meaning of "feminist" and "non-feminist" will not be directly clear to everybody (or not immediately) but the counter-feminist project is to make this clear, bit by bit, by forcing the question and building a conversation around it.

By reason of the question being forced, the politically naive fence-sitters will need to re-evaluate any position (or lack of such) which they had previously held. Having done so, they might decide that they are in the feminist camp after all, and migrate to that side of the field.

That is FINE. If they cannot be staunch in their politics, we are happy to see them travel. For this, they have our blessing. It is imperative that we prune the deadwood, and we urge such people to go, by all means, and join the feminist camp. Otherwise they will unhappily find themselves in the political crossfire, and that would not be a politically efficient outcome.

In the end, the world will become politically polarized along the line of feminist v. non-feminist [2]. This polarization will be strongly marked. The correct understanding of feminism, as target consensus, will become decisively clear and embedded in the language. There will be no more fuzzy borders, hence no longer any question where feminism ends and the rest of the world begins.

That is what we mean by "collapsing feminism's fuzzy borders". In this manner, we disable the mechanism of moral crypsis and make it impossible for feminism to hide.

As for feminists themselves, let's say they are ideological robots who lack the common humanity or common moral instinct to know when they'd best not push a given envelope any further. Since they (seemingly) haven't got brakes, they cannot (or will not) stop themselves, and that is why somebody else must do the job for them.

In conclusion: the task of seeing through feminist mystification, and the task of helping others to see through it, are plagued by the same difficulty. To see through it is a battle. To explain it to others is the same battle again, time after time.

A full account of these things could occupy an entire book, but the present article is hardly that. We aim only to lay out the critical points and motivate others to think further, and write their own books if the spirit moves them.

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[1] See *Essay no.2*.

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2016

## 74. The basic mission: be an iconoclast

Feminism is radically open to question. Never forget that.

That much being said, let's get one thing straight: feminism is not mandatory. You have zero obligation to think like a feminist, talk like a feminist, act like a feminist, live like a feminist, or support feminism in any way.

Feminism is just one of many ideological belief systems operating on planet Earth. It was contrived by human agency and its license to exist may be revoked by human agency any time human agency gets the notion. Feminism is not a privileged snowflake (although feminists want you to think it is). It carries no special mandate or divine right; it rides only upon the back of its own *ipse dixit*. Hence, there is nothing "woo-woo" about feminism, and no particular genuflection is owed to it.

We should add that feminism is not a race, or more to the point not a biological birth group. That's right, nobody is born a feminist. Feminism is an elective state of being; you must choose it. This means that you are free to reject it, or free to kick it out of your brain again if you unfortunately made an earlier choice to accept it.

Not only are feminists not a race, they are not an ethnic group. They seem to think they are, but that is because they are mimicking the behavior of people who claim protected status against so-called "hate speech". The feminists want a slab of that yummy pie too, if possible. When you say stiff things about feminism, they would like very much to swing the apparatus of law against you. (Name-calling and character assassination are not enough, it seems. They want to leverage the official power of state violence, under color of legality.)

Above all, feminism is not a sex. There are two biological sexes, male and female. However, there is no feminist sex. I repeat: *there is no feminist sex*. That may be perfectly self-evident to some of us, but a lot of people reject this plain bedrock truth like a vending machine spitting a dollar bill back at you.

The trouble is, that feminism is politically and institutionally hegemonic. It is a ruling force in human affairs, and that is simply a fact of life. This happened because certain humans worked hard to make it happen while certain others slept, or stood by and lifted no finger to stop them. In consequence, feminism got deeply entrenched.

The crux of the difficulty is that feminism holds the power of a fetish, or sacred idol, in the public square. Some have even called feminism an unofficial state religion. Many people hate this so-called sacred object and wish to break its power, yet they fear to speak a word against it because they dread the social consequences that might follow. Furthermore, they aren't sure where to get started because, frankly, the terms of the problem are not entirely clear to them. If we wish to overthrow the power of the feminist idol and undo its stranglehold upon the public mind, we must visibly and dramatically challenge it, until non-feminist women and men feel emboldened to join in the fun.

Imagine, if you will, a dauntless iconoclast who walks up to that idol with a sledgehammer, in full view of the world, and shatters the head into rubble with a defiant flourish and a maniacal laugh.

Clearly this would send a message. It would spread shock waves and shivers, would it not? It would trigger a collective gasp far and wide, am I right?

Many, standing in the public square, would be emboldened to join in the fun. They would look each other in the eye and catch the glint of revolution. It would be instantly clear to them that they were not alone, that they had nothing to fear but fear itself.

The core principle is this: that when you publicly defy or desecrate a sacred object, you break the spell. You dismantle the mojo. You turn that sacred thing into a common thing once more, prone to the same treatment as any other common thing — the callous handling, the common touch, and so on.

I shall await somebody bold enough to swing a very public metaphorical hammer against the feminist idol. I expect that person will be a celebrity of some kind, ideally a woman, who stands up and thunders: "I've had enough and I will take no more! To HELL with feminism, and damn the torpedoes! Come and get me, feminists!"

Naturally, it helps to be a celebrity rather than an obscure nobody. An obscure nobody who wants to make his message heard, must capture the limelight by a signal-boosting strategem or "setup" — in common vernacular, a publicity stunt. But a celebrity can grab the limelight any time. When a celebrity talks, the world listens, and the message travels.

So if you're a celebrity with the moxie of Martin Luther, and if you want to become a bigger celebrity, then nail your parchment to the door! Okay? Or if you know a celebrity, bring this talk to their attention and maybe it will inspire them along the lines we are suggesting.

There are less flamboyant but still valuable ways to assail the feminist idol and compromise its power. These are being carried out already by people in many places — the war of attrition, the innumerable chisel strokes. It's all good, it's all taking a toll, and it's all preparing the ground for those larger non-feminist breakouts that will occur in the fullness of time.

What is the bottom line here? What is the takeaway? It is that feminism must be challenged. Called out. Stood up to. Stared down. Made accessible to corrective forces.

There are many ways to make this happen. By far the most effective is to stand up and say, "I am not a feminist, and there is nothing you can do about that."

This brings the feminist dialectic to a standstill, because it introduces an alien willpower into feminism's self-contained moral universe. Seriously, what *can* they do about it?

Feminism will have been fed something indigestible which it cannot ultimately ignore. That something is called "non-feminist alterity". The implications are existential and primordial.

Above all idol-breaking.

In a word: iconoclastic.

"I am not a feminist, and there is nothing you can do about that."

This deceptively simple statement reclines at the heart of the methodology we are preaching. The rest is details, and among these is the fact that feminism is on trial because all feminist claims and theories are open to question. From the ground up, every imaginable thing about feminism is subject to a universal critique and an intellectual audit. You might say that we are calling feminism into the office for a little talk.

In closing, I repeat my call to anti-feminist celebrities: step out of the closet and swing a hammer at the feminist idol! Be bold. Be brave. Be defiant. Be a cheeky bastard and stand your ground. You have supporters everywhere.

If you are not a celebrity, do what you can to see that celebrities read this.  
Thank you.

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2016

## 75. An inventory of female privilege

*The following is a list of conspicuous advantages that women tend to enjoy in society. It is not a complete list, but it seriously undermines the feminist theory of "male privilege", especially when you view it in conjunction with statistical data. From a Strict Anti-Feminist (SAF) point of view, it unveils the character of feminism as a whole. (The items, even on their own, are emblematic.)*

*This is based on a document that was posted on the internet about eight years ago. I heavily rewrote the material in order to moderate the bitter, snarky, "angry men" tone. I also deleted several items that I judged to be weak or "reaching".*

*The reiterated final sentence, in each paragraph, is my own touch.*

*~Fidelbogen~*

*December 5, 2016.*

1. From an early age males are instructed never to hit females, while females don't necessarily get the same instruction in regard to males. (Case in point, Senator Joseph Biden and his sister.) Should a female strike a male, social norms dictate that he shall not strike back in self-defense. Social penalties for female actions will often fall upon the male. This does not suggest "male privilege", or that women as a class are "oppressed".
2. A woman who marries a man with high status can take his name and become what he has spent years becoming. She needn't do anything special to be worthy of the social or financial standing he has built. However, she may keep her own name if she chooses. This does not suggest "male privilege", or that women as a class are "oppressed".
3. A woman can produce offspring directly from her body. This grants her a biologically "essential" status in our species which men can never have, and which can never be taken from her even in old age. This does not suggest "male privilege", or that women as a class are "oppressed".
4. Regardless of mate value, society provides fertility clinics and social welfare programs that allow a woman to have children, and to provide for them if she chooses to reproduce *in vitro* or outside of marriage. This does not suggest "male privilege", or that women as a class are "oppressed".

5. Females (in much of the world) have full control over their reproductive choices, and in many ways over the reproductive choices of males. This does not suggest "male privilege", or that women as a class are "oppressed".
6. At any time, a female can legally abandon parental responsibilities with little or no social stigma, either by aborting a pregnancy or by handing the child over to the state. A male has no similar options. This does not suggest "male privilege", or that women as a class are "oppressed".
7. A female enjoys all the rights of a democracy without the burdens of military service. This does not suggest "male privilege", or that women as a class are "oppressed".
8. At age 18 a woman loses the protected status of the child but retains the protected status of the female. Males at age 18 lose the protected status of the child and become targets if they fail to gain status after that point. This does not suggest "male privilege", or that women as a class are "oppressed".
9. People will tend to help a woman more when she is in need and she will get no social penalty or stigma for this. This does not suggest "male privilege", or that women as a class are "oppressed".
10. In dating, a woman can traditionally expect men to pay the way. This does not suggest "male privilege", or that women as a class are "oppressed".
11. A woman can choose jobs which are "fulfilling", rather than lucrative enough to sustain a family. This does not suggest "male privilege", or that women as a class are "oppressed".
12. Women can freely discriminate against the opposite sex without social penalty. This does not suggest "male privilege", or that women as a class are "oppressed".

13. A woman can say bigoted, sexist things about men as a class, and the social repercussions will be nowhere near what a man would receive if he spoke similarly about women as a class. This does not suggest "male privilege", or that women as a class are "oppressed".
14. A woman who divorces may expect to get half the marital assets even if her own contribution to those assets was less than half. This does not suggest "male privilege", or that women as a class are "oppressed".
15. A woman convicted of a crime will often get a sentencing "discount" because she is female. This does not suggest "male privilege", or that women as a class are "oppressed".
16. A woman who partners in crime with a man will often be charged with lesser crimes even if the offenses were identical. This does not suggest "male privilege", or that women as a class are "oppressed".
17. At age 18 a woman will not be forced to register for Selective Service (the draft) and will not be penalized for failing to do so. This does not suggest "male privilege", or that women as a class are "oppressed".
18. In time of war a woman will never be drafted, and never suffer the unpleasant things which go along with that. This does not suggest "male privilege", or that women as a class are "oppressed".
19. The majority of luxury apparel is designed, marketed to, and consumed by women. This does not suggest that women as a class are "oppressed".
20. Seven times as much jewelry will be purchased by or for woman than by or for men. This does not suggest that women as a class are "oppressed".

21. Women have a variety of public agencies, bureaus, departments and the like — as well as an abundance of private charities and advocacy groups — dedicated specifically to their interests. Men have little or nothing comparable. This does not suggest “male privilege”, or that women as a class are “oppressed”.
22. Women enjoy more government spending on health than males do — for example, breast cancer research as opposed to prostate cancer. This does not suggest “male privilege”, or that women as a class are “oppressed”.
23. Statistically, women consume the greater share of entitlement programs while men contribute the greater share of taxes to sustain those programs. This does not suggest “male privilege”, or that women as a class are “oppressed”.
24. A woman who molests or rapes a child can expect lighter treatment in court and will receive a lighter social stigma. A woman who becomes pregnant from such activities can sue her victim for child support when he turns 18. This does not suggest “male privilege”, or that women as a class are “oppressed”.
25. A woman who divorces is virtually guaranteed custody of her children unless she is deemed an unfit parent. This does not suggest “male privilege”, or that women as a class are “oppressed”.
26. A woman who divorces can falsely accuse her husband of domestic violence, child abuse or child molestation, in order to gain the upper hand in court proceedings. If discovered in this, she stands a good chance of getting away with it regardless. This does not suggest “male privilege”, or that women as a class are “oppressed”.
27. If a man calls a woman a “slut” it will likely hurt his reputation more than hers. However, if she calls him a child molester or claims that he raped her, it can destroy his life completely. This does not suggest “male privilege”, or that

women as a class are “oppressed”.

28. If a woman fails at her career, she can blame the male-dominated society (or “patriarchy”). A man in similar straits can do nothing comparable. This does not suggest “male privilege”, or that women as a class are “oppressed”.
29. A women has the option of staying home and being a housewife — and being respected for it. A man who does the male equivalent will be accounted as a deadbeat loser. This does not suggest “male privilege”, or that women as a class are “oppressed”.
30. If women “choose” to join the military, the best occupations providing the most lucrative civilian training will be reserved for them. They will be kept so far from the fighting they will be thirty times less likely to be killed than their male counterparts. They will get equal pay for less risk. They will not need to consider that by joining the military and getting a plum job, they automatically forced a male out of that job and possibly into a combat role that might cost him his life. None of this demonstrates “male privilege”, or that women as a class are “oppressed”.
31. If a male soldier injures himself before deployment he can be court-martialed. If a woman deliberately gets pregnant before or even during deployment, she will get reassigned and/or taken out of a combat zone with no penalty. None of this demonstrates “male privilege”, or that women as a class are “oppressed”.
32. Women watch more television than any other group. This along with the fact that women control 80% of domestic spending means that most television shows and advertisement are designed for a female audience. This does not suggest “male privilege”, or that women as a class are “oppressed”.
33. Women can wear male clothing if they wish. However, men cannot wear

female clothing without social penalty. Most men frankly don't care about that, but still, it does not suggest "male privilege", or that women as a class are "oppressed".

34. Women can be bigoted or sexist against males without social penalty. This does not suggest "male privilege", or that women as a class are "oppressed".

35. Women who make false accusations of rape might succeed, and put a man in prison for years. However, women who are caught doing this are unlikely to get more than a slap on the wrist from the legal system. This does not suggest "male privilege", or that women as a class are "oppressed".

36. If a woman initiates domestic violence against her husband, the husband is more likely to get arrested when the police arrive. This does not suggest "male privilege", or that women as a class are "oppressed".

37. Women in abusive relationships have a multitude of organizations that will help them get away from an abusive husband. There are few options for men in the same position, even though women initiate domestic violence at least 50% of the time. This does not suggest "male privilege", or that women as a class are "oppressed".

38. In an emergency that requires evacuation, females will be evacuated before males. A woman will suffer no social penalty if a number of men die because she was evacuated first. However, if a man should be evacuated prior to a number of women, and those women die, the man will be socially penalized. This does not suggest "male privilege", or that women as a class are "oppressed".

39. If someone is harming a woman's children and she runs away to seek help from a third party, she will not be socially castigated for cowardice. A man in the same position would not be treated so indulgently. This does not suggest

"male privilege", or that women as a class are "oppressed".

40. It continues to be customary for men to spend great sums of money on jewelry for women, beginning with the engagement ring. This does not suggest "male privilege", or that women as a class are "oppressed".

41. If a woman is uncomfortable exercising around men, she can demand a female-only gym. If any male-only gyms exist, a woman can demand membership under threat of lawsuit. Such double standards do not suggest "male privilege", or that women as a class are "oppressed".

42. Under law, if a woman is intoxicated she is not capable of giving consent. Hence, if sex occurs it is rape. However, if her male partner is also intoxicated he is still deemed capable of consenting, and it will not be said that *she* raped *him*. Such double standards do not suggest "male privilege", or that women as a class are "oppressed".

43. If for some reason a woman does not get custody of her children in a divorce, she is likely to get a smaller child-support assessment than a man in the very same position. Such double standards do not suggest "male privilege", or that women as a class are "oppressed".

44. A woman can get student financial aid without signing up for Selective Service. This does not suggest "male privilege", or that women as a class are "oppressed".

45. A woman can go to work for a federal agency without signing up for Selective Service. This does not suggest "male privilege", or that women as a class are "oppressed".

46. People are more likely to open doors for women they've never met, than for men. This does not suggest "male privilege", or that women as a class are "oppressed".

47. Male-only organizations will often be denounced as “sexist”. Female-only organizations will suffer no such fate. Such double standards do not suggest “male privilege”, or that women as a class are “oppressed”.

48. Women who commit crimes are often treated indulgently and given a “therapeutic” sentence, while their male counterparts are treated harshly and punitively as befits criminals. Such double standards hardly suggest “male privilege”, or that women as a class are “oppressed”.

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*December 2016*

[\*] Two years or so after this essay was written, the term “non-playable character” (or NPC) entered the language to describe people who react in such ways when you challenge their dogma.]

## 76. The activation of the non-feminist sector

*Non-feminism* equates to the pure *absence* of feminism. It is a far bigger slice of the universe than feminism is. It includes not only people unclassifiable as feminist, but every logical principle or force of nature which pulls in a direction contrary to where feminism is heading. [REDACTED]

That direction is, of course, the direction of female supremacy, culminating in the full range of troubles that female supremacy will drag the world into, even if we never *quite* get all the way there.

The average feminist, gazing through the lens of feminist triumphalism, sees the world beyond feminism as a field of missionary endeavor, souls to be harvested, a passive territory to be brought under feminist regulation.

One could also say that the average feminist sees the world beyond feminism

as a void, a sheer nothing, incapable of pushing back and waiting to be filled with "something".

At any rate, the *activation* of the non-feminist sector is precisely this: the awakening of that sector into a state of *political existence* -- and political existence is first of all existence pure and simple.

Philosophically speaking, existence is the mode of being that consists in interaction with other things. Well, for "things" to interact, they must indeed be things in the first place, as opposed to not-things (or *nothings*).

The non-feminist sector, accordingly, is something — even if up until now it has been counted as empty space in the earthly game of political calculation. But in the greater scheme of things, lack of feminism is as much a *something* as feminism is.

We can hardly overstate this, that the world beyond feminism is not a void. It is not a vacuum. It is not empty space. You cannot pour feminism into it like you were pouring wet cement into a hole.

Look around. Nearly everything you see — rocks, trees, fence posts, moon, stars, galaxies and so on — is not feminism. Are the planets in their orbits "feminism"? Did feminism create them? Are the laws which *govern* the planets in their orbits "feminism"? Did feminism create those laws? Do we need a feminist to explain all of this, or could Sir Isaac Newton do a better job?

Extrapolate this to the limit of the known universe and to all the laws which govern every aspect of it. Then dial it back down into the microcosm of human life and ask similar questions. Feminism dwindles to insignificance; it has precious little authority to speak of anything at all — and that precious little, as well, is open to interrogation.

Very little is feminism. I could even add that every dog is not feminist, because, well . . . dogs are man's best friend!

Similar remarks hold true in the realm of thoughts and ideas — much of it contradicts or undermines feminism, or simply ignores feminism and goes its own way.

The non-feminist sector is a complex system full of energy and life, and if you touch it, it will touch you back. The sector speaks a truth which cannot be suppressed. It is . . . because it is . . . because it IS . . . and it IS WHAT IT IS. The primordial factuality can never be undone through any chain of feminist contrivance. It will always be present. It will never not be present.

You cannot push the non-feminist sector out of the universe, because it *is* the universe. You cannot "shove it aside", because there is no such place as "aside". So finally, to operate in ignorance of its laws is the stupidest thing imaginable.

To waken the non-feminist sector into a state of political existence, means to make it an entity not only capable of struggling for power, but *aware of itself as doing so*. Such, finally, is the essence of all politics — the struggle for power by self-aware entities.

For too long, the feminist gaze has contemplated the world beyond feminism as if staring into an abyss. Yet behold, the abyss has grown a thousand eyes. It now stares deep into feminism's black heart, but more than that, it sees itself doing this — it *knows itself as knowing*. Just as the non-feminist sector becomes aware of itself, so too shall feminism become aware of itself — and by that, I mean painfully self-conscious in the face all that is unassimilable to itself.. This confrontation with non-feminist alterity shall be a worldview-shattering experience for plenty of feminists — the death of feminist subjectivity, the puncturing of the feminist balloon.

The tables have turned. The non-feminist sector has become activated, and the process is ramping up. We, as activated non-feminist men and women, will encourage this.

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2016

## 77. The non-feminist advantage

The men and women of the non-feminist sector compose at least 80% of the world's population. Clearly we are in the majority, and that alone gives us an edge. But there is more to the story.

Feminism, the force which opposes us, has not only the disadvantage of a smaller demographic, but the positive burden of being an aggressor branded by its collectivity.

Putting this somewhat simply, feminism is informed by a political worldview and an underlying purpose which unfolds predictably in the fullness of time. For those reasons alone, it is subject to an accounting for its ideas and actions, and for the consequences of those ideas and actions.

In other words, feminism is a moral collective.

The non-feminist advantage is this, that *the mere absence of feminism is not a moral collective*. A person may indeed be tainted by participation in the feminist project, but non-participation in that project taints nobody in any way.

Lack of feminism is, rather, a default setting for planet Earth and for the entire cosmos. "Non" feminism is primordial. It envelops feminism like an boundless ocean with a life of its own, and to be "non" feminist means only that one is *not* feminist — that's it!. Non-feminism is a *non-thesis* which requires no defense

of any kind.

There is no sin of origin in not being a feminist, and there is no acquired sin from history. Non-feminist men and women are individuals and their sins are their own, to each uniquely. Some non-feminists are excellent people, others are atrocious people, but they are *individuals* — and when their time is up they will all stand alone before their non-feminist maker to answer for their non-feminist transgressions.

You cannot bring any moral imputation to bear upon a non-feminist man or woman merely because that person is not a feminist. You CAN, however, bring such an imputation to bear upon a feminist — yes, merely because that person is a feminist. **Never forget this.**

I am aware that this brief talk leaves much unexplored, but what did you expect? It's brief. The talk aims only to plant a simple but politically crucial idea in your brain — an idea that shall prove foundational to everything we do or talk about henceforth.

The idea is that feminism is subject to a collective moral inquest while we, the rest of the world, are not — *that is the non-feminist advantage*. We were here first, then feminism showed up and started innovating without consulting us, and we, the rest of the world, have some thoughts about that.

We will voice those thoughts, whether any feminist likes it or not. We have nothing to answer for, but boy-oh-boy do we ever have questions!

That sets the stage. So stay attuned. Always stay attuned.

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*April 2017*

## **78. Feminism is what we say it is**

Have you ever noticed that the feminists are eager to tell us what feminism is,

but not so keen to learn from us what feminism is? Therein lies the crux of a sore difficulty. It is a simple point but a matter of prime importance, so I want to establish this very, very clearly and keep it in view always. [redacted]

We must ask: by what authority do they hold a monopoly privilege to tell the world what feminism is? How do they get away with this? Is it by the grace of God or some equally royal power? We reckon not. Or does the word "feminist" confer a special mandate the moment you pin it to yourself? Again, we reckon not. Both theories involve magical thinking, which is best avoided.

That leaves just one explanation: that people who stick the word "feminist" to themselves have commandeered their monopoly privilege by exercising it unopposed for many years. They do it and nobody speaks against it, so they keep doing it.

We think this fits the case elegantly, that no other conclusion is possible or necessary. The feminists have gotten away with it for so long because nobody has called their bluff.

That said, what objective consideration bars us from inspecting feminism by our own lights and calling it as we see it? Who is to say that feminism is not indeed that very thing, or pattern of things, that we might clearly discover by using our own eyes and our power of critical judgement?

Most of all, what effectual force bars us from adopting a non-feminist definition of feminism and operating entirely on that basis? I submit that nothing ought to deter us, and I am aware of no feminist who has ever made a compelling case otherwise.

What is feminism really? Since reality (or "the real") enters into the composition of this question, we suppose it must enter likewise into the composition of the answer. Accordingly, our search for an answer ought to probe something real, and what could be more real than the real world of objective facts and deeds?

However, before we go further, let's be generous and entertain (as a thought experiment) some of the abstract notions about feminism which feminists themselves entertain. The canonical definition of feminism, as written in dictionaries, runs more-or-less as follows

**Feminism, n:** the doctrine advocating social, political, and all other rights of women equal to those of men.

There is a difficulty here. Feminism is defined as a "doctrine" advocating a particular outcome, but if you call it "masculism" instead of "feminism", and make "women" and "men" swap places in the sentence, you will end with a slightly different doctrine advocating the very same outcome. Accordingly, if outcome is what matters, there should be no special reason to favor "feminism" over "masculism" or the reverse — in theory, both roads lead to Rome.

The canonical definition describes a thing which is conceptually unequal right out of the gate. Either "masculism" or "feminism" would load the issue unevenly on one side or the other, so the only linguistically unbiased solution would be "sexual equalism" or something like that.

We have heard the feminist response. A feminist would tell you that the board of power and privilege is tilted specifically against women (not men), that we must set the board level, that the word feminism simply acknowledges this.

However, their response begs the question because it takes feminist doctrine for granted. In non-feminist terms, it is not a *fact* that the board is tilted against women. It is simply an assertion that one may argue for or against, and it happens that powerful arguments have been made against it.

Indeed, ALL feminist claims and theories are open to question and always will be, and if you assert the contrary, that too may be challenged. A cultural and intellectual "all-stop", in the traffic of feminist ideas, is in effect.

In summary: to take feminist self-conception on feminism's own valuation has no value for us except as a thought experiment. We are not feminist, and our approach to understanding feminism should make allowance for this.

A cardinal rule of semantics is that "the word is not the thing". When we talk about feminism, we refer not to the popular understanding of the word, but to the holistic factuality of the thing itself, ecologically embedded in a web of relations with other things. When we speak of this and the likes of this, we are probing something real in our quest for definition.

To "probe something real", means to monitor reality where, when and how it really happens, and to extract real conclusions with pragmatic cash value. This keys upon the *thing* called feminism as opposed to the *word* called feminism. If there is any meaningful defining to be done, let it begin here.

We therefore discard the canonical definition of feminism because we find it both misleading and useless.

Don't get me wrong; dictionaries are a useful thing, and all in all, a good thing. But they are made by corruptible humans, and they can be used for corrupt purposes by other corruptible humans. When this happens, we are bound to speak up. We mustn't be in awe of "the Dictionary". It is your friend, but not your God.

So, our non-feminist critique is radical. It suspends, on principle, every claim or theory which feminism puts forward, and does so "on the fly", the instant such a thing pops up in conversation. We love to remind feminists that "endlessly repeating something doesn't make it true."

We also suspend the language in which feminist claims or theories are formulated. In this way, we dismantle the entire feminist thought-world and build again upon the basis of a non-feminist epistemic plan. Our method has affinities with Cartesian doubt.

Finally, we come to a reality-based understanding more in line with non-feminist experience.

For many years feminists have told the world what feminism is, but that order of subject and object is now reversed and the consequences are revolutionary. It is now the world's turn to tell feminism what feminism is — such is the battle for feminism's soul. The meaning of "feminism" is up for grabs, and non-feminist men and women everywhere are free to benefit from this.

The feminists needn't bother whining that we non-feminists "can't do that". Have they not realized that what they permit to themselves they license equally to others? They should spare themselves the trouble of whining, because we aren't listening. Neither are we believing. The point is that it's too late — the plan is now swung into action. We manifestly ARE doing "that", which refutes the notion that we "can't" do it!

When we (as non-feminist men and women) speak of feminism, we speak the truth. Who can refute this? Who can discredit the basis of our non-feminist authority? We have eyes, we have ears, we have rational minds, and we are free to employ these faculties. We trust the facts to speak with precision on their own account, and we trust ourselves to register this with equal precision.

Feminism not only self-defines, it props up and predicates its self-definition with pronouncements about the nature of the world. Guess what? WE ARE THAT WORLD! As such, we reserve the right to answer back with pronouncements about the nature of feminism.

So in the end, feminism is what we say it is. That's right. If these people have got the nerve to tell us what we are, then we are more than nery enough to return the compliment. And if they ignore non-feminist input on the question "what is feminism?" they are being solipsistic and deserve so much the more to

be told what feminism is.

There are many reasons that we may justifiably relieve the feminists of their self-definition privilege. It's a rich vein of ore, it runs deep, and it would please me to see many people working that vein. Yes, I want to share the wealth, but I don't want to do all the work for you — so grab your picks and shovels and head on down there.

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*April, 2017*

## 79. The Feminist Bean Bucket

Feminism is far more than a membership list. We have all heard the feminist expression "not all feminists are like that". When somebody speaks harshly about the behavior of many feminists, this particular wisdom is likely to issue from a feminist sympathizer in the room.

It makes our eyes glaze over when people talk this way time and time again. We have heard it so many times that we have crunched it down into a cynical abbreviation:

NAFALT: Not All Feminists Are Like That.

When idiots remind us that not all feminists are a certain way, it creates a problem. It pulls the focus away from feminism as such, by reducing "feminism" (so-called) to an atomized heap of participants. In this way, we are prompted to overlook feminism as a holistic gestalt, a living thing with overall direction and purpose.

The question that wants asking is not "what are feminists like?", but rather "what is feminism like?"

We are bound to wonder why it even matters that not all feminists are a certain way. Some feminists are a certain way, others are some other way, but they are *all* feminists one way or the other and we must assume that they *all* contribute, for better or worse, to feminism's net effect upon the world.

This net effect ought to command our main interest. There is more to feminism than feminists, and when a feminist sympathizer says "not all feminists are like that", this person is passing the buck.

As non-feminist men and women, we enjoy a very special advantage because "non" feminism signifies nothing more than *lack* of feminism, just as atheism signifies nothing more than lack of theism.

Hence, non-feminism is not a moral position or "stance" that needs to be justified. It is simply the default state, or ground state, of the universe. Unlike feminism, it represents no innovation.

So we are quite entitled to say "not all non-feminists are like that", with no imputation of passing the buck because, in our case, there is simply no buck to be passed.

Feminists have good reason to envy us in this regard. We enjoy the *non-feminist advantage*. We are individuals, and not bound to any collective accountability for merely not being feminist.

Feminists, on the other hand, are collectively accountable not only because they are a discernible moral community, but because their inherent mindset is collectivist anyway. Hence they have no ground for complaint if we non-feminists regard them as a collective, and evaluate them in that very same light.

Poor feminists! They don't get to be individuals, but we do! They have made their feminist bed, and now they must lie in that bed. (They are quite adept with the 'lying' part, so the rest should be a cinch!)

When somebody tells us that "not all feminists are like that", it is typically the case that "like that" refers to some abhorrent behavior. Hence, the speaker is pulling the focus away from such feminists, and urging us to evaluate feminism on the strength of feminists who are less abhorrent.

These speakers apparently don't realize that they are *still* asking us to judge the whole (that is, feminism) by the part (that is, certain feminists). So, using this logic, there is no inherent reason not to evaluate feminism with reference to the worst feminists imaginable. It would be arbitrary to insist otherwise.

Why not arrange all feminists on a scale from utterly bad to least bad, and then exclude from feminism all who entirely lack the defining badness?

Accordingly, if the proverbial bucket of jelly beans has some beans that will kill you, some that will make you terribly sick, and others that will only give you a mild headache, what should deter you from flinging that entire bucket away? The presence of a few completely harmless beans?

Wouldn't you rather fling the entire bucket away? (But not into the town water supply, please!)

Or would you rather be at the expense of a lab test, so as to isolate the harmless beans?

Okay, look, if you are a nice feminist jelly bean it is your job to get out of that bucket. Why shouldn't it be your job? Why should we indulge your self-indulgence, and spare the entire bucket for your precious little sake?

It is easy to get out of the feminist bean bucket. All you must do is stand up and declare "I am not a feminist" and, hey presto! You're out! You will lose nothing of any substance. You will merely give up a label. So give up that label. Wad up that little goober and chuck it over your shoulder and never look back.

After this, needless to say, you must walk your talk. If you do and say feminist-y things, people will look askance at you and call you out. So just walk the line and you'll be fine.

All right, what are you waiting for? Stand up and let the world know that you are not a feminist.

If despite all, you persist in calling yourself a feminist, you are an obstructionist and a moral smokescreen. You are playing "good cop" to some other feminist's "bad cop". Cassie Jaye, the filmmaker who made the Red Pill Movie, chose not to be an obstructionist and moral smokescreen. She chose not to play the good cop/bad cop game when she clearly announced, at the end of the movie, that she could no longer call herself a feminist. In other words, she chose to get the hell out of the bean bucket. Good on her!

So, my non-feminist friends, the next time somebody hits you with "not all feminists are like that", I can recommend at least two snappy comebacks.

One is to say: "You're wrong, all feminists ARE like that, and if they are not, they are not feminist."

The other is to say: "You're right, not all feminists are like that. Some are only half that bad."

That's it. Be excellent to each other, and party on. The sky is blue!

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2017

## **80. Feminism Causes Misogyny - Part One**

We know that the feminists don't honestly give a rip about so-called "misogyny".

That is because they have no deep interest in helping women. They care more about damaging men, and "helping women" is at best a secondary motive. It is ancillary to attacking men, on the theory that helping women "empowers" women, which in the long run gives women the upper hand over men.

If women in general have the advantage over men, then feminist women in particular will be in a position to take advantage OF that advantage. That is their goal, and it's quite basic.

Back to the subject of "misogyny". Again, the feminists don't give one cold spit about this issue — or at least not for its own sake.

Their sanctimony is a sham. They care about so-called "misogyny" only when they can paint it as a crime that men are collectively guilty of, or that any man is individually guilty of. For them the whole concept is only a guilt stick to flog men with — guilty or otherwise.

The feminists also like "misogyny" because they can use the idea for anti-male demagoguery, as a universal female rallying point. The notion that some men don't like women, if painted in monstrous colors, can attract to the feminist banner many women who wouldn't otherwise give feminism the time of day. So this word is useful not only to beat men over the head, but as a recruitment device to stampede women into the feminist corral. It's like a feminist version of the "red scare".

That pretty much wraps up why feminists love to throw the word misogyny around. If those reasons were unavailable for use, feminists would lose interest in the subject and never make another squeak about it.

So really, what is "misogyny"? Dictionary.com defines the word as follows:

**Misogyny, n. hatred, dislike, or distrust of women, or prejudice against women.**

Let's whittle that down. Misogyny may be tersely described as "negative feeling toward women". That might sound perfectly straightforward, but the tricky part lies in the word "women". Does the word mean a.) women in the plural? or b.) women in the abstract? That is a critically important distinction with a difference, not to be glossed over.

If "misogyny" means negative feeling toward a plurality of women, then negative feeling toward as few as two women on the entire planet would make you a misogynist. Yes, you could hate just two women, and love every other woman on earth, all 3.5 billion of them, but you would still be a misogynist because it would be literally true that you hated a plurality of women — hence indeed, you "hated women". But if you hated only ONE woman in all the world, I reckon you would be off the hook.

Perhaps I am being silly. Perhaps misogyny means negative feeling toward the *majority* of women? Say, half the female population . . . *plus one*? So, if you hated every second woman out there (*plus one*), but thought the rest of them were "okay", would that make you a misogynist?

Or would you need to hate more like three-quarters of all women to approach the misogyny threshold?

Suppose you hated half of all women (*plus one*), but loved the daylights out of the other half — would that make you a misogynist? Or if you just mildly disliked half of all women (*plus one*) but loved the other half?

Or if you hated one-tenth of all women, and were indifferent to the other nine-tenths?

How if you hated one-third of all women, were indifferent to the next third, and mildly fond of the final third? Would THAT make you a "misogynist"?

How if your affection-disaffection spectrum were impeccably distributed on a bell curve?

Well enough, I think you catch my drift.

As you can see, this gets silly pretty fast. And no, I don't mean that I am saying anything silly; I mean that the feminists are saying something silly. What the hell do they really mean by that funny little trick word "misogyny"? So far, it is like nailing jello to a brick wall.

Let's try this a different way. Case B, which I listed earlier, makes "misogyny" mean "negative feeling toward women in the abstract." Maybe that would work better. Let's see how it pans out.

This would make a "misogynist" one who has a negative bias toward all women irrespectively, meaning women as a class or category. Such a one does not postpone judgment until meeting every last woman in the world. That is hardly necessary. The "misogynist" we're talking about simply *knows* that women as a class are no good. The person knows this *a priori*, having judged all women by some universal quality inherent to femaleness itself (or so he believes).

To reiterate: the type A misogynist dislikes a plurality of women but on an individual basis, while the type B misogynist dislikes ALL women irrespectively, based on a supposed quality which ALL women possess.

I submit that if the word "misogyny" can be taken seriously at all, type B gives us the only correct foundation. Therefore, if you plan to use *misogynist*, you should limit this to people who clearly match the type B profile. Semantic hygiene goes a long way here. If "misogyny" is a veritable thing on its own, apart from feminist manipulation of language, we must dig a damn sight deeper than the feminists do in order to find it.

We will continue this discussion in "Feminism Causes Misogyny - Part Two".

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2017

## **81. Feminism Causes Misogyny - Part Two**

As we talked about in part one, feminists use the word "misogyny" as a guilt stick to beat males over the head or intimidate them into silence. We also discussed how they use this word as a demagogue's trick, to rally women around feminism in greater numbers.

Now, let's explore some tangible outcomes in greater detail.

Feminism continually promotes tension, distrust and sour feeling between men and women. Women are taught to see men as rapists, oppressors, political enemies and so on. In addition, feminist innovation has made available to women various ways of exploiting or harming men, and has egged them on by teaching that men are dirty dogs who deserve no better. This description is not melodrama, but a usefully accurate distillation of reality. It is home truth.

Feminism instructs women to believe that a debt is owed to them: morally, spiritually, politically, financially, psychologically, and so on. They harp endlessly (in a collectivist vein) on "the great wrong that was done to women", and insist that only a crystallization of male guilt (a "male maxima culpa") can atone for this.

At the same time, we almost never hear any feminist preaching to women that they must take accountability for their new-fangled "liberation", that with freedom comes responsibility, that male life has value or that men should be treated with moral consideration and human decency. Feminist silence thunders quite loudly upon these and related issues. The average feminist displays a nearly perfect

moral indifference when egregious wrongs are done to men.

Feminists do all of the above and more, which will broadly suggest why a lot of men and women oppose feminism. So even if you don't give a rip about so-called "men's rights", you can possibly see why feminism is a damaging force upon planet Earth, and why something should be done about this for the good of humanity at large.

Yes, women have been subtly encouraged to think of men as "fair game", and only a small number of unicorn feminists like Christina Hoff Sommers or Camille Paglia seem to recognize anything amiss here. (Hint: such people aren't really feminists, and they had best stop calling themselves that. But I digress.) You don't need Johnny Carson in a turban to tell you where this is going to end up. If you encourage women to act their worst toward men, then men will logically react by thinking the worst of women and becoming (you guessed it!) "misogynistic".

You've got to love that self-fulfilling prophecy!

The feminists are quick to exploit this by further pumping up their anti-male agitprop, which encourages men and women to hate each other even more. Round and round it goes, and with every iteration of the cycle the feminists swoop in to raise the ante with more anti-male rhetoric.

Even though men and women are both hating each other more and more, the feminists conveniently forget to inform us that the dynamic is two-sided. They will not consider that women are hating MEN more . . . but only that men are hating women more. Do you see how that works?

The hate grows, and feminism grows fatter.

Feminism does more than any force on earth to make men and women hate each other, and since half of this entails men hating women, it is literally correct to say that feminism causes misogyny. You can prosecute feminism for that

crime specifically.

Feminism also conjures so-called "misogyny" out of thin air, by interpreting the word broadly enough to include anything which either challenges feminism directly or holds women morally accountable. That is only one example of the balloon semantics which feminist propagandists and theorists have applied to a range of words.

All right. I grant you that the world contains x amount of inherent, native misogyny which feminism didn't instigate or gin up. That amount is minor, and the perennial existence of it amounts to a minor nuisance. The same remarks apply to misandry. So in summation, the world contains a certain number of people, men and women both, who harbor a prejudicial disaffection toward the opposite sex. Such people have always been with us, and always will be. What of it? Is it worth burning the house down to get after a rat inside the wall?

The counterpart of misogyny is *misandry*. This word, which has been traced as far back as 1803, may be defined as follows:

**misandry, n.** hatred, dislike, or distrust of men, or prejudice against men.

Many feminists have insisted that hatred of men does not exist, and no amount of contrary evidence will make them say otherwise. It is a fundamental law of life that "hate bounces", but this vitally important lesson is lost upon the average feminist. They seem to live in a morally lopsided universe where animosity between the sexes flows in one direction only — a world where men are hating women on a grand scale and women are sucking it up like masochistic little lambs. It is not a world which most of us can recognize in reality.

The reality is that feminism, as politicized misandry, has done nothing but poison the waters of life between men and women. We misplace our effort if we try to make feminists understand this by appealing to some "better nature" which they don't evidently possess.

As non-feminist men and women, we must tie feminism to a post in the public square and bombard it with mockery and rotten tomatoes. Feminism has harmed all of us, and is on trial for its wrongs against the entire world. Yes, we know that feminism has committed grievous injuries specifically *against men*, but that is a conversation for another day.

So again, I blame feminism for misogyny. I have cracked that subject open and laid out some key ideas. Others are free to unlock doors with those ideas and map the corridors beyond.

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2017

## **82. Strict anti-feminism and the political division of labor**

It is axiomatic that feminism is irredeemable. Few things could interest us less than "bickering" with feminists in the hope that they will eventually see the light. If we want to engage them we will, but our urge to do so has dwindled with the years. We take the post-argumental approach, which means that we simply "tell it like it is", in the power and self-confidence of our non-feminist authority.

We are interested in three key questions, each of which opens the door to a realm of secondary and tertiary questions. You might say that SAF discourse is a continual meditation upon these questions, since nearly all of our talk embraces one or more of them:

- 1.) What is feminism?
- 2.) Where do non-feminist people stand?
- 3.) What is to be done?

Under the legacy discourse, nearly all anti-feminist politics has been branded by an andronarrative (male-identitarian) voice — the "men speaking as men" voice. For better or worse, this voice has represented the non-feminist revolution in the

public mind.

However, under the SAF mandate, anti-feminist politics adopts the ecumenical (universal) standpoint of non-feminist people at large, and this establishes that the non-feminist revolution has a range of voices — not all male, and not all male-identitarian. That is a paradigm shift whose import will become better understood as time goes on.

The meaning of "strict" anti-feminism is, that resisting feminism should be differentiated from promoting male interest in a subjectively male way. Furthermore, this differentiation should be understood clearly by the general public and not merely by the practitioners.

Take note of that last point: we are talking about a *political division of labor* reflected in both popular *and* private language. This is not "inside baseball". It invites participation by the world irrespectively. The average Fred or Sally (notwithstanding their political confusion) would know exactly what is going on.

This is not to suggest that politics "in a male voice" will disappear. Such politics will perk along as always, and most of it will have the customary anti-feminist flavor. Our point is that anti-feminism must also be harnessed *solo*, as a task force under specialized discipline free of male-identitarian baggage.

After all, this is 2017 — the current year no less! We are growing a different tree in a more complicated political soil defined by Toronto, Gamergate, Women Against Feminism, developments in England, and yes . . . Donald Trump. SAF's specific work operates under the conceptual model of "feminism's wrongs" rather than the longstanding "men's rights". In this new model, the statement "look what feminism has done to the world" holds a top-category position. Further down the flowchart will be found feminism's wrongs against men, which are numerous and grave. However, "men's rights" remains a secondary narrative under the universal umbrella of feminism's wrongs.

It is rich and satisfying, no doubt, to speak *de profundis* from an existential place of maleness. There is nothing morally wrong with such . . . *catharsis*. However, that does not make it politically efficient to center your message upon male pathos. The masses don't respond well to such a tone. They don't rally to it.

We focus narrowly upon the feminist problem because this simplifies and streamlines our work. It makes things spiffy and tidy. Furthermore, we don't want anybody (feminists especially) to change the subject. We want to laser-focus the energy of our endeavor, we want to situate the talk in a useful way, and we don't want mission drift to creep in.

Understandably, there is nothing the feminists dread more than anti-feminism. They will do whatever it takes to prevent that force from advancing in society, and for them prevention starts in the microcosm of everyday conversation.

Accordingly, since feminism *per se* is a gateway topic to the feminist problem at large, they will steer clear of this topic. Such talk, after all, might pull feminism itself within range of critical scrutiny.

You might think that feminists do nothing *but* talk about feminism, but you would be mistaken. Feminist talk is informed by feminism, suffused by feminism, dripping with feminism — yet not properly *about* feminism at all. What they actually talk about is feminist theories, feminist issues, feminist talking points, feminist narratives, feminist historiographies, feminist conceits, and so on — anything but feminism itself.

So you could say that their talk is a deflection from feminism's home truth: they don't talk about feminism because they talk *around* it.

In the end, only a non-feminist mind is fit to explain feminism. That is where

activated non-feminist people, as a task force, step into the picture. We are fit to explain feminism because we exist outside of the feminist mind bubble, so that even if the view is not lovely, we are able to see feminism for what it is, in its fullest extension. Furthermore (which ought to be obvious) we have no vested interest in feminism's preservation.

Above all, we are willing to ask hardball philosophical questions, over and over, even at the risk of looking geeky. We will not permit those questions to be overshadowed or shoved aside.

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*April 2017*

### **83. The bulkhead system**

Public perception, like nature, abhors a vacuum. Any time people become aware of a new movement, trend, ideology, religion, community, political party or cultural "scene" of any kind, they will scramble to supply missing details in accordance with imagination or predilection. In such cases, actual reality is not their chief interest; they are more concerned to fill the blank space on their *map* of reality. For them, a *lazy or malformed knowing* is good enough if it passively alleviates the vexation of altogether *not knowing*.

Other times, where knowledge might prove unassimilable to an existing worldview, it serves actively to suppress knowing.

If you get caught on the business end of any such process, you are apt to find yourself branded or pigeonholed as something which isn't you at all. So the lesson here is to "define yourself or be defined." The more you leave the details of your doctrine to the public imagination, the more "imaginary" the end result will be. But the worst of it is, that you will be trapped in this product of somebody else's imagination. Imagine that!

The main problem is conflation, which signifies "co-inflation" of differentiated things by the force of a singular breath — the tendency to clump you with persons or entities that might agree with you on just a few points. The similarity might be superficial at best, but it's enough to make you "just like them" in the eyes of people who don't bother to look any deeper. This will erase and ignore critically important differences. To get a better handle on all of this, you should look up Wittgenstein's Theory of Family Resemblance and note the affinities.

During your counter-feminist activity, adversaries will try to conflate you with all manner of things past and present. Your only hedge against that will be a clearly written prior statement to put your adversaries on the defensive and force them to work harder. Again, the maxim is "define yourself or be defined", for your empty slate will soon be covered with the writing of others unless you are quick to write first.

The more scrupulously you define your position, your mission, and your message, the harder it becomes for adversaries to conflate you, or to shoehorn imputations into what you say or do. They simply won't have as much room to operate.

The practice of defining yourself so as to control political identity, is called *bulkheading*. This term is metaphorical, referring to the containment walls inside the hull of a ship (bulkheads), which divide that space into cellular compartments. The individual compartment is self-contained and isolated from such outside effects as shifting cargo, or a breach of the hull which lets the ocean in.

In a political sense, to bulkhead is to build a wall around your political identity so as to insulate yourself from the effects of those who *somewhat* resemble you. Like anything else, bulkheading can be done well or poorly. Many people will bulkhead in a primitive, instinctive way, but we advise that you do it in a

crafted way, with conscious understanding of the finer principles and their implications for the future.

A bulkhead statement, if properly done, writes the ticket for you. It places control of the script, and the entire narrative, in your hands. It clears the table, it gives you the edge, it sets the initial terms for any drama that might go down later — and that is what you want. A bulkhead statement is the initializing act of political self-definition which you can always fall back on when your adversaries try to misrepresent you. One thing is certain — having a bulkhead statement beats the hell out of not having a bulkhead statement.

We lay particular stress upon these points because we know that failure to properly bulkhead was a cardinal mistake of the early pioneers against feminism — a mistake with stubbornly persisting legacies. It is better to bulkhead on day number one, rather than belatedly after the consequences of early omission become apparent. But still, better late than never.

In the end, the feminists and their allies must be made to understand that the nonfeminist sector is not a moral collective. We are diverse, and it is incumbent on any feminist to treat any non-feminist man or woman as an *individual*.

If you've had enough of being lumped or clumped with people you've never met, and saddled with ideas you never voiced, in words you never spoke, then the bulkhead system is for you.

Will the opposition ignore this, and brush it aside, and play their old tricks as usual? Of course they will! But . . . you will have slowed them down and made their job more difficult. You will have gained a dimension of control that you earlier lacked, which, by any measure, is an improvement. Bit by bit, the bulkhead system will grow stronger as it gets more widely understood, implemented, and insisted upon. WE are calling the shots now, and in the course of time it will get progressively harder to brush that fact aside.

In the meantime, we are living with the consequence of years of not bulkheading (or ineffectually bulkheading), and it will naturally take a while to pump out the hold. So, man the pumps and hang in there.

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*January, 2018*

## **84. Feminism is the central, defining flashpoint**

In the early 21st century a horde of political and social dragons surround us. All of these need slaying, and one is tempted to twirl a broadsword every which-way, jabbing and slashing and opinionating wildly.

For a number of reasons, that is not the best plan. In general, it makes life complicated and creates a lot of extra work. Not only do you bite off more than you can chew, but the quality of your endeavor is apt to suffer, since you will be of limited service at any given point when you address too many things in too many places. This will detract from what you do best as an individual and finally, as a point of rhetorical discipline, it will put you more on the defensive than the offensive.[1]

Very well. The political divisions of the work are many, but here we take feminism as a singular point of focus. That is the pivotal issue and, at least for now, everything else swings around it.

Feminism is the central defining thing for at least two reasons.

**Firstly:** it touches the foundation of life very directly and intimately. We must understand that the biological division of humanity into "male" and "female" is enormously more consequential than race, religion, class, culture, nationality, or any form of identity politics. Sexual dimorphism is primordial; it holds the key to the mystery of life in a way which those other things can never get close to.

Those other things are only mental constructions, but sexuality exists *a priori*, on its own footing, from long before humans were present to theorize about it. There is nothing *constructed* about male and female, and sexual dimorphism marks every advanced life form on Earth.

That is why feminism, which exploits the biological division for political reasons, commands our special attention. When you jigger the balance of life between men and women (as feminism does), and knock that balance out of kilter, an assortment of other things will go off the rails. The ramifications are systemic; entire civilizations and social orders can devolve into chaos if you push this far enough. Upon consideration, that does not sound like a healthy state of affairs. We reckon it is best avoided.

**Secondly:** when you knock down feminism, you bowl a strike and knock down other things that are morally or politically adjacent to it. There is a carryover, a rollover, a replication. If you breach your enemy's defenses in just one place, that is all you need. Feminism is that place. It is critically implicated in a mass of other degenerative trends, so if you give it a kick the right direction, those things too will smartly come to rights.

The struggle against feminism is a microcosm, and some would say, a proxy war. The base dynamic of that struggle mirrors, or stands in for, a range of conflicts that are interlocked. Accordingly, a decisive victory against feminism will set the pattern for a chain of comparable victories, one after the other. When the momentum gets underway it will naturally keep travelling, and the logic of one victory will map, by analogy, to the next. Victory over feminism will give rise to a thought: "Did you see what happened *there*? We could do a similar thing, on a similar pattern, *here too!*" And on it goes.

Healing the feminist-engineered rift between men and women will put life back on a stable footing in more ways than we can count. And having reestablished that vitally important *terra firma* beneath all of our endeavors, we will be poised

to combat a host of other evils with a fighting chance of success.

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April, 2018

## 85. The four pillars of feminist propaganda

Feminism introduces a lot of false, misleading, or otherwise questionable information into the world in support of its official version of reality — its *narrative*, as we say. The following items, in particular, bulk large:

1. The canard of the "wage gap"
2. The fabricated narrative of domestic violence
3. The issue of rape, and so-called rape culture
4. The notion of "male privilege"

We believe that these are the most critical of all feminist issues or talking points, and indeed, key to nearly everything else. Some might argue that the list should run longer, but we aim for brevity and efficiency, so we have settled on a short list. For now. We see these four items as superordinate and overshadowing, and we believe that most other feminist talking points would nest inside of them or cluster around them in some manner.

Finally, we are attracted to the number four, which sounds like the epitome of stability. Think of the word "foursquare", or four walls around a house, or four legs under a table. Think of any four-sided object, which does not roll away from you.

We call these "pillars" because they serve as load-bearing props for the entire superstructure of feminist propaganda — kick the props out, and the structure will totter on the brink of collapse if it doesn't crash directly down. This will place not only feminist propaganda, but the entire feminist project, in jeopardy.

As suggested, the four pillars are components of feminism's public rhetoric which contain lies and dubious assertions. There is nothing about these feminist stories that we are bound to take on faith; every aspect of them is open to radical critique (or *intellectual audit* as we call it). The same principle applies to *all* feminist claims and theories, but right now we focus on these four especially.

The present article does not lay out the case against the four items. We simply assume that their falsehood is well understood by projected readers — after all, the ground has been pretty thoroughly covered in past years. Our purpose here is to map a counter-feminist strategy that will benefit us if we swing it into action.

So what is the plan? It is to address the four items with singular focus, to throw them into high relief under a strong light, to mark them off from the gamut of other feminist-related things that we tend to talk about.

Within that frame of action we work to demolish the four pillars, or at least, as the feminists might say, *problematisize* them.

It is an exacting process, a self-aware process. We not only *do* these things, we publicly underscore *the fact that we are doing them* and *why* we are doing them. It's a free lecture where we let the public into our plans. We specifically name the action, the better to unfold our rationale to numbers of people, to seed the concept into their brains, to guide their understanding and recruit them as fellow workers.

Effectively, we set the whole works in the public square — the place where everybody knows, and everybody *knows* that everybody knows; the place where knowledgeable people smile knowingly at each other.

Critique of these feminist propaganda points has been plentiful over the years,

but sporadic and unfocused, lost in the glare and swirl of other talk. We have got to dampen that glare and swirl, and bring a unique attention to the four items unlike anything previously seen.

We spotlight these items in order to build a precise conversation around them. *We mustn't be scatterbrained.* Clarity and focus are the order of the day, so we must cling to the subject with bulldog persistence and get others into the act. Above all, we must buttonhole the feminists and never let them evade the subject.

It starts by popularizing the phrase "four pillars of feminist propaganda". I don't mean words to the same effect, I mean those *exact words* — should settle into the vernacular and propagate through the buzzcloud like memetic pollen grains of a reddish hue. We mean to impress certain things onto the popular mindscreen, and one of the best ways to do this (alongside of sheer repetition) is to affix a memorable name or phrase to the matter in question — a *marker phrase*, as we may call it. This sets a proper frame, after which a crystallization of understanding more readily follows.

We also need to signal-boost. If only one solitary person in a forest knows about this, the game is futile or nearly so. We must reach a lot of ears and minds, so we need a lot of voices pushing the message through a lot of megaphones, in busy byways. Don't get me wrong, no transmission is entirely wasted, but we need plenty of it, and the more concentrated the better — that's signal-boosting.

Pulling down feminism is a strenuous task, so we ought to work smart rather than hard. Feminism has been guilty of many things over the years, like a dirty politician with many transgressions against the public trust — more, perhaps, than anybody can count. You want to bring this malefactor to justice, but he has so many crimes to his name that you are unsure where to start. Well, the answer is that if you don't know what to do first, *do it anyway!* The best plan

is to prosecute just a few of his bad deeds, the ones you can undoubtedly make a strong case against. You might never convict him for every last violation, but if you nail some of the big ones, that could be enough to bring him down. (If you feel ambitious, you can mop up the smaller stuff later.)

On the whole, it is good to specialize in just *one* of these topics (e.g. domestic violence, my own favorite). You won't feel so overwhelmed that way and furthermore, once you have mastered the information inside and out, you will be able to transmit your expertise quickly to others.

Along with signal-boosting, we need to recruit. Every little kid and his sister should know about this and feel a moral urgency to get involved. Intellectual artillery fire should arrive from all directions, from every source and every cultural neck of the woods. The non-feminist sector contains a reservoir of raw intellectual talent, and this should be tapped. We mean to liberate that energy as an unstoppable surge — such is the universal critique.

With limited exceptions, “too much information too fast” is wasted. It is better to say a few things memorably and well than to dump a mass of data on people. Less is more in this case, and that is the main reason we want our four items to stand out from the crowd. When you overwhelm the public mind with landslides of mental cargo, people tend to miss the organizing theme or significance you wish to convey — and too, frankly, they won't retain much of what you tell them. So go easy at first and make pure *message* your priority. After that, you will have plenty of time to add things gradually, building on the clear and simple base that you laid out in the beginning.

I trust that we have made the scope and purpose of the project clear enough. We leave it to cohorts everywhere, with their variety of talents and resources, to launch the work as ingenuity might suggest. Have fun with this.

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*May 2018*

## **86. Taking back the university campus**

Over the years, feminism (with its politically affiliated forces) has made a "long march through the institutions". In this way, it has established an institutional power base that is both widespread and deeply entrenched. Many key sectors are now feminist-dominated or controlled and, as a result, the entire culture is overshadowed by the feminist ethos and entangled in a range of feminist plans.

The list of institutions could be long, but three stand tall in particular: the entertainment industry, the news media, and post-secondary academia. Our talk will focus on the third of these — and specifically, the university campus community.

We recognize the university campus as an upstream source from which feminist influence trickles down and out into society. You might say that the magic begins here. People at their most impressionable stage of life are taken in, told what and how to think, then released back into the world to colonize the industries and professions where they eventually settle. (That would include the aforesaid news and entertainment sectors.)

From their seats of influence, these people commence to infusing the feminist message or mindset (and politically affiliated ones) into the broader culture. They do this in many ways, directly or indirectly, so that the final effect feels organic and ambient.

Again, this starts on the university campus, so any action applied to that point will be felt all the way down the chain. For this reason we would make the university campus a special target for non-feminist intervention efforts.

It's a tough job, considering that this is jealously guarded turf controlled by violently dogmatic authoritarians. Any non-feminist who intervenes on campus does so at personal risk, but whatever the risk, the rewards could be far greater. Let's talk about that.

Our mission is to rescue souls who would otherwise be led astray into moral servitude. We want to break the chains of feminist indoctrination, and break the feminist narrative altogether. Our method is to inform, or more precisely, to deliver certain information that will counteract certain other information. We have a message, and we must be fast and clever with that message so as to outmaneuver the adverse party.

It is a job for insiders; in other words, students. Outsiders may serve as supporters, advisers, even mentors, but people with access must work the ropes. The best plan is to create dedicated non-feminist task groups. Clubs, if you like that term. That's the over-arching scheme of things, with details to be fleshed out according to local expertise.

These clubs could operate from a variety of action models, all of which are useful in different ways. Your choice of models will depend on your available time and resources, and the personalities involved.

Your group can be either unannounced or announced; that's your call.

If your group is *unannounced*, you might only gather informally for study and discussion, and look for nonchalant ways to spread counter-feminist information (CFI for short) within the campus community. That would be the end of it. (CFI is any information which either directly or indirectly decomposes the feminist worldview.) You would not "officially" be a group at all, hence you would not "officially" exist at all. As far as anybody could tell, you would be no more than a social clique. Flying below the radar has its points.

If your group is *announced*, you should draft a charter statement and publicize this on campus by suitable methods. Here, your existence would be "official" in the way of being self-acknowledged and proclaimed to the world. However, since there is no way in hell the campus authorities will let you be an *officially* official campus club, you will need to operate in a culturally underground manner. Not

to worry, this can be done.

Among other things, your charter statement should clearly identify you as a *non-feminist* group — in fact, “non-feminist” should be included in your name. This wording is critical. You are not a “men’s” group of any kind, although some people, out of sheer arrogance or intellectual laziness, might presume that you are. Also, self-described “men’s” groups might already be starting on your campus, and you want to make it clear that *you are not them*, that you operate from a different political model. (That model is “feminism’s wrongs”, a focal plane very unlike the clichéd “men’s rights”.)

This is critical to the formation of your political personna. Politics is theatre, so it's all about personna — and you should simplify your personna as much as possible.

Note that a “men” orientation, although *morally* strong, is politically weak. You want to be both morally and politically strong, and that is why you focus narrowly on the feminist problem, and address this in a universal voice.

Something else — and this is subtle: you should never expressly *state* that you are “not a men’s group”. That would smack of being on the defensive. You should carry on blithely as if it had never crossed your mind that anybody would call you that. If they do, you should act oblivious and stone deaf to it. (That might take some theatrical finesse, but give it a go.)

Your charter statement should be the kind of document we call a *bulkhead statement*. The purpose of a bulkhead statement is to define your political identity with utmost clarity and foresight, making it harder for the enemy to lie about you or conflate you with somebody else — and believe me, they will try! The ideal bulkhead statement should be written in a style which is crisp and businesslike, not melodramatic. It should sound non-aggressive and yet pull no punches. (Not as paradoxical as it sounds — you'll get the hang of it.)

When you compose this statement you should operate preemptively, by anticipating the enemy's dirty tricks. *Don't be pugnacious*. Be firm and clear, yet somewhat bland, in your predictions. If you openly predict that they will do x, y, and z, you can forestall those actions. That is what a bulkhead statement can do for you. It can blunt their thrust ahead of time by making them self-conscious. This makes their strategy harder to execute.

Your simplest plan is to include a section which says: "We are prepared to face opposition. This might take the following forms: [insert list]." So later on, if they attempt any of those things, you can call it off by rote: "Ah ha! See what they're doing? We have a name for that!"

A bulkhead statement works on the principle that if you don't define yourself, others will define you. You should pack a lot of thought into your statement, and make it a masterpiece. Above all, you should feature a clearly enunciated commitment to NON-VIOLENCE. Set this near the head, couched in such resolute terms that nobody, but nobody, can pretend they didn't see it. In this way, you set the standard which your enemy must live up to. If they fail, their disgrace will redound to your honor.

So you have already signaled your *non-feminist* identity and you have posted your commitment to *non-violence*. In your charter statement, you should underscore two additional things: that the university campus is a hostile space for non-feminist people, and that this is so *because it is a feminist space*. Make all of that stand out in high relief, like the Rock of Gibraltar, because many things build upon it.

Let's reiterate those three critical points:

- 1.) That you are a *non-feminist group*
- 2.) That you are committed to *non-violence*
- 3.) That colleges are hostile to *non-feminist people*

Regarding the third point: in time, the truth of this will become as plain as day. Odds are that your own group will furnish an example, for once you get generally known you can expect pushback. The administration and faculty of the college will spring to action, as will many of the students. Batten down the hatches!

Your mere presence — your mere being, even if you don't significantly *do* anything — will perturb the feminist establishment. You will become a pebble in their shoe. They will be unable to ignore you because you will pose an existential threat by reason of *nothing but your existence*. Eventually they might try to fabricate charges against you, so be on your guard. Have authentic charges against *them* ready to go.

Keep a daily logbook of everything that happens, along with any relevant documents you might acquire. Record or video-capture episodes of potential importance — in fact, never be without a videocam if you can help it. Your watchword is ABC: *Always Be Chronicling*. Remember that any move they make against you is *feminist aggression*, and should be publicly named as such, in those exact words. Feminist aggression. They are always the ones punching *down*, and you are always the ones fending it off.

So unless you are being intentionally low-key to the point of secrecy (or secret martyrdom), you will need a blog to serve as a **broadcast tower**. Advertise this around campus in various ways. One easy method is to deposit small leaflets in random places, for people to find. You can mass-produce these on the cheap with a xerox machine, and cut about ten from a standard sheet. (I recommend investing in a guillotine paper cutter.) Leave the leaflets lying around loose or tack them lightly to surfaces with a dab from a glue stick, so the wind won't blow them away.

***Post your charter statement on your blog.*** While you are announcing your

existence, the URL will find its way into people's bookmarks. If they are intrigued, they will come back often to see what you'll say next, so make it a habit to be intriguing.

If you do this right, your blog will become the talk of the town on campus. You will have created the proverbial "bully pulpit", which will let you stir the pot and project your non-feminist voice into campus politics. (And you will be creating that politics yourself, in many cases!)

You should make a clear decision about the shape of your campus activity. Really now, what do you plan to *do*? The core of your mission, as we have said, is to spread CFI. Yet there are many ways to approach this and your audacity can have many dial settings. The main thing is, do what is comfortable. Do what is natural. Don't try to be a "rock star" if that's not you. (Although if you start off easy, you might surprise yourself and work up to that!)

A decision fork presents itself: you can be either simple information workers, or activists. Mind you, both of these are technically "activism" and both have *information sharing* as their core element. However, the former may be likened to Johnny Appleseed scattering seeds as he strides along, while the latter may be likened to Farmer John who runs a complex agrarian business. Your own position could fall anywhere along this spectrum. It's your call, but you should model your project with these parameters in mind.

Ideally, your campus activity involves two components. Let's cover these one at a time, expansively.

The first component: as said before, you are spreading counter-feminist information. In this way, you are letting people know that the feminist story is not the *only* story that the world contains. You are challenging feminist orthodoxy in its main citadel by blocking their signal with a counter-signal, opening a crack in the wall so that people can glimpse a different landscape.

To give it a short name, this is *culture jamming*.

The question is, what kind of information? We recommend that you focus on bread-and-butter material which undermines the feminist narrative directly and simply, with a minimum of commentary. Such *counter-narrative data* would include stuff like statistics challenging (for example) the domestic violence narrative or the “rape culture” narrative. It could also include links to classic counter-feminist arguments of various kinds, such as online articles or videos. Finally it could include “suggestions for further reading” in the form of book lists. Needless to say, a lot of this CFI will go on your blog. Some of it can be distributed in other ways, such as conversation, printed pamphlets or CD-roms loaded with various files. Whatever works best for you.

Although the mainstay of your information work will be counter-narrative (or meta-narrative) data, there is also a place for direct argument and persuasion. That is especially true if you have a genius for such things. You will be speaking *ex officio* here, so practice the art of rhetorical discipline. Your ideal tone is the “three Ds”: *Dryly and Discreetly Damning*. Try to be bland without being boring. Avoid sounding angry, and above all say nothing which your enemy might plausibly construe as a *threat*. Think of it as driving on an icy road; you will need studs or chains and you will need to take it slow. You will also need to look out for people who, frankly, want to run you into a ditch. (Perhaps even literally!)

The second component builds upon the first. Here, you are *announcing your existence* as non-feminist people within the campus community. By extension, symbolically, you are announcing the existence of ALL non-feminist people anywhere on earth. Think about that last part. You are putting the feminist power on notice that the non-feminist sector is a thing, and that feminism is not the only game in town. Furthermore, you are making non-feminist people aware not merely that the non-feminist sector exists, but that it has the potential to exist *politically*. This plants a seed of thought. The seed will grow, and

implications will unfold as petals from a bud.

So much for the two components. You will want to design your campus activity as a finely tuned mix of both, with exact proportions at your discretion. We should add, by the by, that you must keep your political discourse narrow. You may feel tempted to voice your thoughts on a number of burning contemporary issues, but don't! Be cool and self-contained. Govern your tongue, and stay away from things that don't relate pretty closely to feminism and the feminist problem. This is about the art of rhetorical discipline: controlling your mouth, controlling your brand, controlling your message, and offering your enemy no rhetorical grappling points.

Never forget that non-feminist men and women have a *fundamental right to exist*. Don't let the other side forget that either. You are free to peacefully assemble with other non-feminists, and to converse about feminism in a way that breaks the feminist narrative. They can hiss all they like, but they had best not try to shut you up. You mustn't purchase their toleration at the price of acting like you don't exist. You must be free to walk through this world quite visibly in your lack of feminism and the feminists must, frankly, suck it up.

A number of acts and things constitute "existing", and a number of infringements upon these are possible. That said, feminism might, under certain conditions, infringe upon non-feminist existence — *this has happened in the past!* Furthermore, such infringement might fluctuate over time, assuming more or less onerous forms. So when necessary, the right of non-feminist people to exist entails a derivative right to, frankly, *push back*.

Vigilance would be central to this. If vigilance is not a right before all other rights, those other rights might as well be an unlocked car with keys in the ignition. Therefore, your non-feminist right to exist entails a right to vigilantly secure that right against infringement. Whoever tells you otherwise is infringing. Think of your campus group as a locus of non-feminist vigilance. Even when

you are not actively *pushing back* against feminist aggression, you are at least keeping a sharp lookout in case that need arises.

As always, your *core* mission is to share the counter-feminist “gospel”. This goes hand in hand with your right to existence. However, in the course of your mission you are apt to face resistance from the powers-that-be — in other words, feminist aggression. That is why vigilance and activities related to it are also on the menu.

If you meet NO resistance from the establishment, you can go quietly about your business of sharing CFI and preaching to the almost-converted. Vigilance aside, life will be simple. However, if things do get complicated, you will need to operate in your own defense. In that case you might as well profit from adversity and use *political theatre* to turbo-boost your message.

The business of repelling attacks will constitute said theatre. More than abstractly *explaining* what feminism does, you will be enhancing your lecture notes with an array of working demonstrations. The scripting will be at your discretion, but remember, your blog is your broadcast tower. Object lessons about the character of feminism will dangle before you as ripe fruit for the plucking. The establishment will do a certain thing, you will make a certain response, they will respond to that, and on it goes.

No matter what they do, your response will include commentary *about* what they are doing *while* they are doing it. Got that? Let it sink in. You are the narrator. You are the sportscaster in the broadcast booth. From the pages of your website, you will call the action play by play and give a name to every stage of it. Be aware that the power of naming is now yours, so if you can sound like a snide social critic who never blows his cool, many will dig the show and sway to your side.

Your tussles with the feminist establishment will furnish a living display of how such affairs generally roll — people can ponder and digest what they are

witnessing. After that, they can turn their gaze upon the world at large and spot the same patterns in action everywhere. This will stay with them long after they have left college.

You are a *universal* critic of feminism and your standpoint should reflect this. It is one thing to list off feminism's wrongs against men, dispassionately, amongst its other wrongs, but it's a whole different show to *complain* about this from a subjectively male standpoint. ***You must adhere to the former and avoid the latter***, so you must train your ear to hear the difference. You must learn to sing in the right pitch, to eschew the "men speaking as men" voice, to maintain the ecumenical *vox humana* that would broadly address the world about the feminist problem. If you are a woman, this will come to you more readily. If you are a man, it might take some practice, but you'll catch on.

If the moment is perfect and your confidence godlike, you *could* go for some "j'accuse" action à la Émile Zola. But as a rule, we don't recommend the histrionic approach. Let the other side do that, for it will make them careless.

Finally, your goal is to make the *non-feminist voice* ring out in this world, and make the feminist power powerless to stop it. The university campus is the best place to get that project rolling because if the non-feminist voice can make itself heard on the university campus, then frankly, where *can't* it make itself heard? Non-feminist presence on campus should become a permanent institution. In time, it should grow a support network, with media contacts and the ability to "lawyer up" when necessary. Supportive faculty should also be brought on board. Eventually, let us hope, the non-feminist campus outreach will garner the power to undertake political actions that can reverberate far beyond the confines of the university.

Somebody might pompously demand to know "how many members" your group has. Besides being none of their business, that is a meaningless question. It is impossible to say, since you keep no membership list. Your center is

everywhere and your perimeter nowhere, so you might tell those pompous ones to count all the people on Earth who think feminism should be held accountable.

In conclusion, the university is your crucible, your region of preparation. What you create on campus is a cultural microcosm meant to overspread society in years ahead. It is the yeast that will leaven the dough, the starter that will make the yogurt happen. Reflect on that. The university is a place for education, and you too can be an educator.

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April, 2018

## **87. Protocols of Engagement for All Feminists**

If the non-feminist sector is to begin existing politically, its partisans must assert non-feminist authority at appropriate times. Among other things, this will involve a code of conduct enforced upon feminists themselves. Such action will set a moral barrier in the path of feminist aggression, and begin to erode feminism's intellectual hegemony in public and private conversation.

The following protocols are written in a voice which specifically addresses the feminist sector:

### **Preamble**

A cultural change of the guard is under way, with a new order of social and moral authority coming into focus. This development is nascent, but already the shape of the future is evident to discerning eyes. We can no longer pretend that feminist ideology speaks with sole authority about the human condition. New voices must and will be heard. Furthermore, co-existence between the feminist sector and the non-feminist sector must be initialized.

Beginning in the year 2018 a code of conduct will be enacted, and all who consider themselves feminist will be encouraged to abide by this code. The code, in the form of six protocols, runs as follows:

### **First Protocol: Respect non-feminist alterity**

Non-feminist alterity means the essential, unassimilable "otherness" of the non-feminist sector in relation to the feminist sector. The world beyond feminism is a sovereign thing, a transcendent thing, morally and intellectually independent of feminist control and feminist theorization about the nature of reality. Feminism is not the world, nor entitled to rule the world. It follows that non-feminist people are not bound to treat feminism with unquestioning deference or servility. It is fitting that feminists, in their conversation with us, or in their public communication about matters of a political nature which concern us, will abide by certain terms. These terms are partly laid out in the present protocols. Violation of any of the protocols is, *ipso facto*, a violation of the first protocol .

### **Second Protocol: Self-disclose when addressing the non-feminist sector**

Feminism is not the world, so it follows that not everybody you meet is feminist. In all communications of a political tenor you must acknowledge this early in the talk, by expressly declaring your position as feminist. By that simple courtesy, you let non-feminist people know where they stand in relation to you, so they can properly orient themselves in the discussion.

You are not to assume that your feminism is self-evident. You are not to rely on any past history of self-disclosure that might be unknown to some. You are to announce it forthrightly, in set terms, on *every present occasion*. It is arrogant and underhanded to omit this.

The self-disclosure protocol applies not only to individuals in private conversation but to all who would address the public in matters that bear upon so-called

gender politics. This would include authors, journalists and public speakers. It would also include organizations operating under color of feminism in any way. These latter should make the point unmistakably clear at the head of their websites and publicity materials by stating "we are a feminist organization" or words to that effect.

You are not to carry on obviously or cavalierly as if the non-feminist sector didn't exist, or as if feminist discourse was a lingua franca. By your act of self-disclosure you nip that tendency in the bud, because you acknowledge non-feminist alterity by implication. You signal your awareness of the difference and you set the communicative process on a footing of diplomatic equality.

### **Third Protocol: Do not assign group membership to the non-feminist individual**

The non-feminist sector is not a collective of any kind but simply a demographic container encompassing a large majority of the human race. Every non-feminist man or woman you meet is an individual marked by many traits, only one of which is lack of feminism. They might share certain other traits with certain other people who lack feminism, or they might not. You are not to presume anything.

The individual non-feminist, who is merely one person, is patently not a "group" or "movement". Neither are they a *member* of any such thing unless they clearly tell you so. You will bear this in mind throughout your engagement with that person, and voice no such assumption. If you mentally entertain such an assumption, you will keep it private. 

### **Fourth Protocol: Do not make the non-feminist individual the subject of discussion**

Unless your non-feminist interlocutor informs you otherwise, he or she is there

to talk about *issues and ideas*. Do not make the conversation about them, personally, in any way. You must address issues and ideas in the spirit which your interlocutor proffers, on the terms which they have laid out. If they wish to talk about themselves they will make this clear, so wait for your cue. Remember that the person you are talking to is not feminist, hence, not bound by the feminist axiom that “the personal is political”. Their politics and their personality shall not be intermingled in the realm of discussion. Further, it should go without saying, in the spirit of this protocol, that the ad hominem argument fallacy is prohibited. That includes not simply *attacking* the other person, but making the argument about them, in any way at all – even a seemingly benign or friendly way.

### **Fifth Protocol: Do not pretend that women and feminism are the same thing**

Feminism is an ideology, while *female* is a biological demographic. The difference between ideology and biology ought to be self-evident. Furthermore, it ought to be clear that not all women are feminist. You will learn to accept that graciously.

The majority of women are not feminist. Calling yourself “the women's movement” thousands of times over the years will not alter this. Extorting women's gratitude by commandeering their name is a poor strategy that will backfire. Using women as a moral shield against anybody who opposes feminism will also backfire. We call that “hiding behind women”, and it is cowardly. If you do such things, you discredit yourself and forfeit the right to be taken seriously.

### **Sixth Protocol: Do not monopolize the meaning of the word "feminism"**

As a feminist, your definition of feminism is simply a local meaning that you share with other feminists. Non-feminist people often mean something very different when they say "feminism" or "feminist", and you as a feminist must allow for this. You must not assume that your local meaning operates beyond your locality and you must not construe non-feminist words or arguments on the basis of any such assumption.

Similarly, you must make no character imputation about your non-feminist interlocutor on the basis of any such assumption. So if feminism signifies certain laudable things in your mind, it does not follow that the non-feminist rejects those things. In fact, one or both of the following are likely possibilities: that he or she does not consider those things to be part of feminism, or that he or she rejects feminism for a different reason, unrelated to those things.

If you are speaking or writing for the general public, you must also bear this protocol in mind. A large part of your audience will rate you poorly if you don't.

## **Summation**

No non-feminist man or woman owes you any conversation at all, so don't come to them making demands or demanding answers. The right of the non-feminist sector to exist is not in question, nor is the right of non-feminist people to go about their lives unmolested. If they find feminism problematic for any reason, they will speak up audibly and publicly about this, and you will not hinder them.

As an individual feminist, you are representing for all other feminists. Violation of these protocols will reflect negatively upon both you the individual feminist, and upon the feminist collective. If therefore you comport yourself undiplomatically, you are putting all other feminists, to some degree, under a cloud.

We shall expect all feminists to abide by these protocols and to exert peer pressure, among themselves, to that end. To flout these protocols, to ignore them, to treat them flippantly or derisively, will sink feminism under the accumulating weight of non-feminist judgment.

Understand, that nuances have been pretermitted from this document in the interest of brevity. Therefore, consider these protocols not the last word, but the first of many.

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July, 2018

## 88. Concluding Thoughts

This anthology is a “sprawling” work, which is good because that means it covers a lot of ground. Consider it a map of reality. It could have been much longer, but if you don’t eventually wrap things up you never get the job done. So we wrap it up here, and future writing, if it happens, will be bundled into a second volume.

If these pages convey any message at all, it is that feminism is grounded in ill-will toward the male population or anything perceived as “the masculine”. There is no other satisfactory explanation. Feminists have made great efforts to spackle over this and explain it away, but in the end moral crypsis always fails and the ugly truth pokes its head out once again.

It is accurate to call feminism a war against men. There is nothing of melodrama in that expression. It is sober, and *sobering*, truth — albeit metaphorical. However, this war targets more than just men. People of conscience, women and men alike, have understood the pernicious character of

the feminist project and have made both active and passive resistance. The feminist response has been an escalation of hostility, and a broadening of conflict to target whatever stands in feminism's way — and as time goes on, this takes in things which are innocent and far afield. Feminism has become a war of aggression against the entire non-feminist sector — most of the human race, in other words. So finally, we prefer to call feminism a *war against the world*.

That said, many who oppose feminism have made at least three cardinal policy mistakes over the years:

- 1. They have assumed that an *airing of male grievance*, in a male-identified narrative voice, should take the vanguard position in the non-feminist revolution.** But such “politics of male complaint” should march in the ranks further back and move to the front after the shock troops of strict anti-feminism (SAF) have done their breaching work. SAF is a separate task force, to be specifically recognized as such. It confronts feminist power in a style that is uncompromising and narrowly focused, under the rubric of *feminism's wrongs* rather than the timeworn “men's rights”. SAF speaks in a universal voice and works expressly to underscore feminist crimes against humanity at large. The SAF paradigm is inclusive and, at the same time, *male-positive*. Hence, transgressions against men will come up for review along with anything else, and empathy for men will grow organically. (You can't force it.)
- 2. They conduct most of their argumentation or intellectual work from *within* the feminist frame of reference.** Feminism, being hegemonic over the culture at large, has power to govern the canons of mainstream discourse. The effect is like a circular argument with so many added dimensions that it becomes a *spherical* argument, surrounding us like an ecosystem. It should not surprise us that the difficulty of unpacking and exposing such an “argument” becomes exponentially greater. Nevertheless, it is imperative to break out and establish a new epistemic orientation — and this task is analogous to a quantum leap. Most activated non-feminists, so far, have failed in this because they have taken

feminist categories and nomenclatures as a starting point in their own discourse (e.g. buzzwords like “equality” and “gender”). They have tried to argue their way clear of feminism on that basis, using feminist talking points, and their efforts have accomplished little better than a high orbit around feminism’s intellectual gravity well. Hence, they have failed in the task of radical critique.

**3. They take a defensive stance toward feminism at large.** The non-feminist sector is not on trial, but many activated non-feminists have unconsciously *acted* like it is. Somehow, they have missed the point that the sector has a perfect right to exist and need not answer to feminism in any way. That is why we say that *every* feminist claim or theory is open to question. Whoever makes a feminist claim must explain it to us until we are satisfied that the claim has merit – and that could take a while. The “debate” is never closed, never settled, and we may call any aspect of feminism into question any time we please. I repeat, ANY. The feminists can no longer rest upon any laurels they think they have garnered in years long past, and must respectfully address any points we might raise. If we find their response unsatisfactory, or if we just don’t like their attitude, we will make that fact an issue in the public square.

Bearing these points in mind, what follows?

First, work to correct the three listed errors. We should stop conducting our politics along those lines, and may commence directly with the second and third items, which are self-explanatory and much written about elsewhere. Rather than discussing them further at this late stage, we should proceed simply and directly to *not doing them*.

Item number one, however, presents a different set of challenges and does call for further discussion. In no way do we suggest that andronarrative politics should be discarded. *Let that be clearly understood.* People have been doing andronarrative politics for years, and will continue doing it, and we can hardly order people not to speak on behalf of men in the voice of male identity, can

we? That would be ill-mannered and unseemly, and almost make us feminists ourselves.

Therefore, we suggest only that such discourse take second billing in the struggle against feminist aggression. This is like a delicate passage on a sea voyage which has *got to be made*. It cannot be omitted. It won't hurt to reiterate what we said earlier: A separate task force must confront the feminist power in a singular and uncompromising way that will frustrate co-opting or derailment efforts. This force must become the main public face of the non-feminist revolution, clearly *recognized* as such by the entire public. So we are suggesting that only *some* people (effectively, a force of specialists) will eschew the andronarrative voice. This will establish *strict* anti-feminism as a self-sufficient rallying point which stands out from the crowd, being founded upon the paradigm of *feminism's wrongs* unmixed with andronarrative discourse.

Very well. The world is having a conversation about feminism, and feminism is not invited. Simple, is it not? For a feminist, this would be like walking into a room where people seated at various tables are casually talking about you, and not always in a flattering way. You would hear them nonchalantly swapping notes about your behavior, dissecting your character with the aplomb of clinical psychologists, and acting like you aren't even there. When you finally confront them with "hey, I heard that!", they will shrug and ignore you and go right on talking.

How would this make you feel? We aim to make the feminists feel that way. We don't give a fig if they hear us talking "behind their backs". We *want* them to hear us: they will grit their teeth and bubble in their juices because there is not a damned thing they can do about it. Take a moment to reflect upon the psychology that is in play here. These conversations *will* happen. That point is not in question, and if they try to shut us up they will only heap more coals onto the same fire which is already gathering around them.

Picture this replicated on every scale, from international media clear down to

your local tavern. Again, the feminists are not invited to join. They are free to eavesdrop, but if they try to break in we will make it clear that they are not welcome. We aim to block the feminist voice *within non-feminist space*, hence limiting that voice to feminist space. They are always free to talk to each other as they please, within their feminist speech communities, but if they talk to us they must not look for a feminist response of any kind. Their words will fall dead from their mouths, and if they make asses of themselves we will judge them accordingly.

We work to unleash, all across society, an uncontrolled growth of *counter-feminist critical thinking* (also known as an *intellectual audit*). Remember that you are programming the trajectory of victory by making certain themes and ideas paramount, forcing the conversation to flow in a calculated direction informed by those themes and ideas.

Frame the talk in a way which gives YOU the upper hand: *rhetorical discipline matters!* Keep a grip on that frame; never let them *reframe*. Develop your tonal mastery to where no element of so-called “hate speech” can reasonably be imputed. The end product will be something called “get-under-their-skin” speech — the kind of speech that won’t rouse a mob to violence because it is only meant to provoke sardonic laughter. The feminists should feel like they are being socially chastised, which in point of fact they are.

It is more important that we be talking *to each other*, than talking to our adversary. (We engage the latter *indirectly*, by letting them overhear us.) This post-argumental method deeply modifies the base dynamic of the conflict. It entrenches non-feminist alterity by cutting the feminists out of the loop, and that plan is foundational to everything else. Our potential strength is enormous; we’ve got the numbers but we lack organization, we lack focus, we lack rhetorical discipline, we lack a class consciousness, and above all we lack target consensus. So our present task is to generate *community* in the most fundamental way by *communing* with one another, and to at last form an

understanding as regards the three initiatory questions:

1. What is feminism?
2. Where do non-feminist people stand?
3. What is to be done?

If it helps, I can address these points briefly right now:

1. Feminism is a **power structure** that works to increase the power of women with no uniformly stated endpoint. In simpler words, feminism is *female supremacism*.
2. Non-feminist people stand in a subaltern or colonized relation to the feminist power structure.
3. Non-feminist people must work in coalition to break the feminist power structure by a combination of methods under continual development.

Very well. The rest is details, and there are plenty of them, but that will get us rolling.

Feminism will never exactly “die”. The ingredients of it, and the possibility that these will somehow combine, have always existed and always will. So we should aim simply to cut present-day feminism out of the loop and drive it into a corner. For this, we need a fund of intellect and a show of moral force. We should muster the fortitude to stand up and enunciate our existence as non-feminist men and women, in such a way that the feminist establishment cannot either ignore us or silence us.

Certainly they will try. The harder we press them, the more treacherous and violent they will become — and we must ready ourselves for the worst that they can throw against us. But there will come a time when they will know that the game is up. All at once their house will implode beneath the weight that we

have piled onto it. Their whole world along with their moral authority will crumble in a day, in a blast of wind and a stinging cloud of dust.

The universe will still contain feminists after that, but there will be nothing for them but to huddle in corners, tearing their hair about What Went Wrong and fantasizing about a comeback.

For the rest of us, it will be like waking from a bad dream, watching the sunlight streaming through the window, and enjoying a leisurely breakfast. Feminism has earned the title of “village idiot” in the most logical way possible, by *manifesting idiocy*. The idiocy shows no sign of abating, hence, idiots they shall remain. They can't help it. It is what makes them feminist in the first place, and it will govern their ongoing behavior through thick and thin. When we thoroughly comprehend these predictable things it will make our work easier; whatever they do, we will see it coming.

We should focus as much upon the *past and present political behavior* of feminists as on the genetic flaws of feminist ideology; after all, the former points back toward the latter and betrays it eloquently. This accent upon historically accumulated politics spawns a dialectic that will persist into the future. It will define the shape of the conflict as that future steadily rolls along: first they do something and then we comment on it, then they react to our commentary and we comment on that too, and on it goes. It is critical to secure the upper hand in the first round of this game, and to maintain it thereafter.

Our policy is grounded in post-argumentalism, and draws upon both counter-feminist analysis and the accumulated wisdom of the activated sector. We retain the initiative, we keep the upper hand at every stage, we set the terms of the conversation and we never “act defensive”. Always, we are the master of ceremonies.

Having engaged the opposition at close quarters through years of counter-feminist struggle, we have formed a correct insight into the feminist psyche. We

have morally and intellectually surpassed them and flanked them, so we are now the ones who say what reality is. We infuse our wisdom into the mind of the middle public by *pointing out examples and explaining their significance*. Taking our project to the public square, we signal-boost by methods under continual development. On it goes, and always, our side holds the steering wheel. Always, our side projects a cool authority that the middle public will find congenial.

We are simply holding feminism accountable. Some feminists have demanded to be told “*accountable for what?*” Well that’s easy: *accountable for everything they do*. Shouldn’t we all be held accountable for *everything we do*? It’s a universal first principle, wouldn’t you say? What “exceptionalism” exempts feminism from this? Who on planet Earth is so privileged that they may excuse themselves from accountability and yet demand it of others?

Feminism's followers have conclusively shown that they are not worth the trouble of engaging – or at least, not in good faith (which they lack). Their respect for non-feminist alterity is nil, and many of them show signs of being sociopathic. So long as their grip on power feels secure to them, they will never modify their tactics or mend their behaviors — power structures don't work that way. How then, can we loosen their hold on power to the point where their reprobate behavior becomes toothless?

The long game is to discredit feminism on every possible front, to unleash (all across society) a wave of both high critical thinking and low mockery that will finish off feminism's career as a ruling mythology. We may quaintly call this “talking feminism to death”. To that end, three categories of action are proposed under the heading of “what is to be done?”:

1. Showcase feminism's lies
2. Showcase the persistent behavior of feminism's followers
3. Showcase the damage which feminism has inflicted on the world

That's a lot of showcasing. Each of these could be an article in itself, but for now let's shrink-wrap it with an overview.

Wherever you go, there you are. As counter-feminist agents of change, we find ourselves in all manner of earthly settings, with all manner of resources available to us. So first take stock of where you are and what you've got to work with – even if it seems like only "two bits". Then ask yourself a fundamental question: "Be it ever so humble, what can I do to subvert the feminist power structure from *precisely where I stand?*"

Compose in your mind a list of possibilities, severely excluding from that list anything violent or illegal. (Such methods are both unnecessary and counter-productive. Let the other side do the violent, illegal things, so that the backfire will burn them.)

No job is too big or too small, however, if you're like most people, your perimeter of action will be limited. Yet whatever lies within your reach, embrace it gladly and work with it cleverly. In time, you will learn from experimentation and work your way up to bigger things. You will also make contacts and build networks, and in time, preparation will meet opportunity. You are your own boss, and limited only by your creative imagination. Think of this book as an elaborate system of *marching suggestions*, and a body of referential knowledge that endures through time.

We would like to infiltrate our people into a number of communities and institutional settings, so if you think you have a talent for undercover work, go for it! On the other hand, it is possible that some of our people are *already* conveniently situated in such ways, so that infiltration won't always be strictly necessary. These "sleepers", as you might call them, need first to be awakened, then briefed about the character of their mission and what's generally afoot. The *distribution of this book* (or other relevant literature) will no doubt have that

effect for many such people, and give them ideas. Thereafter, they can work in creative ways to unravel the fabric of feminist power within the settings where they find themselves usefully embedded.

All institutions and organizations may be broadly termed “communities”, but the reverse is not necessarily true. There are thousands of culturally or socially based entities of a more fluid character: families, hobby groups, adolescent peer groups, subcultures, neighborhoods, municipalities, music fandoms, art movements, ethnicities, and the list goes on. This gives you a wider field of action, so pick any cultural neck of the woods you call home, and on the strength of your local expertise, commence work. Informing, awakening, proselytizing, organizing, or tossing stumbling blocks in the path of anything feminist — this encompasses, in the main, what you will most likely be doing.

Given the imperative need for signal-boosting, we are keen to enlist people in academia, the media, and the entertainment industry. You will be of great help if you can introduce counter-feminist messaging into the public mindspace through the organs at your disposal. You can be slippery and sly, and dog-whistle it between the lines (we will pick it up!). Or you can be brazen and bold, and simply *lay it on the line*. Whatever discretion permits, or whatever the political moment requires.

Never forget that feminism occupies no moral high ground in relation to the rest of humanity. Feminism has thrown away all the moral authority it might have had, assuming that it ever did have any. This fact inscribes a cultural and social limit to feminist expansion, and when feminist expansion hits a terminus, perpetual revolution will run in reverse and the entire feminist project will begin to dry up.

Before concluding, I will share a few choice words about **freedom of speech**, which is a hot topic nowadays because a lot of people want to kill that freedom.

It is only ever the ruling power that opposes free speech. When you kill freedom of speech you kill the underdog's power of rebuttal against the overdog. So finally, the overdog alone gets to say what reality is, which is precisely what makes him the overdog. It is easy to see why dictators, or want-to-be dictators, are avid to suppress freedom of speech. They who oppose free speech never oppose it for themselves, but only for those whom they wish to silence. They want to ensure that nothing will ever contradict them or call them out, leaving them free to lie without limits and with impunity, and in so doing grow their power with no speed bumps of any kind. In the end, killing free speech benefits nobody but the lying Establishment, so the best way to keep everybody honest, and to ensure that truth won't get buried, is to ensure that free speech flourishes.

That said, we want the feminists to have all the freedom of speech they can handle. We know that they want to silence us, but we *do not want to silence them*. Furthermore, we want this to become a hallmark of our endeavor, a thing that we are famous for: *that we want the feminist voice to be heard!* (bell hooks, are you listening?) We know that the more they say, the more blunders they will make, and the more opportunities we will have to point out such things to the non-feminist public at large. We like it when the feminists give us material out of their own mouths that we can use against them.

Feminism's followers are free to babble, the louder and more viciously the better, but at the same time, our side is free to answer back in a publicly audible manner. It has got to be a two-way street. We are presently the underdog in this fight, for which reason we are *absolutely entitled to this*. Whatever they do or say, we will showcase it, comment snidely about it, and peel the mask away from it. We will explain feminism to the world by projecting our voices over the heads of the feminists themselves and directly to the non-feminist sector, targeting feminism's intellectual pain points with unrelenting exactitude. That is our principal mode of operation, and we will hone this to perfection.

I can imagine somebody saying “oh, but we have already done all of that — for years!”

I would reply: “No we haven’t! Not even close! We haven’t done it enough, and we haven’t done it *good enough*!”

Needless to say, the feminist sector will try to shut us up and shut us down. We must frustrate their efforts. We must go on talking about feminism as freely as we would talk about anything under the sun, and we must devise continually better ways to project our voice across the cultural landscape. The feminist campaign to silence us might reach colossal proportions, but so be it; there is nothing else for us but raw pluck and persistence, and the growth of our numbers.

Finally, feminism must become a bounded order in a new system of cultural realpolitik — but that will be only a passing phase prior to its eventual reversal and collapse. At the same time, resistance to feminism must become a *permanent cultural institution*, with a growing literary tradition, a growing capacity to publish and signal-boost, and a growing presence within a variety of institutions and human communities.

Meanwhile, stock your mind abundantly with the inventory of past and present, but know that the main game is to point your eyes toward the feminist future, and to pose the relevant questions: Where is this headed? How will this play out? What will this bring us? How will the consequences ramify? What is the end game? What is the exit plan? The present volume furnishes (in a condensed shorthand) everything you need to know about putting feminism out of business. You will need only to build upon these ideas, to creatively extend them, to make them ring out in your own voice, and to broadcast them in such ways that a broader public will find them relatable.

I close with a tinge of dissatisfaction, knowing that I haven't said one tenth of what I wanted to say one tenth as well as I wanted to say it. I send blessings and best wishes to all my fellow workers in the vineyard.

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*March, 2020*

*Appendices A through F begin on the following page*

## **Appendix A – The Poison Manifesto**

The following tract (officially titled “Feminism Poisons Women”) was published in late 2013. It offers a synopsis of ideas presented elsewhere in this volume.



## **Feminism poisons women - a political statement**

The present statement carries a harshly provocative title, and that is deliberate because the title is a hook. Our main purpose is to excite the reader's anger or curiosity and inspire further investigation. Our secondary purpose is to leave an indelible mark on the reader's memory, whether the reader agrees with us or not.

So, what is feminism, how does it poison women, and what should we do about this? Our statement will involve these and related questions.

Feminism is many things, and before all else it is antagonistic toward men and things male. We know this both by long study of objective reality and by reasoning from an irrefutable premise: that feminism is the project to increase the power of women. This leads us to wonder precisely how far the feminist project would increase that power, and we are forced to conclude that the project has no clearly stated upper limit.

The problem gains a special urgency when you consider that the growth of female power would hit a wall if it did not, at some point, begin to meld itself with state power. Hence, the feminist project is bound to infiltrate the machinery of state, and if pushed to its logical outworking could issue only in a totalitarian level of government intervention — ostensibly for the benefit of women.

In light of all this, we must ask if the feminist project means to increase the power of women infinitely? For want of any credible knowledge to the contrary we must reckon that it does, and make all calculations accordingly.

To grow the power of women infinitely, by whatever means, would certainly make female power clash with male power. Here women would confront a choice — either to rein in their own power or to keep growing it by overriding male power.

To choose the former would terminate the feminist project. To choose the latter would advance the project, but only with a steady erosion of male autonomy. Again, as suggested, this would logically entail the growth of an anti-male state. Such a posture of affairs could end only in a subjugation of males, and to acquiesce in such a thing would comport only with antagonism toward males, or with a generally benighted understanding. So we conclude that the feminist project in its unfettered form amounts to a campaign of anti-male aggression, and would add that such a campaign is tantamount to war.

We further conclude that such a war against men will inflict collateral damage on humanity at large. In this, we affirm that men and women share a social ecology where damage to any part of the system has systemic consequences. So in declaring that feminism poisons women, we recognize the systemic implications of a feminist war which poisons men.

It matters little where the poison is introduced. It just so happens that feminism, which initiates an attack against men, sets the process in motion by poisoning men *first* — by denigrating them, by eroding their basic human rights, by bending them contrary to nature. From this, a collateral effect ripples through the social ecology and taints the lives of men and women both.

The web of male and female existence is too interwoven to confine the damage to men. You cannot poison merely half of a well. In the long run, to poison men can only poison women also. Therefore, since our study of objective reality leaves no doubt that feminism poisons men, we may fairly conclude that feminism poisons women. However, if you mean to enhance the well-being of women, it will not do to poison them.

In the end, we oppose feminism because feminism poisons *everybody*. So consider the present statement a call to men and women everywhere who oppose feminism. By our study of objective reality we know that their numbers are considerable and, if the right stimulus be applied, apt to grow.

Accordingly, we wish to grow politically-awakened non-feminist numbers and bring about their intellectual crystallization. Most of all, we wish to create a public square effect — to break the silence so that everybody not only knows what's up, but knows that everybody else knows. We want each and all to realize that they are not alone, and to catch a glint of that realization in the eyes of others.

The foremost obstacle to our work is the MYTH OF FEMINISM. By that we mean the orthodox narrative which feminists themselves have fed to the world, and which the world has swallowed hook, line and sinker. We mean the sanctioned interpretation of reality which wraps around the word feminism itself so that no other sense can be admitted.

Hardly a conversation anywhere does not lie beneath the shadow of feminism's narrative, and hardly a thought can take flight independently of that narrative. The myth of feminism forms the beginning and end of all public discourse and swallows our lives into an intellectual gravity well.

As a controlling paradigm of the present age, the feminist myth spreads its power over most of the earth — truly, it is hegemonic. Opposed to the myth stands the *reality* of feminism — the part which it is not polite to talk about. It is this reality that we labor to unmask, in peeling the myth away layer by layer.

Our impolite counter-feminist project is to subvert the orthodox meaning of the word feminism itself, but that is only the beginning. Our project goes further in that we aim to take back control of the language, and along with it the public discourse altogether.

The myth of feminism is identical with the system of feminist lying. Nearly all of feminism is predicated on a structure of lies and half-lies that prop each other up, and the reach of this system is not easily exaggerated. A slow indoctrination of the public mind has occurred over the last half-century. One dubious claim

after another has passed unchallenged — hardening into commonly accepted dogma and forming the intellectual substrate for not only progressively greater distortions, but institutional changes predicated on those distortions.

Furthermore, the changes and distortions have dripped into our lives and cemented themselves many layers deep. Hence, the original corruption of truth is buried deeper than most people would care to search even if they knew where to start digging.

Our approach is *post-argumental*, meaning that the time for argument is past. Mutual quest for truth in good faith is futile when you are dealing with feminists, for we have learned by hard experience, over many years, that they have a thousand tricks to sabotage this.

Briefly, they do not wish to know what they do not wish to know. Likewise, they do not wish to make known what they do not wish to make known.

Either way, they have a vested interest in concealment. So nearly everything they say promotes the myth of feminism and veils the reality, and if we choose to transact within their categories we validate their discourse and defeat ourselves before we speak a single word.

The feminists will keep doing what they are doing until they exhaust every inherent possibility which the feminist project contains. Their method is cyclical and dialectical, and they will arbitrarily redefine their project whenever the original definition no longer serves them — that too is part of the feminist project. They will repeat this time and again, even contradicting earlier-stated principles if by so doing they can extract just one more drop of female empowerment. They will do all of this and more until some intervening power — human or otherwise — puts a stop to it.

That is why we are post-argumental: because we know that persuasion effort is

wasted on most feminists. They will always find a way to dodge, deflect or derail anything we wish to communicate.

We are not totalitarian. We are not the thought police. We aim not to modify feminist belief, but only to uncouple that belief from any power to act upon it in pernicious ways.

Briefly, we aim to modify outward feminist behavior from the outside. That is because we know they will never modify their outward behavior from the inside so long as they feel secure in their power.

So our effort is to increase non-feminist power, chiefly by making our presence more keenly felt within the public discourse. This will modify outward feminist behavior because it will make the feminists less smug. They will draw back into their shells a bit and moderate their tone a bit — and that is what we want them to do. Every time they draw back a bit we advance a bit, occupy more social space, and operate with more freedom and more ease. Thus secured, we become free and easy — and this draws more of the world to our side.

Once again, to argue with these people in hope of persuading them is a wasted occupation. Our effort is to whittle down their power — a slice here, a slice there. So we direct our persuasive force at the many non-feminists who are ready — nay, eager! — to be persuaded. We call it “preaching to the almost converted”. In this way we consolidate our own power and make our job easier.

The master plan is to confront the feminist project with an autonomous power that goes its own way without consulting feminism. This autonomous power is the amassed will of non-feminist men and women everywhere. To say that this power goes its own way without consulting feminism, means that it operates outside the myth of feminism altogether.

That myth has been overthrown, and along with it, the power of the myth to

organize personal or political life. Less abstractly, you may look any feminist in the eye and say: "Excuse me! I am not a feminist, so I am not bound to swallow anything you have told me!"

Remember that they do not know the chain of reasoning which leads to your conclusion, and since you don't owe them any answers, you have no duty to explain it. It matters only that by this one curt gesture, you have vacated the myth and gone your own way. Truly, this is where the road branches off. The personal and political ramifications of such a gesture are without limit, and you have a lifetime to explore them.

To be sure, that looks like a small victory — but the formula is what matters. In time, such individual victories will accumulate and join forces demographically. The *micro* will merge into the *macro* and, having reached a tipping point, will enter the public square where the coalescence of personal power will become political power. In the end, this will generate a public polarization of opposed political wills — **non-feminist against feminist**. Everybody will know, and most importantly, everybody will know that everybody will know.

Feminism will have an existential crisis which forces it to negotiate co-existence with an "other", and to lose its collective solipsism under the harsh glare of the world's gaze.

The "other" is the combined political will of non-feminist men and women everywhere. The introduction of non-feminist *alterity* — the sheer *otherness* of all that is not feminism — will reload the scales of power and alter the nature of the game.

We have reached our verdict about feminism for considered reasons, but cannot hope to unfold all of these in the scope of the present statement. Furthermore, it would not serve our present purpose to do so. The business of the moment is to connect with affinitized minds everywhere, and we trust their nascent

intuition to weigh the veracity of our conclusions.

We are often told by feminists that we “don’t understand what feminism really is”, and admonished to read feminist books. In fact, we have studied a lot of feminist literature over the years, but have drawn from these readings a very different conclusion than the various writers intended. Simply put, we have refused indoctrination.

We gauge the words of feminist authorities as we would gauge the words of politicians, with an eye to their duplicity. Some of them may be cynical and others may be self-deceiving, but never do we take them at face value. We know that these words, which conceal as much as they reveal, will not explain the living truth of feminism as it operates in the world around us.

That is why we confront feminism not only as written or spoken words, but as a factor in our lived experience — an alien force encroaching upon our world and manifesting through its consequences.

We aim to subvert the orthodox meaning of the word feminism, and we begin by studying feminism’s consequences. We say that feminism’s *excrescence* is its essence. What feminism excretes or oozes into our lives is not accidental but foundational — it marks feminism as *feminism*. This “essence” dwells along the interface where feminism breeches our world. It does not dwell within the explanation that any self-declared feminist prepares for public consumption. So if you want to know what feminism really is, you must look at the world around you, where feminist consequences have unfolded.

As non-feminist men and women, we reject the myth of feminism. We know that the feminist project is to increase female power with no clear limit, and this same knowledge is our key to the reality of feminism. Make no mistake: we know with precision and clarity what feminism really is. All feminist words or actions, even the ostensibly laudable ones, serve to increase female power in

some way, or to conceal some illicit motive.

Observation over time has borne this out, for we see that feminism's accomplishment has been to pile up advantages for women in a one-sided way and to absolve women of moral accountability — always within a subtext of female victimhood and female entitlement.

When we pronounce the word feminism, we speak of precisely these things. We identify these things as the core of feminist reality, and assert that if you took these things away, feminism would stop existing.

The myth of feminism, which governs the orthodox meaning of the word, dwells continually on the theme of so-called "equality" — and this theme operates as a sub-myth with a hugely powerful halo effect. One has only to intone the word "equality" to invoke the power of a fetish, yet that word amounts to little but a conversational windsock. The *idea* behind the word amounts to a mental rainbow — meaning a pretty thing that exists in the mind. Like an optical rainbow, it shimmers on the horizon and invites pursuit but stays forever out of reach.

In real life, the word "equality" is feminist double-talk which, if translated into plain speech, means "as much power for women as we can grab." Here again we see the principle confirmed, that feminism is the project to increase female power. We must understand that the project would grind to a halt if it were bound by clear rules and fixed goals. Effectively then, feminism is a mutating virus, and that is why so many versions of it operate simultaneously.

Feminism's drive for power cannot be sustained without endlessly switching the rules and pushing the goalposts further down the field, and the chimerical notion of "equality" serves this strategy to perfection. It is this — the reality of feminism and not the myth — which commands our interest. In the end, feminism is precisely what we, as non-feminist men and women, declare it to be.

We can't help wondering why mere self-identification as "feminist" bestows any special authority to define feminism. Feminism's inconsistency, fuzzy boundaries, and failure to self-police, makes the definition of it a universal concern and an open shop. You are as well entitled to call feminism "a destructive force ripping through my world" (while unindoctrinated into feminism), as to say the same about a tornado (while uninstructed in meteorology).

No, you don't need a weatherman to know which way the wind blows. As non-feminist men and women we know very well how the wind of feminism blows in our world, and when we speak of this we speak the truth.

Here we may anticipate the bleating lament, "but that's not really feminism!"— to which we can only reply: "Oh yes it is! We know best of all where the shoe pinches our foot, and that is how we know what feminism really is!"

And we may anticipate the related lament, "what's that got to do with feminism?" — to which we can only reply: "Feminist, you will make this clear to yourself in the fullness of time."

We do not speak untruthfully about feminism; we speak the complete truth minus feminist approval. Feminism's greatest lie is by omission: it does not tell the complete truth about itself — not even to itself! As politically activated non-feminists, we mean to remedy their omission. That they will hate what we are doing, shall not deter us.

In the end, the only way to stop them playing games with the word "feminism" is to claim that word and control the meaning on our own account. Hence we declare the definition of feminism to be fair game for all non-feminist men and women. The feminists will check their privilege and resign themselves to this.

Feminism is an earthly power whose legitimacy we may question, and if we find it detrimental we may seek remedy. That said, we do seek, by both direct and

indirect methods, to undo feminism as a normative cultural mythology.

The relevant question is not whether all feminists are a certain way, but whether all *feminism* is a certain way. That is a subtle distinction, but critically important because feminism has a prevailing tendency which can be mapped and modelled. In that light, we freely paint all of *feminism* with a broad brush. At best it is an advocacy movement for the sole benefit of women. At worst it is a hate movement, driven by disaffection toward the male sex and aiming at female supremacy. Here, the combination of "best" and "worst" adds up for the worst.

We know feminism as a growing social organism that ranges across all points on the cultural and political spectrum. This organism draws its lifeblood from many quarters, so it is difficult to distinguish feminism proper from everything which sustains it. That is, we cannot always pinpoint where feminism ends and the rest of the world begins.

However, when we bear in mind that feminism is fed by a cultural supply chain, we understand that this chain can be interrupted by the necessary actions to the necessary links. In this pragmatic way we can isolate feminism as a target of operations, establishing any number of bright line markers that will serve our purpose.

The non-feminist revolution is a primordial pushback against feminism, a force of nature which cannot be suppressed. However, the exact form this revolution eventually takes will be either chaotically reactive or politically conscious — that is up to all of us. One can hope that it will be politically conscious, for this will minimize unpleasant developments and efficiently pave the road to a post-feminist future.

That is why we have conceived the counter-feminist project — to make the non-feminist revolution politically conscious. The project is multi-faceted, socially distributed and holistic, for we believe that a social organism, such as feminism,

must be countered by another social organism that works to block it.

Consider the fable of the six blind men and the elephant. Feminism is like the elephant — a collection of parts that can't be isolated from each other lest we miss knowing what confronts us. But we are nothing like those blind men. We may specialize in different parts of the elephant but our sight is keen and we know how the beast looks from every direction.

So the counter-feminist social organism is distributed exactly as the task requires. Different operators in different sectors will take the necessary steps, informing each other continually of developments and adjusting the plan as contingencies arise. The prime directive for our voluntary association, ever and always, is to sap the feminist power structure by drilling into points where that structure is weakly shielded.

The nameless feeling that something is wrong, has been growing for many years. We have searched hard for answers. We have studied deeply. We have conversed far into the night. The shape of the problem has yielded gradually to our analysis and we have released our knowledge, by stages, to the world.

Feminism is the name we give to the problem. We have taken control of that word and what it means because those who formerly controlled it have tried to propagate a myth. Our effort is to thwart this and show the world something different.

In the course of our work we have discovered a pair of social taboos which hold the world in an iron grip, and we have seen that the problem is deeply rooted in these taboos. First, the taboo against naming feminism as a pernicious force in human affairs. Second, the taboo against treating male existence as a thing of inherent value. Counter-feminist action is based on a systematic and escalating violation of these taboos, and networks of groups and individuals will carry out the project in a variety of innovative ways.

We should note in passing that the distinction between attacking feminism and helping men is artificial — both activities violate the taboos, both weaken the feminist power structure, and both advance the counter-feminist project. The difference is one of focus or specialization, and you may choose either option as your talent inclines you. Vanguard practitioners have no quarrel with each other's specializations.

The **counter-feminist project**, as simply as we can put it, is a cultural insurgency from all quarters. We would introduce novel elements into the public discourse and by so doing guide that discourse in a radically different manner. We aim not to establish universal belief in a set of ideas, but to establish those ideas as an overshadowing landmark in the mental landscape. You may love this or hate it, but you can't ignore it. It colors your mindscape and changes everything.

The counter-feminist project is a three-pronged initiative that aims to do the following:

**First**, to confirm a working definition of feminism within the non-feminist community. This will establish a focal vision for coordinated operations. It will also prevent the operators from working at cross-purposes, or directing "friendly fire" at each other.

**Second**, to decenter and disestablish the myth of feminism by building a universal critique that pervades every corner of society. This will include both a serious intellectual auditing of all feminist claims and theories, and a mainstream growth of mockery and witticism at feminism's expense. It will also include an effort to catalogue the many forms of feminist aggression and micro-aggression in the greatest possible detail, so as to make these publicly understood and available for correction.

**Third**, to promote conventional issues-based activism, such as lawsuits, lobbying, standing for public office, letter campaigns, street demonstrations, and male-

friendly “good works” in the community. We recognize that such activities will generate publicity, attract members, and weaken the feminist power structure in general. Hence, we deem them good.

We have depicted the counter-feminist project in broad strokes. We wish to make commonly known that such a project is underway and to enlist all manner of people, from everywhere on earth, as co-workers. The present statement is cast upon the world like a net which gathers affinitized minds. Anybody of any country or station in life can settle into any corner of the project as we have sketched it, and commence work. The nature of their involvement is limited only by their imagination.

The project has been underway for years, and keen observers know that the community of affinitized minds grows quickly. In the past this growth has been intellectually chaotic and politically inefficient, so the present task is to remedy that. However, we trust the accumulated in-draft of past outreach efforts to keep pulling in new people. Furthermore, we assume that a baseline of understanding has been established. After all, the conversations have long been happening and the word has gotten out.

So we address present remarks to those who are either up to speed or able to get there quickly. We seek such people — intellectual self-starters who can take a hint, see the lay of the land, govern their tongues, and needn’t be told twice.

Critique of feminism will become a sort of cottage industry. Anybody, of any sophistication, may have a go at this — but only high-level thinkers and strategizers will compose the vanguard. If you are of the latter, then do drop by.

We will, of course, need popularizers — those who can translate the message into a mass idiom, or the idioms of various cultures, subcultures and communities.

In time, the counter-feminist project will merge with the ambient of the general

culture and not be recognizable as the product of any singular group or "movement". This will end feminism's grip on the cultural narrative. Having been shouldered aside by an upstart counterculture, feminism will become merely another competitor in the marketplace of ideas. It will no longer be privileged, but rather jostled with the throng and expected to "take its lumps".

That day, which we so fondly anticipate, has not arrived quite yet. But to look on the bright side, it is getting closer — we who have been in the game for a long while can attest to this. Recent times have brought dramatic change, and there is no question that defenders of the feminist faith are digging in for a fight. They belatedly realize that a threat to their power has arisen, and the smell of panic mingled with false bravado is wafting from their side of the field. They are up to their usual tricks and lies, but they are doubling the dosage. Apparently, they think they can get out of trouble by doing more of what got them in trouble in the first place.

Let us consider the future. If we mean to boost feminism along the road to extinction, what can any of us individually do to help out? More precisely, where would any random person now reading this find his or her point of entry into the counter-feminist project?

The answer is, that only YOU can supply the answer. You are on your own. However, that is not as bad as it sounds because many have walked this road before you, and if you seek them out, or if you seek out the wisdom they have left on record, you will find much of the guidance you need. But still, you must take the initiative to seek what will sustain you in your quest, and in so doing you will find your answer and discover your niche in all of this.

Consider that we, the pioneers of the community, were given no map, no compass, no pole star, no flashlight, no field manual of any kind. We simply found our way, driven by the imperative to decipher things that made no sense. In many ways, your case will be no different. Ask yourself, why are you here

now, reading this? What brought you to this juncture?

In fact, you have traveled a good way upon your road already — more than you realize. You should reflect on that.

Know that you are not alone — you are reading this now and that should give you a clue. But look around, for the times are changing and a new spirit is abroad. Seek the glint of understanding in a glance, the flash of recognition in a phrase. And yes, read the writing on the wall — it's out there, and you will know it when you see it.

This statement opened with the provocative idea that feminism poisons women, and prior to concluding, we should touch upon that one more time.

Truly, the feminist poison spreads, and given the workings of the social ecology, this will poison women along with everything else. So even if we cannot expect empathy for men and boys to become a cultural norm, we can possibly appeal to the socially conservative “woman-firsters” on their level of understanding. If the male population is not decently treated, the outcome for women is sure to be poisonous. That is a logical prediction; there is nothing outlandish or perverse about it. Most of all, there is nothing *immoral* about it. The immoral thing would be to say nothing, and to let the tragedy runs its course.

Our purpose is to issue a warning, as a man standing by a roadside waving a red flag, shouting “danger ahead! Turn back! Proceed at your peril!” We want to avoid the worst for all concerned, and we make this statement because conscience guides us to do so. We call upon others, similarly guided, to align with our effort.

These dark, wild words won't sound dark and wild to everybody. Some now reading will directly comprehend what the non-feminist side is transmitting. Others will be on the brink of comprehending, wanting only some choice hints to make it all light up. Either way, there is a public to be reached, and reach we shall! In three years, five years, twelve years, words like these will settle into

place and make perfect sense to a critical mass of people. For now, we preach to the circle of the knowing, to the “almost converted”, and work patiently to enlarge that circle.

Looking back across the years, we see that we have been successful in this method. We trust the future to crown our efforts likewise.

There is a new game in town, and the game is on.

*15 November, 2013*

## **Appendix B – An Open Message to the Non-feminist Women of the World**

The following was first published in 2010. It addresses non-feminist women in particular.



# An Open Message to the Non-feminist Women of the World

I bring a message to the politically awakened women of the non-feminist sector. It is a speech I have wanted to make for a long time, and it is not simply a podcast or a blog post as usual, but something rather different. I could even say, pivotal.

The non-feminist revolution involves far more than disaffected males, or any so-called "men's movement". That is why I would address this talk not specifically to men, but to the growing number of non-feminist women who have not only smelled the coffee but swigged down three or four strong cups and are ready to face the light of dawn with all the strange adventures it will bring.

Expediency requires that I make assumptions about the present audience. This is not an introductory lecture, so I will skip the 101 curriculum because I assume that you are up to speed. You needn't be *told* that feminism is the enemy, or why it is the enemy. Nor do you lack arguments and talking points to share with your less-awakened sisters.

You know the damage which feminist innovation has inflicted on men over the years, and you know that this will only get worse. You know that women too have been damaged, and will get damaged further before the journey is over. You know all of this and more besides, so I can cut to the chase and speak very directly.

I will not gloss over the practical difficulties and moral paradoxes which the crisis sets before us. I will be frank, even if it puts me in a politically troublesome light. The path ahead is fraught with ambiguity and all manner of double-edged things, but forward we must go!

To begin: you should introspect, and ask yourself something. Why have you

aligned yourself with the activated non-feminist sector? You understand all too clearly what feminism has done to men, but for whose sake do you join this struggle? Think carefully: what do you hope to gain from all of this tangled politics? Are you in it for the sake of men?

Well, I certainly hope not! Or if you insist that you are, then I hope it is not *only* for the sake of men. I would appeal to your self-interest. Your rational self-interest, I mean; your enlightened self-interest. I would rather you were in this thing not for the sake of any boy or man alive, but frankly for your own sake! I want this to be about *you*.

Curse me, but the last thing I want to see is the non-feminist revolution turning into a melodramatic pity party for men. Kick that scenario into outer darkness. I will have none of it.

I trust your understanding far enough to presume upon it. I know you understand that we live in a social ecology, where effects for either good or ill will propagate across a web of causality. Likewise, I know you understand that feminism has introduced, into this web, much that was meant to damage the male population. I know that we are on the same page in knowing these things.

Accordingly, if one would poison the world against men, one would poison it against women as well. Men and women, in the fabric of their interwoven existence, share far too many base factors for such effects to have a limited scope. That, I submit, is where your rational self-interest enters the picture.

Look around. Feminism has contributed abundantly to the malformed social world which now engulfs us. Left to its predictable devices, they will build new layers on top of old, cementing that world deeper and deeper into itself and blocking the avenues of retreat. So ask yourself: is this the world you want to live in?

What kind of world do you *really* want to live in? Do you believe for even ten

seconds that feminism will deliver that world? Where does your enlightened self-interest lie?

Consider the objective political situation, for men and women both, in the aftermath of epochal feminist change. It is fraught with catch-22 perplexities, and all of it revolves around an axial difficulty: that the *social contract between men and women* is voided.

I blame feminism, more than any other force on earth, for this reality. Elsewhere, I have discussed how feminism contaminates the machinery of government, and the entire body-politic, with anti-male bias. I have argued that feminist corruption of the social polity on all levels finally guts the social contract itself, leaving in its place only a moral vacuum surrounded by a brittle shell.

The feminists can hiss all they like, but they have no moral authority to sermonize at the male population. They have run their karma over their dogma. Feminism is morally bankrupt, for which reason no feminist may rightfully take me to task for what I will say next.

That is, that men and women have become separate political interest groups, and that owing to the extinction of any effective social contract, they no longer have any social duty or political obligation toward each other. It's fumes from an empty bottle now. Only the shell of laws and institutions, combined with sheer force of habit or convention and common ignorance of the state of things, keeps society glued together day by day. As a social polity, we've not yet had our Wile E. Coyote moment when we realize that we are walking on thin air.

Again, I blame feminism for this. In a purely objective and structural way, men and women are enemies. I say purely objective because it is true whether we like it or not. Given that "enemies" is such an ugly word, I could proffer "rivals" or "competitors" by way of euphemism, but I think the point is clear enough. The world has sunk to a sad condition indeed, when the two sexes must go

through life scrambling to outdo each other.

The saddest part is that most people, men and women both, never wanted this. It was foisted on them by insensible degrees, under cover of darkness and through the instrumentalities of psychic seduction.

Sad or otherwise, we are prisoners of all this, and our first step toward freedom is to enunciate that fact with philosophical frankness. We are trapped. A series of damned-if-you-do, damned-if-you-don't dilemmas have pinned us to the board, and it can be well-nigh impossible to combine against such a system, to rail against it, or even to criticize it intelligently, without electing yourself among the "damned". (And I specifically mean, damned according to feminist terms.) The game is rigged from every direction.

Yet it gets worse. If you play dumb, if you collaborate, if you "go along to get along", then you will incur a new kind of damnation (on non-feminist terms) when the snare finally closes up around you and pulls tight. This is where the possibility of honor deserts you, where you not only die as a coward but comprehend that fact with sickening poignancy in your final days.

No. It is better to be numbered among the *so-called* "damned" who are damned only because they speak truthfully, even at the risk of placing themselves (heaven help us!) in a politically troublesome light.

So as a male person, I am alive to the existential dilemma which it entails, to say that the social contract between men and women no longer exists. I know that merely drawing attention to this puts me in a politically troublesome light. It makes me the bearer of bad news, the proverbial messenger that people want to shoot. It means that women are on their own — and that is a politically troublesome thing to say.

Yet troublesome or no, I must affirm it from my own mouth as a truth that

would render no service if we concealed it: *women are on their own*. The notion that I, as a male citizen, have any social duty to any woman or to women generally, is very simply an illusion. A vanished state of life. A sentimental fiction. Due to the objective historical reality which feminist innovation has brought upon us all, such a duty has no longer any legitimate moral basis for existence. The binding miracle of the social contract no longer binds; the spell has been broken.

In view of the rank abominations that have been heaped upon men, and continue to be heaped, it is ironic (to say the least) that anybody at all should preach at men about any imagined duty toward women. Considering the objective political condition of men in these times, it is simply contemptible to prate of such matters any more.

Given that men and maleness are under attack on so many fronts, and that women are pampered and treated like royalty in so many ways, it is only natural that sour feeling toward women, by men, will show a steady increase over time. It is neither logical nor plausible to expect the opposite.

And so, feminists and fellow travelers who blow their ninny-whistle about "misogyny" and insist on men's duty to "control themselves" are pompous hypocrites and jackasses — manipulators at worst, moral idiots at best. This is not to suggest that people should never control themselves, but that the ones who preach this sermon at the male population had better shut the hell up and take a hard look in the mirror. They are shameless pharisees with no moral license to do they are doing, and we non-feminist people don't owe their sadistic windbaggery any respectful hearing. We insist that they cast the beam out of their own eye before they pluck the mote out of their neighbor's eye.

To collaborate with the feminist plan, to endorse the feminist narrative either openly or by implication, is to betray oneself (as a man) and to betray other men. Feminism regularly issues moral injunctions toward the male population —

toward men in the *abstract* — and yet this procedure is a vacuous idiocy because feminism now lacks moral authority. It has only the pretense of such authority, along with a load of gullible supporters who are intimidated by this pretense, and swayed by it, and willing to play make-believe.

However, there are many who will not be so intimidated. To go along with such a regime — to drive, so to speak, in its wagon-ruts — validates the regime and makes you the patsy in an ethical swindle. It is the kind of swindle played by any sanctimonious twit who goes around commanding people to "do the right thing", and takes credit when they appear to "obey". Such swindlers are pure cancer.

Again, men have gotten a raw deal, and by the look of things, the powers-that-be aren't done with them yet. The fallout from such past, present and future dealings will entail ongoing consequences if the difficulty goes uncorrected.

Feminism's wedge-driving will continue to alienate men and women from each other. There will be a predictable growth of ill feeling on both sides, and as always the feminists will focus on the male side while leaving the female side unexamined. As always, a renewed cry of "misogyny" will rise up along with a demand for new laws and "programs" to correct male intransigence wherever it rears its patriarchal head.

But men in large numbers will stubbornly refuse to be corrected, and will grow more truculent toward women. Women will mirror that truculence, and men will mirror it back in turn. That's right, hate bounces. On and on this will spiral, while the feminists (like audio loops) will never stop braying about misogyny, patriarchy, male privilege, male violence, power and control, and so forth.

The death of the social contract will become painfully clear when the alienation of men and boys reaches critical mass and sentimental fictions get too unwieldy to sustain. What theorists like myself merely write about on obscure websites

will become the currency of politically-awakened male discourse among widening circles.

But for unintellectual men, and especially the young ones, such realization will surface as a malaise, a poorly articulated feeling to be acted out. This increasingly feral "lumpenproletariat" will not *intellectualize* the death of the social contract, but their malformed behavior will mark a primitive intuition that such a thing has happened.

Such men and boys, you would say, are politically unawakened. Their understanding is inchoate and only visceral. They cannot direct their anger toward a proper target, so they are apt to focus it randomly, and often with nasty consequences. Yes, the revolution will have a dark side if we don't guide it into more enlightened channels.

That is exactly what the feminists wish for, because the presence of dysfunctional male behavior gives feminism a lease on life, a permanent "job" in the field of anti-male crisis management, along with endless opportunities to throw good money after bad while digging us all deeper and deeper into a hole.

In order to thwart the feminists and prevent the worst, men must be politically awakened in large numbers. And to be politically awakened, they must learn to know feminism as their enemy. Knowing feminism as their enemy, men will be inspired to direct their polemical energy — their anger, I mean — in a style that befits the objective state of the world. For to know the objective state of the world means, among other things, to know who your actual enemy is. It will not do to mistake an innocent bystander for an enemy.

A consensus has long existed among core agitators that feminism alone must be the target, and not women generally. The many "loose cannon-mouths" who blast women in the abstract are counter-productive rather than counter-feminist, because their invective against women simply mirrors feminism's transgression

against men. Feminism made a deadly mistake when it launched a war against half the human race. That was the worst idea since the chocolate frying pan, and if men are smart they'll not commit the corresponding error.

Our effort should be to redirect male disaffection exclusively toward feminism, as an ideology and as a movement. We must dig channels, build dikes and levees, pile up sandbags — whatever it takes to harness the turbulent power of those waters to the correct purpose.

However, it is no business of ours to moralize or preach against the turbulent forces we are witnessing. More precisely, we have no business blaming MEN for the damage which feminism has inflicted both on men themselves and on the social ecology. We know that poisonous inputs to the social ecology (in the form of anti-male politics) will make poisonous repercussions unavoidable, so if blame is to be apportioned, let the accusing finger point nowhere but upstream, to where the poison was first introduced.

Thus, I cannot be bothered to get my head in a tizzy every time some chap makes a remark that sounds vaguely "chauvinistic" — or even a bit worse. My responsibility on such occasions is to parse the subtext, to consider the context, to weigh the complex interplay of factors that might have prompted such an utterance in today's anti-male milieu, and to make duly charitable allowances.

So when a man is bitter or sarcastic, or voices an absolutely justifiable outrage at the state of things, my bounden counter-feminist duty is to offer him something better than a tin ear. That is how my conscience instructs me. I will never, but never, say anything that would make him think I am working for the feminists. Rather, I will advise him in a frank but good-humored way that his tone is not just *unnecessary* to the cause, but politically detrimental.

I will never *moralize* about this. Full stop. I will only *pragmatize*. Admittedly it's a thin line to walk, but I will always play the perfect pragmatist, discoursing in

political terms and planting political seeds in his mind.

If he continues to say depreciatory things about women I will simply shrug it off, and thereafter only at times will I counsel him to adopt a more philosophical tone. I will try to impress upon him that he should "let it go", that he shouldn't let women have such power over his mind. And once again, I will not moralize.

All right, enough. Since I intend this for a female audience, I should again pitch the talk in a way that seems to address women specifically. I have underscored that the force of male anger must be directed toward feminism as a movement and as an ideology, but I have not explored the role that women should play in all of this. I go now to make good on that omission.

If we are to channel the force of male anger strictly and narrowly against feminism, we must be clear that *feminist* and *female* are separate things. The worst mind-job the feminists have hoisted on the human race is the hazily conceived mental folly that "women" and "feminism" are interchangeable terms. There are plenty of people who loosely harbor this idea or something close to it.

And so we say, that *feminism hides behind women*. This conjures the image of a demonic monkey-gremlin creature peeking out from behind somebody's long skirt, flinging dungballs at the world and then ducking for cover.

In retrospect, one sees that the feminists have given men and women every inducement to be mutually hostile and distrustful, and that their effort has been twofold. Firstly, they have conducted a massive smear campaign against the male population both in order to turn women against men, and to generate so-called paranoia in men themselves. Secondly, they have procured advantages for women while failing to hold women morally accountable in their new powers and freedoms.

The synergism of these factors is toxic. Consider that feminism has not

encouraged women to be morally introspective. Quite the contrary: the juvenile-sounding expression "you go girl!" best epitomizes the character of feminist instruction to women. You will hear next to nothing on the theme of "you: whoa girl!" or "you: WOE girl!"

As a study in contrast, such phrases as "stand by your man", or "do right by your man" can be heard from the mouths of traditional conservative women. Their attitude is the sinews of civilization — by which I mean that it binds civilization together. It is not, however, what feminism encourages.

Indeed, feminism has absolutely no reason to encourage the growth of moral intelligence among women at large, and every reason to encourage the opposite — and to blame men for the dysfunctional hell which follows.

Feminism's void of edifying discourse melds seamlessly with the human proclivity to be lazy and venal. This proclivity is alike common to men and women, but here the tendency is one-sidedly encouraged among the female population: women are led to believe they can do no wrong, while men may be subjected to an adverse construction or negative transvaluation of any word or deed.

It is small wonder therefore, that a lot of men look at women in the aggregate and see an undifferentiated mass of complicit sheep at best, and feministically-minded man-haters at worst. This makes a ripe breeding ground for misogynistic feeling; it generates a set of conditions that virtually guarantee the growth of such feeling, and under such conditions you would ask too much to ask otherwise. Yes: under certain conditions mildew will grow. Likewise, under certain conditions misogyny will grow. Given the necessary conditions, both mildew and misogyny are predictable outcomes. But never forget that both outcomes are avoidable if you correct the conditions.

Truly, there are many ways that a male person might learn — quite rationally and justifiably *within his own lights* — to distrust women. And from distrusting

them, to travel a slippery slope into the valley of darker feelings. So it ought to be our rational concern as a society, to starve the process that would make any man, or men generally, evolve in such a way. But to teach women that they are not morally accountable to men, can only feed this process on a grand scale. And that is precisely what feminism does.

The growth of ill-feeling toward women is bound to occur if men perceive women in general to be acquiescent toward feminism and toward anti-male politics. If female supremacist plans continue to unfold (as they appear set to do), this effect can only be the worse, and can only accelerate as time goes on.

Similarly, the political enlightenment of men about the nature of feminism can only undermine its own purpose if a corresponding enlightenment, in tandem, does not happen among women. The political enlightenment of women is imperative because the absence of such a thing would only validate men's worst suspicions about women, and from this, the alleged interchangeability of female and feminist would appear (in their minds) to be confirmed.

To sum up, a political awakening of women about the nature of feminism *must* occur alongside the political awakening of men, for if it does not, then politically awakened men will conclude that most women are feminists by nature, and as much the enemy as feminism itself. The death of the social contract will then become impossible to ignore, and objective conditions will spiral from bad to worse.

Therefore: women must be brought on board as aggressive agitators against feminism. You see, political awakening is merely the first step; they must also get loud about it. If overwhelming, complicit silence from women is the only thing which men at the political vanguard believe themselves to be hearing, then in the long term they will feel justified in drawing unfavorable conclusions about the female population at large, and transmitting this understanding to the male

population at large.

If that happens, only two significant outcomes may be predicted. The first is, that civilization will collapse and a general pandemonium will follow, where women will fare worse than presently. The second is, that men will act decisively to reclaim power and prerogative *before* civilization collapses, but with a permanently soured and "wised up" view of women — and again, women will fare the worse for it.

You would think that any feminist would be keen to avoid either of these scenarios. Yet knowing them as I do, I would anticipate no support and no receptive hearing, from any feminist, for anything which I have stated. On the contrary, to speak in such a vein will set me, as I am too well aware, in a politically troublesome light. Yet I feel a duty to be frank.

Clearly, feminism will be no help in the troubled years ahead. Clearly, it must be swept out of the road with a big broom. We are all working together on that clean-up crew: men, women, men's activists, anti-feminists, and non-feminists of every description. But I have suggested that women should play a uniquely important role in all of this, so the remainder of the talk will build purposefully, step by step, toward the part that women can or should play in the non-feminist revolution that is now gathering force.

I would remind the women who are reading this to reflect upon what they stand to gain . . . or to lose. This is not about men. It is about all of us, and if you are a woman, then "all of us" means *you* if it means anything whatever. So please, think about *you*, because you know that in a social ecology what goes around comes around, and you know that in the end it always comes around to *you* — again and again! That principle can operate for good or for ill.

Cynics and suchlike philosophers will inform you that "the nature of woman is mercenary." But is that really true? Mind you, I am not one to lose my

composure when I hear a man speaking in this vein. What do I look like, a feminist, that I should correct his opinion? Who can say what his lived experience has been, and who am I to make doubt of it? For it is possible, at least in theory, that he knows more of the world than do I — and I am far from knowing all there is to know of the world.

And yet, born skeptic that I am, I would no sooner make doubt of my own experience — and I have seen a fair bit that inspires me to think for myself. So I cannot bring myself to bar the broad gate of possibility without directing your attention to a wicket gate in the hedge just down the way.

Assuredly, the world has no lack of mercenary women in it — as likewise, mercenary men. And mercenary is as mercenary does, so in the end all will be manifested to the broad light of day, is not that so? So I shan't rule abstractively about the so-called "nature of woman". Rather, in a spirit of science and pragmatism, I would let results speak for themselves.

Let me tell you a little secret: I am something of a mercenary myself! I think we all have a drop of that blood nowadays; it's just the way things are. In an age where avenues of loyalty are apt to betray the loyalist without warning, how is it possible *not* to see the world through mercenary eyes occasionally?

Now, any good mercenary knows how to maximize his advantage, and knows which side his bread is buttered on — and my own mercenary instincts certainly do instruct *me* in such wisdom. I am trusting that you too possess those instincts, so just between us mercenaries, a touch of renegade understanding is in the warrant, wouldn't you say?

Yes, I feel certain that women in critical numbers will know perfectly well, in the present debacle, which side their bread is buttered on.

I am confident they will know to maximize their advantage, and have the

discreet intelligence to be governed by prudential considerations rather than empty loyalties to false friends, false values, false gods, or fool's gold of any kind. Some would declare that women are not capable of this, but I would wager differently.

I do not mean to suggest that the movement of men cannot succeed without female help. Men will mobilize on their own behalf come what may, and the question is not whether they will succeed. Rather, the question is whether they will succeed too well in the wrong way, at the expense of women, and in the end give the world a feminism in reverse. If we aim to avoid the latter, then non-feminist women are needed in the game of counter-feminist agitation.

Men need to see dramatic evidence that women "get it". Mind you, one does not expect miracles. If, let us say, the United States harbors a female population of 150 million, one does not anticipate that all or most of that number will rise up in unison for the cause.

Luckily, no such turnout is needed — or anything close to it. For although we might be pessimistic about the numbers, let us consider the grounds for optimism: if only 2 or 3 million women and girls in the whole United States become counter-feminist agitators, that would be more than enough to put the game over the top. 2 or 3 million is a lot of people; enough to make a lot of noise, enough to send a clear message both to men and to the world at large. Two or three million; that is all it would take. And if anything, I am highballing when I offer that figure: one million, or even a bit less, would probably do the trick. (As with the philosopher's stone, the tiniest pinch may suffice.) What then, is the trick? It is to be smart, passionate, aggressive, full of energy, and finally, organized. Quantity counts less than quality.

To be frank, most people, men and women alike, are sheep — which is an impolite way of saying they are joiners and followers. But that is not necessarily a bad thing. Depending on the case, it can work either for you or against you.

So the needful art, understandably enough, is to pilot this effect to the furtherance of your purposes.

Yes. . . if you address them in a way they can understand, the broad mass of women will follow you. Or if not follow, at the very least part the way for you, and speak no word against you. The silent majority is not so much silent as INERT. And being inert, they have inertia, which is always a developed quality, even a *mercenary* quality, since it can swing one way or the other.

Another chauvinistic stereotype about women is, that they understand only domestic morality. Here again, the field is wide open for any woman to prove the contrary. But still, domestic morality is as important as public morality in its own way, and I wouldn't doubt that along with everything else, women understand domestic morality very well indeed.

So remember that women are your constituency, and when you address them you must direct your appeal "where they live". In practical terms, you must talk about their sons, their fathers, their brothers, their uncles — simply stated, their families and especially the male members of their families for whom they cherish a familial affection. Remember that you are not just talking about men in an abstract political way. You are addressing the personal life of women precisely where it intersects with male life.

Most non-feminist women will perceive their rational self-interest to be invested in this realm, and if you want to reach them, you must start here. This is their social ecology. This, for them, is both personal and political — and here the feminists will need to think further upon their precept that the personal is political, and finally eat those words with a bit more tabasco sauce than they'd like.

I should in fairness add that many feminists do claim to care about their male family members. However, while I don't doubt that these persons are mentally

convinced of their own sincerity, I cannot overlook the power of compartmentalization to anesthetize cognitive dissonance. The only way such a feminist can pretend to care about male relatives in the teeth of feminist depredation toward men generally, is to grow a "flat spot" in her brain which filters out the mismatch between her fine sense of domestic morality on the one side, and her blazing stupidity about public morality on the other. Also, I suspect that such feminists are practicing the "it can't happen here" brand of magical thinking.

I would wager that non-feminist women are not burdened by such mental deficiencies, that they understand quite well how events in the public sphere can generate grievous consequences in the domestic sphere, and that they will parcel out their care and concern in a suitable manner.

I have suggested that only a tiny percentage of women will become active in counter-feminist agitation, but that their influence can be out of proportion to their numbers, and that many additional women can be pulled in as passive supporters and sympathizers if approached in the right manner. I would also suggest that when the time is ripe for an idea or an innovation, the spread of it can occur in unexpected ways that look like magic. Such a venture, to be set in motion, wants only a venturesome spirit in its application.

I turn now to the question of active practice and the organizing of it. I would like to sketch, lightly and from a distance, the outward structure of women's participation in the business which lies ahead. The structure of our revolution must reflect, in embryonic form, the natural order of life that will rise to the surface as feminism sinks to its demise. We are not yet living in a post-feminist world, but we ought to plan for it, and place a few survey markers in preparation for it.

The natural order of life is marked by two distinct forms of activity that we shall call *men's business*, and *women's business*. To each of these is mapped a

fundamentally exclusionary social domain, respectively: *male space* and *female space*. Over the years, feminism has worked to integrate men and women forcibly into each other's business — *except when women don't want this!* Feminism has also worked to destroy male space as far as possible while leaving women ample opportunity to be alone with other women if they so desire.

Feminism's destruction of the so-called patriarchy is centered upon the colonization of male space. "Patriarchy" is simply a codeword (or dogwhistle) for male power of any kind, and it is a well established principle that if you want to disempower a targeted group, you must reduce as far as you are able the amount of time this group spends together with no outsiders present. That is precisely what has been done to men as a group; they have been scattered and fragmented, male institutions have been rendered anemic, and feminism has grown powerful by filling the resulting vacuum with cultural innovations.

And so, a powerfully efficient way to break feminism's back is to reconstitute male space by any and all means — along with male bonding, male friendship, and male shared activity in the absence of women. Any action to restore the sanctity of men's time with other men will be revolutionary and counter-feminist, and for that reason the reconstitution of male space must be enshrined at the heart of the non-feminist revolution. This will sow seeds for the new post-feminist social order that will gradually emerge from the predictable turmoil which lies ahead.

Men, therefore, must walk their own road on their own terms as men among men. Men must work out their own destiny as men among men. Men must reclaim their spiritual center of gravity as men among men. Women simply do not enter the picture here — or at any rate not the heart of the picture. The men's rights movement is narrowly about men and their rights, while the broader non-feminist revolution is about all of us and about *feminism's wrongs*. So the place for women is in the broader non-feminist revolution.

You might say that women are on their own in this; they are running their own show; they are their own boss. They are *not* the ladies's auxiliary of the men's movement unless they insist on defining themselves that way. They don't take marching orders from men, and it should gladden the heart of any feminist that strong, empowered women will be mauling feminism on their own initiative.

So, within the non-feminist revolution, men and women have their respective business and their respective space. That is how it should be in life as well; it is a vision which our revolution can grow into like a pair of boots.

But all of that is to dream of the future. A worthy occupation, to be sure, yet the present likewise deserves our attention, especially while it is right in front of us. Therefore, we should outline the exact apportionment of tasks that will fall to men and women respectively, so that the non-feminist revolution can efficiently move forward.

In our line of work, men and women both will spend time talking to people in order to sway them and eventually recruit them. But there is a logic to this procedure, a method to it — a template, you might say. And into this template both men's business and women's business should be appropriately slotted.

I will discuss the role of women, but toss in some occasional words about the role of men as well, in order to balance the picture.

Bear in mind that each sex will communicate with special proficiency to itself AS itself. Accordingly, women who agitate against feminism will make the best use of their time, energy, and natural talents if they give special thought to the uncommitted women among their listeners. Being women themselves, they can talk to other women in a way that men cannot, by which I mean that they can talk to women AS women. They are "from the hood"; they speak the language; they are able to navigate in female spaces, to broach topics, to introduce ideas, to initiate dialogues with women in a way no man can hope to emulate.

But women can *speak to women as women* not just in a charming or persuasive way, but if necessary, in a harsh way — voicing anger with them, chastising them, taking them to task. In a nutshell, women can SHAME women AS women — and again, they can do this in a way that men cannot. Whether they are berating women-at-large for any kind of reprobate behavior, or speaking daggers to feminist women in particular, they know the psychology of their listeners in a way that only an insider can know it.

Furthermore, women can say things to women which, for political reasons, men would find it imprudent to say and which, for the very reason that a *woman* says it, a feminist could not so easily dismiss.

Men (or at least some of them), should work to reach men AS men, by appealing to masculine experience and masculine sensibility. Women can witness to men AS women, of course, and do so to quite good effect by offering the inside female perspective on feminism, or by making clear that since many women themselves think poorly of feminism, men needn't feel pressured to support it.

Men, I am very sure, would be the least effective at talking women out of feminism one-on-one. Best to leave such work to women themselves.

Women, AS women, can shame not only other women, but men especially. Indeed, the power of women to shame men is legendary — although some men are highly susceptible to this, and others not so much.

But this is so important it should be treated at length. The prospective task as I see it, is simply that women would shame men for supporting feminism. Various lines of appeal are possible here, depending on the cultural demographic being targeted.

Men from both the right and left of the political spectrum will be found supporting feminism — the former indirectly and naively, the latter aggressively and openly. We shall loosely refer to the latter as the pro-feminist men's movement. We focus on them in particular because, of all male groups supporting feminism, they are the most mischievous and septic.

It grieves and sickens me to see young men and boys, at the vulnerable stage of identity formation, falling like fresh meat into the hands of male feminists. The latter have developed a widespread mentoring and indoctrinating industry, and they are always looking for opportunities to socially engineer the younger generation.

It is common to think of these people as "traitors" — but I suppose that is a question of semantics. To be a traitor is to betray — specifically, to betray a loyalty once pledged. Otherwise, one is not properly a traitor but simply an *enemy*. However, I cannot bother myself to untangle that skein, which at all events would profit me nothing. Enemy, traitor . . . it's all the same in the end. I call them simply "collaborationists", a usage I would recommend to all.

The men of the pro-feminist men's movement have aligned themselves with feminism for complex reasons, but rest assured, they would not be doing this if it held no prospect of reward. Be it psychic, sexual, political, tangible or intangible, the male feminists are gaining something from the bargain they have struck.

Since I lack the time or patience to explicate the nuances, I'll wrap it up simply: these fellows are positioning themselves to be the male ruling class in a projected feminist social order. For all of their angelic rhetoric, what they truly seek is *power*. Their main conflict is with men of a different sub-culture or socio-economic class than themselves. They want to become the top dogs, and to that end, they have concluded an arrangement with, loosely speaking, "women", but more precisely feminism.

There is no way that feminism's anti-male innovations could have been set in place without, paradoxical as it sounds, male support. It was so in the beginning, and it must be ongoing or else male non-cooperation and male solidarity would swiftly erode those innovations. Feminism's anti-male power structure could not survive without a permanently embedded class of male Iscariots.

And these men, as said, make a proper target for the shaming action of non-feminist female agitators. They are, as they have abundantly demonstrated, vulnerable to female opinion — especially in their proclivity to be "so open-minded that they can't take their own side" (a trait which may be played upon!).

Accordingly, you may inform them that they are deaf to the diversity of women's voices, and therefore insensitive to women's real needs. You may aver that their concern for "women" is essentially phony and rooted in their own psychopathology. You may convey to them that their evident want of self-respect makes them unworthy of your own respect, while at the same time making plain your personal feelings about feminism.

You may impress upon them that they are not helping women by supporting feminism, that you are not pleased by the position they have taken, and that you will not support them socially or politically.

Finally, you may submit to them that they are betraying other men, and that they ought to feel ashamed. You may communicate all of this either by direct conversation, or by injecting your message into every form of media you can access, so that the word will reach the targeted group by ambient circulation.

So much then, for the role of women in the game of non-feminist agitation. I have only begun to sketch the possibilities, but I wanted to offer a few suggestions as pointers for continued study. At any rate, this has been a long talk and I think it is time to wrap it up.

The non-feminist project is a pattern, a paradigm, a path-breaking process for a range of innovative initiatives. A life-sustaining balance of energy between male and female may, in the traffic of such endeavors, be brought about through spontaneous forces of organic development.

If there is a viable *social contract* to be developed in the course of all this, it will emerge from the many transformations to be set in motion, and upon the foundation of trust established while making this happen. In the end, I foresee the day when a dynamic coalition of sociopolitical forces, involving both men and women, will pin the beast of feminism in a permanent wrestler's hold.

Very well. I have offered policy suggestions in the present speech, and sheer luck, combined with my feeble powers of persuasion, might persuade one or two people to swing these into practice. Accordingly, if you've a mind to such work, go forth and share these words with other women — and men too. More importantly, share your own words, but choose them wisely and make them count.

All the best to you.

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**Fidelbogen**

2009 – revised 2018

## **Appendix C – The Strict Anti-feminist Manifesto (SAF)**

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The Manifesto of Strict Anti-feminism (SAF)

Strict Anti-feminism (SAF) is an emergent non-feminist tendency that focuses narrowly on the feminist problem and downplays public rhetoric concerning men's rights or male issues. The legacy discourse has become sclerotic, and SAF remedies this by striking out in a new direction.

SAF is the philosophical mandate for a different political worldview. It is not a "movement", but an intellectual template governing the formation of movements in the future.

SAF maintains that the power to define feminism is a cornerstone (or prerogative) of non-feminist identity and non-feminist alterity. In principle, feminism *is what we say it is*.

The goal of SAF is to induce a core meltdown of the feminist worldview and the feminist cultural narrative, leading to a collapse of the feminist power structure in society. Numerous methods are available for this purpose, and many are yet to be devised.

SAF operates independently of nearly all the labels, categories and constructs which have grown up around the subject of men's rights or anti-feminism over the years. SAF dismantles these earlier formulae and rebuilds by using parts of them in combination with novel elements. This does not delete existing feminist-critical frameworks, but operates alongside of them and gradually assimilates them.

SAF discourse keys upon *feminism's wrongs*, not the timeworn "men's rights". While SAF embodies a generically pro-male understanding, and acknowledges the essentially anti-male character of feminism, it does not expressly promote male interests. Rather, SAF strives to make feminism's wrongs known to the broadest possible public, and to set corrective forces in motion all across

society. Men's rights and male issues are drawn into the conversation gradually and collaterally, as a sub-project of dismantling the feminist power structure.

Those with a men's rights orientation will find SAF culture generally hospitable if they discourse within SAF parameters and don't derail the SAF message.

It falls within the SAF mandate to warn men and boys of the hazards they face under the feminist regime, because this exposes the nature of feminism and turns more people against it. Likewise, it falls within the SAF mandate to treat most men and boys with brotherly kindness and forbearance. "Blessed are the meek" will serve for a policy guideline.

However, SAF undertakes these things with a difference. The difference is, that while recognizing feminism as a war against men, SAF eschews the andronarrative voice (or *male clubhouse perspective*). SAF eschews male pathos and male identity politics, does not bemoan the male condition from a male standpoint, does not say "look what feminism has done to *us men*". Rather, SAF embodies the ecumenical voice of a Greek chorus: "Look what feminism has done to men, to women, and to the world."

SAF draws no sharp line between feminism and what is lazily called "traditionalism", but considers these to be aspects of an underlying unity. Furthermore, the SAF message does not occupy itself with man-woman relationship issues, or unriddling the mysteries which arise in that realm. The personal and the political are treated separately, and the nature of SAF is almost entirely political.

SAF has no time for male-subjective rhetoric about female behavior. Speech that might too easily be construed as "misogynist", is eschewed. That is an aspect of rhetorical discipline known as *discreet utterance*, or "working with clean hands."

To the accusatory and derailing question “what are you doing to help men?” SAF replies, “we are not in the business of helping men, but if you insist, we are helping men by taking down feminism.” This will properly situate the conversation, so that SAF can get on with its work.

SAF adamantly opposes any tendency to exonerate feminism, to claim that parts of it are salvageable, or to whitewash it in the record of istory.

SAF defines the struggle against feminism as a struggle to sway hearts and minds in the theatre of propaganda or public rhetoric. SAF takes this as its principal zone of operation.

By *propaganda* is meant propagated information of any sort, spread by design – whether publicly, privately, or anonymously – for calculated effect.

By *public rhetoric* is meant communication known to broad masses of people, whether by design or by accident – and commonly known to emanate from a particular source.

In all propaganda or public rhetoric, SAF strives for a signal differentiation that will carry its message unmistakably, to avoid confusion with superficially similar messages. This is known as separating the signal from the noise.

SAF is not a group of human operators, but a group of ideas which propagate through human operations. No person or group of people literally “is” SAF. Being merely a political tendency, SAF is in no sense an entity with collective accountability.

As an ideoplex or memeplex, SAF ignores and fluidly overspreads the boundaries of recognized human communities. In so doing, it redraws the cultural map and redefines the terrain of battle. The maxim is, that “ideas can travel upon their own legs”. This means that ideas may spread through the

world with their human point of origin remaining unclear.

As a political force, SAF operates both “on-stage” (visibly or publicly) and “off-stage” (invisibly or privately). The on-stage part is for the purpose of shaping cultural discourse. The off-stage part is for the same purpose, and for the additional purpose of networking, garnering resources, and orchestrating plans across multiple sectors.

Anything that might compromise feminism in any way, either directly or indirectly, is of interest to SAF. Hence, SAF operations may involve a go-between function, in channeling and coordinating non-SAF forces toward the goal of dismantling feminist power.

In conclusion, SAF practice is grounded in several key principles. These are listed and described below:

~Non-violence: Physical force, bodily harm, or threat of bodily harm, are strictly proscribed and not condoned. Cases of physical self-defense would offer the only exception to this rule.

~Accuracy: Certifiably false information will not be knowingly propagated.

~Non-feminist autonomy: Non-adherence to feminism is a bedrock principle and a fundamental entitlement. People who “say no” to feminism, may operate as an autonomous cultural power, distinct from the feminist power. Separate epistemologies and linguistic conventions will emerge, as will a system of diplomatic protocol to govern relations between the feminist sector and the non-feminist sector.

~Rhetorical Discipline: The art of discreet and politic speech, a sense of when to follow the rules and when to break them, shall be cultivated.

history.

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~Rhetorical Discipline: The art of discreet and politic speech, a sense of when to follow the rules and when to break them, shall be cultivated.

~Counter-aggression: The maxim is, that the aggressor sets the terms of engagement. Feminism has been the initiating and primary aggressor in the present conflict, and has set the terms accordingly. Feminist aggression may be met with proportional and analogous counter-aggression, always bearing in mind the principle of non-violence.

~**Distributed resistance:** Resistance to feminism, in its many aspects, takes a distributed form. Resistance occurs at many node points, in many cultural theatres of operation, under the guidance of local expertise. A SAF philosophical mandate provides over-arching unity, but there is no central leadership. Innovation is ongoing, with new forms continually emerging.

~**Universal Critique of Feminism:** The resistance will crystallize into a counter-culture, operating alongside of the established feminist culture and gradually replacing that culture as it disintegrates. This counter-culture shall be marked by a critique of feminism at various levels of sophistication. In practice, ALL feminist claims and theories shall be open to question, with the entire feminist worldview to be excavated and deconstructed down to its ontological foundations.

We ask that this manifesto be transmitted to persons of a compatible politic.

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Appendix D – JS38 Bulkhead Statement

The following is the manifesto for a non-feminist affinity network called the JS38 Coalition. It may serve either as an exemplar for those who study the art of bulkheading, or as a bulkhead statement ready-made for anybody who cares to adopt it. JS38 is an alphanumeric string with no particular meaning. However, it is euphonious and easily remembered. JS38 is **your** network, if you want it.

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## The Prime Convention of Coalition JS38

1. We repudiate the use of violence except where self-defense requires it. We are prepared to confront violence from others, at our discretion, if they initiate this.
2. As non-feminist men and women, we eschew all forms of racial, religious, or ethnic identification. We view such identification as conflating the messenger with the message, or the personal with the political.
3. As non-feminist men and women, we eschew denigration of the opposite sex. We find such expression to be counterproductive, and believe that every individual should be characterized by merit, i.e. "the content of their character."
4. We oppose collectivist and totalitarian thinking. Furthermore, we classify self-identity as a personal property right — meaning it is *right proper to the person*. We also classify self-identity as a human right, plain and simple.
5. We value self-containment and aplomb in our spoken and written communication. We favor a philosophical tone. We believe it is good practice to "think like a lawyer."
6. We define our method as query-based rather than theory-based — although it is true that we theorize. We consider the feminist regime as subject to an inquest, hence, feminism owes us answers and not the reverse. If we declare that "feminism is x", we anticipate proof that feminism is NOT x, and will expect our concern to be addressed in a respectful manner.
7. If a particular idea is not expressly stated in this document, the idea cannot be attributed to the document. Equally, however, it cannot be said that the document excludes it.

8. Our discourse shall be chiefly of a political or world-historic character, set upon the great stage. Accordingly, we do not dwell on the micro-realities of personal relationships or the puzzles which arise in that realm.
9. It is our foremost occupation to agitate against feminism, and we will touch upon male issues as a subset of this topic while we are talking about the damage feminism does to the world. In this, we are striking the root of the trouble rather than hacking at the branches.
10. We recognize that the de facto consequence of feminist innovation has been to make "male" and "female" into separate political interest groups or power blocs. We maintain that this does not bode well for the long-term viability of civilization.
11. We recognize that men as a group are unaware that they have political interests as a group, and that said unawareness makes them vulnerable to erosion of their well-being within the social polity.
12. We assert that all men are men, and will waste no time disputing what is a "real" man, or otherwise. A man may be a good man, a bad man, or an indifferent man — but he is a man all the same, and never anything less. We will treat all men with brotherly kindness and forbearance unless they give us a compelling reason to do otherwise.
13. We recognize that solidarity among non-feminist men is a necessary component of the non-feminist work in general. We recognize that we cannot make political headway against the feminist problem unless a critical number of men become aware of the male condition in a feminist-dominated world.
14. At the same time, we realize that male political consciousness could augment the male-female political split and exacerbate the dangers inherent to that state. Yet we realize that a growth of such consciousness, in some form,

has got to happen. We recognize that this puts us in a "damned if you do, damned if you don't" dilemma, yet that is what feminism has brought us. A nuanced, higher-level understanding of such things is necessary if we would avoid navigating blindly through the fraught political landscape.

15. We recognize that, regrettable though it be, men in growing numbers might have no choice but "go their own way" in the face of growing anti-male conditions. We will not judge or condemn them on that account. This is not a prescriptive statement but a reality-based prediction, proffered in the understanding that such things might be prevented, and the worst avoided.

16. We affirm that males and females possess, on average, bio-genetically based differences in psychology and behavior. We maintain that it is folly to pretend such differences, on average, don't exist.

17. We affirm that the existence of male-only social space — in the form of groups, clubs and organizations of whatever sort — is a positive good. We assert that such things ought to make part of any future society we would aspire to, and that the formation of male-only spaces should begin directly.

18. We seek to bring about a decolonization of the non-feminist mind. To that end, we claim an epistemic standpoint independent of feminist discourse, and from said standpoint we develop our counter-discourse.

19. We assert that the non-feminist community is an autonomous power in relation to the feminist community. As such, diplomatic courtesy from the feminist community will be expected.

20. We assert the prerogative to define feminism in the light of our own study, independently of any feminist objection. Feminism categorically *is* what we say it is, our authority to make this claim is equal to any other, and our audacity in making it abrogates formerly accepted authority. As such, our action is

revolutionary.

21. When we state that "feminism is x", we are describing what feminism is *for us*, from a non-feminist standpoint, in terms of our experience and observation. We would underscore that the feminists have historically done the same from their side, and would affirm that they are entitled to their own linguistic usage within their own community. However, when they venture into the world at large they shall not presume upon the linguistic usages of others.

22. We recognize that feminist issues and talking points, whether singly or as a list, are not in themselves feminism. Feminism as a thing, is transcendent. It is greater than the sum of its issues and talking points, and is in fact a worldview. For that reason, it is possible to agree with a feminist on a great many points and yet be adamantly opposed to feminism as such.

23. We affirm that feminism generates a cloud of inconsistency or indefiniteness about itself, and switches from one set of rules to another as need dictates. In that light, our endeavor will be to instill upon feminism the strictures of a finite game.

24. We recognize that feminism is a product of the entire cultural spectrum, and not merely of the political Left as so many have suggested.

25. We affirm that feminism, as a cultural project, seeks to increase the individual and collective power of women with no limit. In that light, it shall be our endeavor to instill upon feminism the strictures of a finite game.

26. We affirm that the feminist drive to increase female power entails a willful attack upon men and maleness.

27. We recognize that according to feminism, everything wrong with the world flows from a male source, or as the saying goes, that "men are the problem".

We work to unmask this way of thinking wherever it crops up.

28. We affirm that men and women share the same social ecology, and that harm to any part of this system will have systemic consequences. In consequence, we recognize that feminism's attack on men amounts to a war of aggression against the world at large, and that this war will damage men and women alike. The saying that "you can't poison only half of a well" summarizes this.

29. We affirm that feminism is dynamic, must remain perpetually in motion, and that if forced into a stasis, would expire. We refer to this condition as "perpetual revolution". In that light, it shall be our endeavor to instill upon feminism the strictures of a finite game.

30. We recognize that the feminist campaign for "equality" between the sexes is fraught with hypocrisy in practice. Furthermore, we realize that the term "equality" itself, as a free-floating abstraction, is deeply questionable usage.

31. We affirm that there is a cultural taboo against open critique of feminism. We propose to violate this taboo in a methodical way, and we have calculated the effect that such a violation will produce.

32. We affirm that there is a cultural taboo against recognition of male suffering and against recognition that male life has inherent value. Some have called this "male disposability". We propose to violate this taboo in a methodical way, and we have calculated the effect that such a violation will produce.

33. We call for an end to the feminist stranglehold in the realm of public education.

34. We call for a full intellectual auditing of all feminist claims and theories, from a non-feminist epistemic standpoint. We call upon credentialed academics to join

in this work, along with all manner of people everywhere.

35. We affirm that misandry (disaffection toward men and maleness) is a real thing with cultural and institutional presence.

36. We affirm that misandry and misogyny are two aspects of an underlying unity, that they cannot be understood separately, and that they increase or decrease in proportion to each other.

37. We affirm that misandry, rather than misogyny, is the primary driver behind the present crisis.

38. We recognize that radical feminism, far from being at the fringe of the movement as so many would insist, is the fuel rod for feminism as a whole. Without radical feminism in some form, there would virtually be no feminism whatever.

39. The growth of freedom without responsibility is pernicious, and we recognize that feminism, as a movement and as an ideology, has encouraged precisely such growth among the female population.

40. We seek to generate solidarity among non-feminist people of every sort, worldwide., and to instill in them a common understanding of what feminism is and how it operates.

41. Feminism is like a product that must be sold, and that nobody is obligated to buy.

42. Non-feminist men and women have no duty to stay current with the discourse in the feminist community. The case is rather the reverse: that the feminist community must listen sensitively to what non-feminist men and women are saying, and address respectfully any concerns which they might raise.

43. We maintain that feminism, in its ideological and politicized form, was imposed on the world as a social innovation and that the impacted population was never consulted about this. For that reason among others, we view feminism as a primary and original aggressor.

44. The aggressor in any conflict sets the terms of engagement. Feminism, as a primary aggressor, will accordingly find itself engaged upon the terms which it (the aggressor) has originally established.

45. In talks of a political or doctrinal character, every feminist shall openly identify as feminist near the start of the discussion. The same principle applies to published writings. Neglect of this point will be considered a breech of protocol.

46. If any feminist treats the non-feminist community undiplomatically, it will be considered an act of feminist aggression. Feminism bears the burden of establishing trust, and tact is the order of the day,

## **Appendix E – Aphorisms**

Short, memorable and memetic sayings sometimes occur to me at odd moments.

The following is a sample of such material, collected over the years.



## Aphorisms

Feminism is a social organism, and as such, a distributed force in society. Counter-feminism should operate in a similar way.

In theory, feminism is about equality. In practice, it is about Orwellian pretzel logic to prove that female supremacy is equality

It is a practical and psychological improbability for a feminist to come clean about feminist guilt and yet remain a feminist. Only a few manage to do this.

To the feminists, I say this: we want to avoid the worst. Do you plan to help? Or do you plan to get in the way?

Ethical concern about the reality of men's lives would hinder the feminist project of increasing women's power.

Some feminists seek willfully to run you down. Others are just lazy fools who aren't watching where they're driving.

Feminism spreads lies like a fly spreads germs.

According to feminism, men commit 95% of all domestic violence. That's the worst lie I've ever heard.

The agitator's task is to fill the psychic airwaves with a flood of ideas that will put feminism perpetually on the defensive.

With what measure feminism hath measured, even so shall it be measured unto feminism.

If you scream about "misogyny" and ignore misandry, misogyny will grow and

grow. Imbeciles!

We reject any method of studying feminism which commences by adopting the feminist worldview. Our method is etic, not emic.

We don't study feminism because we find it charming. "Know your enemy" means knowing him for the purpose of wrecking him.

If I engage feminism from within the feminist narrative, I honor that narrative as the official version of reality. I decline to do this.

The neglected question of women's moral accountability is the fat, disease-ridden fly in the feminist oatmeal.

For some reason, some people say "anti-feminist" like it is a bad thing.

The ruling elite of planet Earth is a male elite -- and feminism is their instrument of control.

Feminist aggression takes countless forms. Control of the language is a prime example. Other examples need to be catalogued.

A prime example of feminism controlling the language, is the conflation of "anti-feminist" with "anti-female".

If I declared myself a feminist for 5 minutes and then defined feminism, would my definition still have force after the time was up?

Feminism is a power whose legitimacy we are entitled to question without slanderous imputations being made about us. Does anybody dispute this?

Pearl-clutching, acting scandalized, and claiming to be "offended", are not

arguments. They will not get feminism off the hook.

A war against males is underway. By linguistic fiat, we have designated this realm of activity by the term "feminism".

The word "misogyny" is a linguistic device, meant to shut down any line of talk that would raise the spectre of women's moral accountability.

Feminism has no internal brakes. This can no more be tolerated than a car with no brakes. So feminism must be taken off the road.

Feminism is not just female supremacism, but an interwoven system of operations which generates the growth of female supremacy.

Maybe we can't be 'credible' people. So we must be incredible people.

Last I checked, feminist policy was to routinely downplay female wrongdoing and highlight the male version.

The increase of female power is proposed to stop. . . where?

The feminist and non-feminist narratives will clash, as if two movies were projected onto the same screen at the same time.

Feminism's great weakness is, that it cannot cease to be feminism.

It is not amiss to anticipate that the full array of methods which they have employed against US, will eventually come back to haunt them in some form.

There is, to all appearance, a lot of politically harnessed anti-male attitude in the world, and I believe it is not amiss to call this a war against men. No male partisanship is involved in this statement; it is simply an observation which

anybody might care to make.

We are free to form independent conclusions about feminism, and to formulate policy on the strength of such conclusions.

Whatever is wrong with the human condition, there are other ways than feminism to fix it. Feminism is a fifth wheel at best.

Separating the "good" parts of feminism from the "bad" parts is like taking a machine apart. It won't run any more.

If you merely problematize the mythology of women's oppression, you will be targeted or scrutinized with hostility.

The world is replete with diverse entities that more-or-less don't aim to do feminism any favors. Often they are strange bedfellows.

I am a conspiracy hypothesist, because I find it untenable to believe that human beings do not conspire.

In the realm of planning, there is "planning to" and "planning for". The anticipation of contingencies is a "planning for" operation. One must plan FOR certain things, and harness their motion to optimal effect. In the end, there is no perfect plan; plans might always require adjustment, but this should always be in the light of some larger vision.

To undermine feminism as a normative cultural mythology requires no violent or illegal methods. That is the good news.

Feminist innovation may secure goodies for women in the short run, but will always drive the world down a rat-hole in the long run.

There is a feminist phenomenology independent of feminist self-definition. That is the source from which I get my reality.

If you are a man, and you are dominated by your personal disenchantment with women, it will taint your counter-feminist political efficiency. Learn to view women dispassionately, as you would view most things.

There is nothing wrong with "men". We must fix the SITUATION. Trying to "fix men" will backfire and make the situation worse. Does anybody want that to happen?

We must destabilize the feminist regime. We've been at it for years, but could have done better if we'd used a systematic method.

Goal: to damage the feminist regime through the spread of information and the growth of linked communities.

Feminist Subjectivism: the odd notion, harbored by many a feminist, that only a feminist may say what feminism is.

The Feminist Method: invent dubious "issues", and blame these on the abstract class "men". This has consequences for actual men.

It is predictable that explosions will occur if you mix certain chemicals in a certain way. Likewise in the crucible of history.

"Equality" is a pretextual placeholder for any feminist operation which has the character of a power grab.

Feminism is the aggressor, and the aggressor sets the terms of engagement. If those terms include dirty tricks, then turnabout is fair play.

Feminism has 'empowered' women to live lives of no moral accountability. Moral accountability would limit their power.

If you care about men and wish to help them, you will attack feminism.

When certain people complain that you do not align with "progressive" causes, their purpose is to redirect the talk and take the heat off feminism.

When certain people tell you that "not all feminists are like that", they are covering for the feminists who ARE "like that".

It is predictable that the treatment ultimately dished out to feminism will broadly resemble what feminism originally dished out to men. Such will be the tide of history.

The feminist war against men is a war against everybody. Non-feminist men and women, unite against feminism!

Somebody is avoiding the subject of feminist guilt, and it is not us non-feminists. That narrows the field of search, don't you think so?

If you study feminism according to feminist instructions, you'll be fitted with horse blinkers and deprived of peripheral vision.

The trouble with asking a feminist what feminism is, is that everything the feminist tells you will be feminist indoctrination.

Ladies, let's ban the word "misogyny". Next time you want to call some guy a "misogynist", just settle for 'asshole' instead. OK?

Female Supremacism is a desire for Female Supremacy. When Female Supremacism finally has its way, Female Supremacy is the result.

We labor, like a growing army of ants, to flip the feminist tortoise on its back. Some of us crawl inside the shell to madden it.

Ladies, if female supremacy becomes reality, you'll be surrounded by a hostile slave population. Does that sound like a good life?

In times like these, we boil the pitch down to the rosin and we live passionately. My god, what a time to be alive!

Misogyny? There is no such thing, or if there is, it is inconsequential in light of the structural oppression of men and boys. Just saying.

The word "misogynist" has been spoiled, and needs to be retired. Too many people use that word dishonestly.

The predictable consequence of a male-unfriendly world will be a world of unfriendly males. Don't say nobody warned you.

If you oppose human rights for the male population, then you oppose human rights, full stop.

The feminists wrap themselves in causes other than feminism, in order to form a moral shield around themselves.

Another definition of feminism might be, "the project to exonerate women from all wrongdoing."

Feminists: non-feminist women are Not Your Shield!

We must understand feminism as a social organism that draws its lifeblood from the entire culture and the entire political spectrum.

Instead of "re-inventing" feminism, we must throw the \*word\* feminism onto the rubbish tip of history. Posterity must view that word as rubbish.

If one would reject feminism, one must reject it radically. Anything less, and feminism will slowly creep back.

Most feminists have no moral difficulty, in practice, with destroying the lives of innocent men.

Since anybody can define feminism, it follows that anybody can declare him or herself feminist. However, it is not recommended.

Originators of ideas, and articulators of those same ideas, are not necessarily the same people in every case.

It is painfully clear that feminism is only about benefitting women. Men don't factor into this at all.

It is not our task to offer solutions. Our task is to make the problem SO CLEAR, that there will be no doubt about the solution.

In combating feminism, we are permitted to use the same 'intellectual steamroller' trick which the feminists have used for years.

The idea that "women" are (or were) "oppressed" is an hypothesis derived by interpretation -- a political fable, a just-so story.

We call on feminists everywhere to renounce fraud, violence, threat or intimidation as political tactics.

We can say that feminism makes the world worse. At the very least it makes the world no better. Either way, why keep it around?

People fling the word "bitter" as an accusation, but there is nothing wrong with being bitter. Bitterness happens for good reasons.

There is one correct definition of feminism, but many accurate descriptions which illuminate that definition. Our project is to multiply those descriptions.

Feminism did not "get women the vote". Getting women the vote was not "feminism". It was just . . . getting women the vote.

Our task is to problematize the feminist narrative in every aspect. Nothing any feminist says should pass without interrogation.

We should so craft and frame our discourse, that we unfailingly put feminism on the defensive *at all times*.

Feminism is not the world. It is only a part of the world, and so it must negotiate coexistence with the other parts.

A feminist talking point is NOT FEMINISM. And feminism itself is greater than the sum of its talking points.

Feminists pretend that non-feminist people are all alike, because treating them as individuals would wreck the feminist paradigm.

Feminism: a variable pattern of energy in the world, with underlying unity of purpose, hindered by the need to appear respectable.

When feminism antagonizes the non-feminist sector, it creates anti-feminists. And quite right.

Feminism itself could not exist, if it allowed the right to exist of people who are not feminist. Feminism is a cancer devouring the world.

One cannot be feminist and pro-male at the same time. This is a flagrant contradiction in terms; a square circle

When people recite feminism's alleged noble accomplishments, they are suppressing the full truth about feminism.

Never forget that the sole purpose of feminism is to increase the power of women. Everything else is smoke and mirrors.

If you are male, and you support feminism, then you are a self-betrayer. You are also throwing other men under the bus. It is not male partisanship to point this out: it is public service. Please don't be a male feminist.

Every feminist you talk to wishes either to convert you to feminism, or to shut you up.

Feminism's binding principle and driving force, is disaffection toward men and things male. Lacking this, feminism would call it a day.

Don't gallop into every fight like a blundering war horse who starts at the sound of the bugle. Pick your battles.

If you study your enemy's tricks long enough, you will learn how to reverse-engineer those tricks.

Feminism at its core is rotten. Whatever appears "good" about it, serves only for concealment.

Feminism is a grand excuse for certain women to carry a chip on their shoulders. Don't try to knock this off; just mock it craftily.

By the end of the day, if you declare "I am not a feminist", and stand your

ground, there ain't diddly-boo they can do about it.

If feminism operated by a fixed set of rules, this would leave degrees of freedom that would permit male autonomy and limit female power. That would defeat the feminist project.

Feminism's war against men is its central motivator. Yet despite this, it is a sub-narrative of the counter-feminist project. Feminism's war against the non-feminist sector is our controlling narrative.

Lying is for feminism what motor oil is for a car. If God forced every feminist to speak the truth at all times, feminism would very shortly seize up.

In the feminist mind, women's right to collective retribution is worth more than a man's right to due process and a fair trial.

If you are politically outspoken on behalf of men, then one way or another the feminists will find a bad name to call you. This, as much as anything, gives away the essential character of the feminist project.

Promoting male human rights without addressing the feminist problem, leaves the root of the problem untouched. The problem will grow back.

Non-feminism defines feminism. The rest of the world tells feminism what feminism is, whether feminism likes it or not.

Feminists are still welcome to tell EACH OTHER what feminism is, but their word has no force beyond the feminist speech community.

A dictionary entry is only ink marks on a sheet of paper. The real world is a whole 'nother animal!

There's a new narrative in town. A new epistemic standpoint. Feminism is the primary aggressor, and is held accountable for this.

If "shooting the messenger" is the best you can do, then you LOSE.

Feminism will never allow the right to exist of men and women who are not feminist. Feminism is a war against the world.

Feminism is an unsustainable paradigm which gobbles up everything in its path. Only an outside force can stop it.

Feminism controls the language and the discourse such that feminism itself stays outside the range of any challenge.

A war against male human rights is a war against ALL human rights. The predictable outcome will be unpleasant for all.

We intend to violate the hell out of feminist self-definition and feminist self-image.

The unlimited growth of female power could generate no other consequence than a growth of moral evil against men. Does anybody wish to make the case otherwise?

Feminists, a question for you: Is there any identifiable human group whom you would deny equal protection under the law?

The feminists are full of themselves. They think they are the world. They need to get help for that.

Feminists, when you gaze into the abyss too long, the abyss gazes into you.

Feminists like to treat certain assumptions as settled fact. I count that behavior as feminist aggression.

To re-frame a discussion, you must generate a line of universal polarization upon a set of carefully chosen words.

Feminism launched a war against the world, and the world is finally mobilizing to strike back.

Feminism instigates the growth of "misogyny", and will do absolutely nothing to slow it down. Will not, because it cannot.

We combat feminism in the guerrilla manner, and for that, the traditional macho ego is a liability. Park that thing at the trailhead.

A false accuser is a criminal, not a "victim".

Feminism is holistically irresponsible for itself.

Virtually everything the feminists do to promote feminism, may be counted as a form of feminist aggression.

If a feminist can't even tell the personal from the political, why should we trust their judgment on anything at all?

Feminism is a gangrene in the social body, always growing at the edges and putrifying as it moves along.

Feminism can never "know itself". Only an outside observer can tell feminism what feminism IS.

Feminism avoids self-knowledge for the same reason individuals do -- to avoid

self-loathing.

Individuals in the feminist cult wish to avoid self-knowledge, so they have formed a self-knowledge avoidance collective.

A certain number of feminists have gained full moral clarity about the objective nature of feminism, and are fine with it. These persons are psychopaths or sociopaths.

The meaning of the word 'feminism' is up for grabs. It is an open-source project.

"Equality" is a useful concept in the realm of mathematics. Pure number. Pure abstraction.

A member of the feminist cult cannot correctly process signals from the non-feminist world.

Feminists like to present certain assumptions as if they were settled fact. I count this behavior as a form of feminist aggression.

If they are wise, feminists will respect the lived experience of non-feminist men and women.

# **Appendix F – The Counter-feminist Cyclopedia**

A glossary of key terminology both new and old. Useful for beginners or for old hands who need a refresher



# A

## **Activated Non-Feminist Sector, The:**

The portion of the non-feminist sector inhabited by persons who are politically awakened about the reality of feminism, and inclined to be outspoken or active in the name of their convictions. The activated sector is a variegated ragtag of human elements which cover the moral spectrum of human nature.

## **Aggressional Terms of Engagement:**

The general principle that the target of an aggressive action may respond to said action with a force proportional and analogous to the aggressor force. This is summed up in the sentence that “the aggressor sets the terms of engagement”, and in the folk expression that “turnabout is fair play.”

## **Alterity:**

Absolute Otherness, existing on its own terms, which cannot be incorporated into one's own frame of reference – a radical, unassimilable difference.

*See also: non-feminist alterity*

## **Ambient Mode:**

An organic model of non-feminist operation, in which the counter-feminist narrative appears to enter the culture from distributed sources rather than from a singular point source. The counter-narrative is effectively all around you, in an *ambient* (or atmospheric) way.

## **Anglosphere, The:**

Every region on planet Earth where the English language is commonly spoken.

## **Anti-feminism:**

Consciously formulated opposition to feminism as a movement or as an

ideology. Not to be conflated with misogyny, which signifies disaffection toward females as a biological group.

*See also: misogyny*

### **Anti-male bias:**

A presumptive moral “slant” in favor of women or girls. A deeply ingrained cultural tendency to consider females as more noble, more civilized, less violent, less dangerous, and so on. This can manifest as lenient or preferential treatment, or as a tendency to believe the female side of the story when a conflict with men occurs. Anti-male bias is not the same as *misandry*, because it is a broader category – that is, not all anti-male bias entails conscious disaffection toward males.

*See also: misandry*

### **Andronarrative Voice, The:**

A style of political expression used by many anti-feminist males, where the speaker seems to be speaking from a male-subjective standpoint -- as “a man among men” (or “us blokes”). Also known as the “male clubhouse voice”, the andronarrative voice is a deeply embedded component of men’s rights discourse. It is inherently male-identitarian, and stands in contrast to the *mountain-top view* and *strict anti-feminism*.

*See also: mountain-top view, strict anti-feminism*

### **Battle for Feminism’s Soul, The:**

The battle to define feminism’s core minimum in both a moral and practical dimension, and in so doing, gain transformative control over the feminist narrative. Effectively, this means that “feminism IS what we say it is.” Hence the “inside” knowledge of a self-declared feminist is worth no more than the “outside” knowledge which others can bring forward — the latter angle of vision can be as revelatory or determinative as any other.

The battle for feminism's soul is the battle against feminist subjectivism — the battle to control the meaning of feminism itself, and to normativize this understanding within the broader culture. This forces feminism onto the defensive and into retreat.

See also: *feminist narrative*, *feminist subjectivism*

### **Belief Perseverance:**

The tendency to cling to an established belief even when the information is incorrect or the evidence points to a contrary conclusion.

See also: *cognitive dissonance*

### **Bubblegum Feminist:**

Typically, a perky young woman in her teens to early twenties. (Alternately, a *femmy-bopper*.) Not overtly hateful, but stuffed with feminist lingo and catch-phrases. Limited horizons and life experience, intellectually two inches deep, but eager to inform you that you don't really know what feminism is. A bubblegum feminist is keen to quote the dictionary definition of feminism for your benefit, as if you had never heard it anywhere else.

### **Bulkhead Statement:**

A special kind of manifesto, composed for either an individual or a group, with the purpose of differentiating that individual or group from superficially similar entities that might tend to be conflated with it. Bulkhead statements are inspired by the cautionary maxim of "define yourself or be defined".

The term "bulkhead" is metaphorical, and refers to the containment walls inside the hull of a ship. These walls create cellular spaces which prevent outside influences (e.g. water or shifting cargo) from affecting whatever the space contains. In the case of a bulkhead statement, it prevents outside meanings and imputations from disordering the content of a political identity.

# C

## **Checker Player:**

One whose thinking is shaped by simplistic narrative, club affiliation, and a purely linear battle psychology. A naive realist in political terms. Lacks "meta-game" and lateral thinking ability. More of a tactician than a strategist.

## **Cognitive Dissonance:**

The state of holding inconsistent thoughts, beliefs, or attitudes, especially as regards behavioral decisions and attitude change. Cognitive dissonance is commonly found among feminists.

## **Cognitive Fragmentation**

A condition where the nature of thing is mystified by making it seem to be a number of different and possibly opposed things. The nature of feminism is mystified in precisely such a manner. The knower's knowledge of feminism is literally *fragmented*, or reduced to scattered pieces whose relationship with each other is no longer apparent.

## **Confirmation Bias:**

The tendency to interpret new evidence as confirmation of one's existing beliefs or theories. Also, the tendency to "cherry pick" whatever is helpful in reinforcing a belief. Confirmation bias is a staple method in the feminist bag of tricks, and is typically used to confirm anti-male bias.

**See also:** *anti-male bias, belief perseverance*

## **Collaborationist (or Collaborator):**

A male person who goes beyond simple gynocentrism and gives political or intellectual support to feminist ideology. Simply put, a male feminist.

**See also:** *male feminist*

## **Color of Feminism:**

A quality which controls any behavior where the feminist worldview (or some aspect of it) is taken for granted and permitted to set the terms. One is said to speak or act “under color of feminism.” Color of feminism is a manifestation of *feminist triumphalism*.

*See also: feminist triumphalism*

## **Conflation:**

A mental or rhetorical operation where two or more distinct objects are conceptually melded, and made to appear as one. Conflation is a standard practice in feminist propaganda, where an odious thing is conflated with an innocuous thing in order to impute the odium of the former to the latter. This is sometimes called the *stinkbug effect*, and is a corollary to *guilt by association*.

Conflation is more informally called “lumping”.

*See also: stinkbug effect, guilt by association*

## **Cooperation Spiral, The:**

A four part process marked by the following stages:

1. **Feminists lie:** that is how they operate, and they can't stop doing it. If they did, feminism would literally cease to exist.
2. **Critical examination:** activated non-feminist people deconstruct and ridicule feminist lies.
3. **Middle Mass awakening:** politically unaware people start waking up to the truth about feminism, and gravitating toward the activated non-feminist sector.
4. **Feminism v. Reality:** feminists go into denial, and “act out” in crazy, embarrassing ways. Finally, this leads back to stage one, where they try to escape by telling more lies.

The cooperation spiral embodies a “cooperation” between feminist and non-feminist, toward the goal of feminism’s eventual collapse and social death. The name *cooperation spiral* is a bit of an inside joke, based on the recurrent behavior of certain feminists who say things like “why can’t we cooperate?” The cooperation spiral illustrates the only way that such “cooperation” can ever possibly happen.

## **Counter-feminism:**

This may be understood in two different ways.

**First:** *counter-feminism* is an alternative to “anti-feminism” (i.e. opposition to feminism). The word *anti-feminism* is ambiguous – it could be taken to mean either “against feminism” or “against females”. Feminists are aware of this ambiguity, and continually trade upon it by conflating the two meanings. When they call something “anti-feminist” it is not always clear which meaning they mean, which exploits a naive tendency to assume that anti-feminist means anti-female or even misogynist. Here, the feminist strategy is to brand all critique of feminism as “anti-woman”. The term “counter-feminism” interferes with that because it makes conflation difficult. (What could “counter-female” or “counter-woman” possibly mean?)

**Second:** counter-feminism is a system of sociopolitical analysis and strategic practice, refined over many years. At its core, counter-feminism establishes non-feminist alterity (otherness) as the psychological base for all operations which oppose feminism. Furthermore, counter-feminist analysis defines feminism as both a social organism (the femplex), and as a system of energy that must remain in motion in order to keep existing (perpetual revolution).

*See also: anti-feminism, femplex, non-feminist alterity, perpetual revolution*

## **Critical Non-feminism:**

A lack of feminism which goes a step further in that it voices a critical attitude toward feminism. A milder way of saying anti-feminism.

*See also: activated non-feminist sector, anti-feminism, counter-feminism, critical non-feminist, universal critique*

## **Critical Non-feminist:**

A person who practices critical non-feminism.

*See also: critical non-feminism*

## **Current Year Fallacy, The:**

A way to score debating points quickly, used by many feminists and their political cohorts. The fallacy consists of mocking an opposed standpoint by stating the present calendar year, as if this invalidated the standpoint. A classic example would be Justin Trudeau's "because it is 2015!"

# **D**

## **Dictionary Fallacy, The:**

An idea dearly loved by many feminists, that the dictionary definition of feminism actually tells you what feminism is. In truth, it only tells you what a given person wants to believe, or have *you* believe, that feminism is. An exercise in "talking about talking", which describes linguistic conventions rather than the objective state of the world.

*See also: feminist subjectivism*

## **Distributed Question:**

A counter-feminist public rhetorical device, consisting of an interrogative sentence proffered for general consideration. A distributed question does not advance any argument or thesis about feminism, but simply invites the

public to ponder something, and to seek out answers on their own initiative. "Is feminism a good thing?", would be a prime example of a distributed question. By implication, it invites people to entertain the possibility that feminism might *not* be a good thing.

## E

### **Ebb and Flow, The:**

A classic counter-feminist activism cycle, witnessed and chronicled many times. At the outset of a novel counter-feminist activity (e.g. postering), the feminists react wildly because they have never seen such a thing before and are taken aback. This stage constitutes the "flow". The reaction generates adverse publicity for their side, so the feminists quickly pipe down and pretend to ignore the novel activity. This stage constitutes the "ebb". But although they pretend to ignore the activity, their tension simmers. Finally, they can't take it any more, and the next "flow" arrives as a renewed bout of reaction. The cycle continues.

### **Emotional Reasoning:**

A cognitive process where a feminist believes that his or her feelings are true regardless of the evidence. For example, concluding that a speaker who exposes feminist malfeasance is a "misogynist". Emotional reasoning, which is common to feminism at large, amplifies the effects of other cognitive distortions.

### **Empathy Apartheid:**

The proclivity to treat male suffering dismissively, while female suffering gets a strong empathic response and a call for amelioration. Empathy apartheid (alternately called the *empathy gap*) is an aspect of gynocentrism.

**See also:** *gynocentrism, gynonormativism, male disposability*

### **Equality:**

In mathematical terms, the state of an equation where both sides of an equal sign amount to the same thing. In feminist terms, the continual redistribution of the tangible and intangible goods of life — from men, to women.

Equality, in its non-mathematical usage, is an *essentially contested concept*. It is effectively a fetish with a halo. On close examination, this idea proves to be “more shucks than nubbin.”

### **Eurosphere, The:**

All Europe exclusive of England.

### **Existence:**

The mode of being that consists in interaction with other things.

## **F**

### **Female Hypoagency:**

The cultural tendency to deny that women have agency. An apparent belief that women are not actors in their own lives, but only acted upon. This refers to *imputed* rather than real lack of agency. The outcome is, that if a woman does something culpable she will be immune from blame. One tangible result of female hypoagency is the tendency to sentence female offenders more lightly than male offenders for the same crime. Feminism makes use of female hypoagency quite extensively, and banks upon its prior existence in traditional non-feminist culture. Female hypoagency also plays a role in gynocentrism.

See: *gynocentrism, male hyperagency*

### **Female Supremacism:**

A doctrine or implicit belief that the controlling power in most areas of life ought to be, directly or indirectly, a female power. The advocacy, or anticipation of,

female supremacy as a political endpoint. Female supremacism flows as a strong undercurrent within feminist discourse. Since female supremacy stands as a teleological endpoint of real-world feminist development, *female supremacism* may be considered synonymous with the word *feminism* itself.

*See: feminism, female supremacy*

### **Female Supremacy:**

The final outcome or realization of female supremacism as a policy. The belief translated into living practice.

*See: female supremacism*

### **Feminism:**

The project to increase the power of women with no clearly understood limit or endpoint. Since that project would naturally generate a condition of female supremacy, it is accurate to use feminism and female supremacism as interchangeable terms.

*See: female supremacism, female supremacy*

### **Feminist:**

As a noun, this signifies a believer in, or practitioner of, feminism.

As an adjective, this signifies anything bearing the qualities or attributes of feminism. When prefixed to a noun, it may insinuate that there is something dodgy about the object in question.

### **Feminist Aggression:**

Feminist aggression is the model which defines nearly all feminist behavior toward the non-feminist sector. Feminism operates by the motive force of *perpetual revolution*, which dictates that it cannot survive if it does not perpetually assimilate new cultural territory beyond its existing boundaries. The nature of such expansion is aggressive, and every interaction between feminism

and the world beyond it necessarily works to effect the expansion.

See also: *perpetual revolution*

### **Feminist Apologetics:**

Speech concerned with the defense or justification of feminism. Sometimes sarcastically referred to as *femsplaining*.

### **Feminist Memory Hole, The:**

A feminist tendency to evade accountability for past feminist words, ideas or actions by conveniently “forgetting” them, as if they had never happened. A way of erasing history. This effect operates both in the daily microcosm of conversation, and the historical macrocosm of years.

### **Feminist Narrative, The:**

The official plot or political story-line of reality as feminist thinkers would have us understand it, viewed diachronically. The historically-framed model (according to feminism) of what is happening, where this is coming from, and where it is going. Nearly everything a feminist might tell you issues from the feminist narrative.

See also: *myth of feminism*.

### **Feminist Omniscience:**

A belief, common to many feminists, that one can know more things about faceless strangers on the internet than is realistically possible with the information those people have actually provided.

### **Feminist Problem, The:**

Feminism viewed abstractly as a challenge or political difficulty which taxes our powers of response, but needs imperatively to be overcome if the future well-being of humanity has any value.

## **Feminist Road, The:**

The necessary trajectory of future feminist development, which can only be in the direction of radical feminism. In this context, so-called “liberal feminism” must either develop in a radical direction, or confront the looming spectre of its own irrelevance and obsolescence. In practice, all progression along the feminist road is marked by a continual shifting of the Overton window.

See also: *Overton window*

## **Feminist Self-Disclosure:**

A requirement, placed upon all feminists, to make their feminist standpoint explicitly known at the start of any discussion of an ideologically feminist flavor, or any public communication where feminist ideology is a defining element. This is meant to counteract the operation of feminist triumphalism and feminist subjectivism. Feminist self-disclosure is considered a point of common courtesy. Any time a feminist will not self-disclose, it is considered a violation of protocol and hence, a form of feminist aggression.

See also: *feminist subjectivism, feminist triumphalism*

## **Feminist Subjectivism:**

The feminist assumption that non-feminist people don’t know what feminism really is. By extension, the feminist assumption that feminism is universally understood according to the same definition, that feminists have an exclusive right to formulate this definition, or that a feminist frame of reference is assumed within any conversational setting. Finally, the failure to consider that non-feminist reasons for rejecting feminism might compose some portion of the truth about feminism.

See also: *feminist triumphalism*

## **Feminist Triumphalism:**

The idea that feminism is absolutely, categorically and objectively “right”, beyond

all further discussion, for all time. Hence it is triumphant, and trumps any possible alternative standpoint. A feminist triumphalist will believe him or herself to be “on the right side of history.”

### **Femplex, The:**

Feminism as a social organism, viewed as a dynamic pattern of things existing in the objective world rather than merely an idea. The femplex may be visualized as the sum total of forces and factors which uphold the feminist power structure across society – effectively, a cultural supply chain.

The femplex may also be described as a cultural watershed, as summed up in the sentence “every anti-male stream feeds the feminist river.”

This heuristical term is a portmanteau drawn from the phrase FEMinistical Operations ComPLEX. The odd word “feministical” hints at the imprecision of feminism’s operational boundaries. It is not always directly apparent where feminism ends and the rest of the world begins, but the counter-feminist project works to clarify this.

## **G**

### **Global Escapism:**

A conversational deflection method employed by many feminists. Global escapism is normally used when somebody makes a strong case that women are not unduly oppressed. The feminist will shift the focus to remote, non-western countries where women are said to be raped, exploited, and barbarously treated on a routine basis. In this manner, the feminist is “escaping” to a different part of the globe, hence, *global escapism*.

### **Goldilocks:**

One who embodies the middle ground fallacy (or “goldilocks fallacy”). A politically naive person who believes there is a “just right” position situated somewhere along the spectrum between extreme feminism and extreme anti-feminism. A Goldilocks, who fails in the necessary lateral thinking, is still operating within feminism’s intellectual gravity field.

See also: *middle ground fallacy*

### **Gynocentrism:**

The practice of placing women’s safety, comfort and general well-being at the center of social or political concern, and structuring life in the objective service of such interests. Gynocentrism can be found among men of all political persuasions, from left to right. Within feminism, gynocentrism takes on additional traits which transform it into a thing called *gyno-normativism*.

See also: *gynonormativism*

### **Gynonormativism:**

The practice of prioritizing the feminine point of view hierarchically within the culture, on both a political and interpersonal level. In particular, males are pressured to adopt a supposed feminine system of values as a component of their authentic personality. In this manner gynonormativism is *totalitarian*. We would understand feminism as a *gynonormative project*, while acknowledging that it could not have come into operation without a pre-existing base of *gynocentrism* in the traditional culture. *Gynonormativization* is integral to the establishment of female supremacy.

See also: *gynocentrism*

## H

### **Home Truth:**

An unpleasant truth told to a person about himself, which the person does not want to hear. Similarly, an unpleasant truth about feminism, told to feminists,

which feminists do not want to hear. A standard practice in counter-feminist information operations is “speaking home truth to feminist power.”

## I

### **Intellectual Audit of Feminism, The:**

The ongoing project to scrutinize, exhaustively and at great length, all feminist claims and theories, with a view to determining their ultimate truth value. It is reckoned that the intellectual audit of feminism will take many years. Until this project has been rigorously carried to completion, no feminist claim or theory is bound to be accepted by anybody.

The Audit is an entry-level project open to all non-feminists, but the participation of degree-holding academics is sought and encouraged, as is the establishment of an institutional beachhead on university campuses.

See also: *universal critique of feminism*

## K

### **Key Idea:**

An element introduced into a conversation which unlocks the door to a markedly different realm of discourse, and to a line of questions which channel the talk in a calculated direction. Key ideas may be chosen, and their introduction planned for best effect. Key ideas sometimes take the form of *distributed questions*.

See also: *distributed question*

## M

### **Male Disposability:**

Prioritization of female life, safety, comfort and provisioning over that of men and boys. An inherent societal feature which feminism exploits. May be understood as a component of gynocentrism.

See also: *gynocentrism, empathy apartheid*

### **Male Feminist:**

A male person who has internalized the feminist worldview, often for reasons of guilt, self-loathing, or a desire to seek female approval. The male feminist will typically exhibit many traits of a cult follower, including the desire to proselytize. Male feminism is typically viewed as a mental aberration, and to call a man a male feminist is not a compliment.

### **Male Hyperagency:**

The cultural tendency to hold men responsible for all things that women are not. This is an imputed rather than actual condition. Male hyperagency plays a vital role in misandry, anti-male bias, and gynocentrism.

### **Male Space:**

- 1.) Any time and place where men or boys are present and women or girls are absent.
- 2.) The ensemble of such times and places viewed abstractly, as a principle or as a social institution.

The concept of male space is emotionally fraught and politically loaded. A feminist will view male space as a vestige of “patriarchy” (read: male power) which ought to be erased as far as possible. By contrast, a pro-male advocate will view male space as a sacred right to be cherished and even extended.

### **Mangina:**

An insulting portmanteau word, derived from a combination of *man* and *vagina*. Refers to a certain class of (typically left-wing) males, who are characterized by gynonormativism, intellectual allegiance to feminism, self-loathing on account of their maleness, and a tendency to proselytize naive young men.

This political term gets thrown around commonly by rookies, but is used only

sparingly by more discreet minds.

See also: *collaborationist, gynonormativism, male feminist, white knight*

### **Manichean Essentialism:**

A deeply embedded metaphysic which lies at the core of feminist thought and action. Disaffection toward men and things male is the driving component of all feminism, and manichean essentialism is the driving component of this driving component.

In feminist terms, manichean essentialism may be understood as the belief that women are essentially more noble than men, and that every dysfunctionality in the human situation may be traced to a male source. Captured in the popular phrase that “men are the problem.”

### **MGTOW:**

An acronym which signifies “Men Going Their Own Way”. An objective historical phenomenon, arising from the political situation of men and boys under the feminist regime. Due to the toxic effect of feminist innovation, males in growing numbers are turning to a life of practical self-sufficiency and rational self-interest. A core component of this, is a tendency to eschew marriage and relationships with women due to the very real dangers those things present.

The MGTOW phenomenon is symptomatic of a collapse of the social contract between males, and society at large. The rise of men going their own way may be traced to the rise of radical feminism – which classifies women as a political sex class, and sets the male population under a system of collective guilt.

See also: *MGTOW sectarians*

### **MGTOW Sectarians, The:**

A socio-political tribe which views the broader MGTOW phenomenon as a kind

of cult under its proprietary control. MGTOW sectarians reduce the spectrum of MGTOW phenomena to a clique or club with membership rules – one is either “in” or “out”. Use of the indefinite article is also revealing: a MGTOW sectarian will speak of any given person as “a” MGTOW, or not “a” MGTOW. A more generous interpretation is, that any male person can have a “MGTOW realization”, and by so doing become situated within the broader MGTOW phenomenon.

On the whole, MGTOW sectarians project a rather juvenile personna. They tend to have a gynocentric focus on women and relationships as the “main plot”, rather than viewing the MGTOW phenomenon in abstract (but more dignified) world-historic or political terms.

### **Middle Ground Fallacy, The:**

(Alternately: the *Goldilocks fallacy*.) A notion common to the politically naive, which assumes that radical feminists and radical anti-feminists are opposed ends of a continuum, and that “the truth” (the speaker’s own position) lies at some ideal midpoint. The actual truth, in point of fact, lies more in the direction of anti-feminism.

See also: *Goldilocks*

### **Middle Mass, The:**

A demographic zone where people evince a weak affective “charge” on the subject of feminism. At times they mildly oppose it, at other times they mildly favor it, but either way they lack a deeper political comprehension.

### **Misandry:**

Disaffection toward males as a class, irrespective of individual character. Misandry is a core component of feminism, yet many feminists are dismissive of the very idea, declaring that misandry either doesn’t exist or ought not to be taken seriously. They are deeply aware that if they did so, it would accelerate

the demise of feminism.

### **Misogyny:**

Disaffection toward females as a class, irrespective of individual character.

“Misogyny” and “misogynist” are used irresponsibly by feminists, often with no clear bearing upon reality.

### **Misogynistic Shift, The:**

The tendency for misogyny (disaffection toward females) to show a net increase over time, when the force of feminist innovation makes itself felt in a society. Whatever misogyny was initially present, will be incremented. Thus, a person who was very slightly disdainful of women will become moderately so, and a person who was moderately disdainful of women will become highly so.

Effectively, *the presence of feminism in a society will cause misogyny to increase.*

See also: *misogyny*

### **Modern Feminism:**

This expression may be considered Goldilocks terminology. It upholds the idea that there was a noble “just right” feminism in the past which somehow got swept to the curb by a pernicious recent version. It fails to consider that the seeds of corruption were present from feminism’s very earliest days. So-called “modern” feminism is nothing more than feminism with the mask off.

See also: *Goldilocks, middle ground fallacy*

### **Moral Autarky of the Non-feminist Sector, The:**

The right of all non-feminist men and women, whether individually or collectively, to operate independently of feminist moral regulation. No moral pronouncement spoken under color of feminism is binding upon any non-feminist man or woman, or upon the non-feminist sector as a whole.

See also: *color of feminism*

### **Mountain-top View, The:**

A highly objective way of thinking and talking, which frames the situation in terms of a map where all political forces and factors may be viewed as if from a commanding height.

### **MRA:**

A feminist political construct, commonly used as a slur against whoever is outspokenly critical of feminism – non-feminist people who get “uppity”, in other words. As an acronym, this term is said to mean “men’s rights activist (or advocate).” In non-feminist lexicon, meanings may differ from the feminist usage. Feminists did not invent the term “MRA”, but the semantics of it are now effectively under feminist control. They *own* it.

### **Myth of Feminism, The:**

The officially stated version of feminism, as given by various feminist authorities and the followers who echo them. In practice, a feminist smokescreen.

See also: *feminist subjectivism, feminist triumphalism*

## N

### **Non-feminism:**

The absence or negation of feminism. A superordinate category which encompasses anti-feminism, i.e. every anti-feminist is non-feminist, but not every non-feminist is anti-feminist. (However, it can be argued that every non-feminist is *existentially* anti-feminist.) The difference between non-feminist and anti-feminist is often summarized as follows:

"A non-feminist is an anti-feminist waiting to happen, and an anti-feminist is a non-feminist in a hurry."

See also: *critical non-feminism, anti-feminism*

### **Non-feminist Alterity:**

The primordial, uncompromised *otherness* of the world beyond feminism. The complete moral and intellectual autonomy of that world in relation to feminism or any aspect of the feminist worldview. Even when a non-feminist agrees with a feminist, it will be for reasons non-derivative of feminist ideology.

The universal critique is an expression of non-feminist alterity. It establishes itself by taking control of the definition of the word "feminism".

See also: *alterity, non-feminist autarky, non-feminist autonomy, universal critique*

### **Non-feminist Autarky:**

The radical moral and spiritual self-rule of the non-feminist sector. Non-feminist autarky is the only proper non-feminist rejoinder to *feminist* autarky. The latter, by establishing itself in the world, generated non-feminist autarky by default, as a shadow opposite.

See also: *non-feminist alterity, non-feminist autarky, non-feminist autonomy, non-feminist sector*

### **Non-feminist Autonomy:**

The sovereignty, or separate cultural nationhood, of the non-feminist sector in relation to the feminist sector.

See also: *non-feminist alterity, non-feminist autarky, non-feminist sector*

### **Non-feminist Breakout, The:**

A tipping point in the non-feminist revolution, where people who are *not feminist* will find the self-assurance and strength in numbers to openly voice their

indifference to feminism, or their opposition to it.

### **Non-feminist Insecurity:**

A mindset common to politically embryonic non-feminists. The subject is anxious to avoid “guilt by association”, and makes a great show of assuring everybody that he or she is not like certain unsavory people who also happen not to be feminist. The insecure non-feminist has not yet realized that he or she has no burden to prove anything, but that others (such as feminists) have a burden to *not make assumptions*. Non-feminist insecurity is alternately known as *association anxiety*.

### **Non-feminist Revolution, The:**

The sum of personal or political opposition to feminist innovation, distributed across the entire culture. This opposition may be either conscious or unconscious, but tends to become conscious as time goes on. The non-feminist revolution, which has been around as long as feminism has been around, should be understood as a collection of *actions and mindsets* rather than a collection of people.

### **Non-feminist Sector, The:**

The entirety of the universe exclusive of feminism. All aspects of existence which feminist theory is not competent to explain. The collective social body of people who are not feminist.

## O

### **Obligation to Persuade:**

The feminist duty to make feminism pleasing and acceptable to non-feminist people. Feminism is understood as a product in the marketplace of ideas that must be “sold” to the customer by persuasion. The customer is under no obligation to buy, ever. Nor is the customer obligated to give any reason for his or her decision to buy, or not buy, feminism.

## **Overton Window, The:**

The range of ideas considered acceptable in the prevailing climate of public opinion, which a politician can espouse without being considered too extreme to gain or keep public office. The Overton window is notorious for shifting through time, so that things that were once “left-wing” become “moderate”, and things that were once “moderate” become “right-wing”.

## **P**

### **Paradigm Paralysis:**

The inability or refusal to see beyond the current models of thinking. Being unable to “think outside the box”. Loosely related to confirmation bias and subjective validation.

See also: *confirmation bias, subjective validation*

### **Patriarchy:**

A feminist word which signifies “male power”. Since any male person has some degree of power by virtue of simply existing, patriarchy more broadly signifies “men or maleness”.

### **Perpetual Revolution:**

The state of perpetual motion, or “infinite game”, which defines the operation of the feminist movement. Feminism literally cannot exist if it does not keep moving, and it cannot keep moving if it does not extend its reach into cultural sectors which remain untouched by feminist innovation. We say that “feminism’s being is identical with its being in motion.” Feminism resembles a weather phenomenon such as a tornado – it is understandable only as a pattern of energy which agitates the air through which it moves, in accordance with certain principles.

### **Post-argumentalism:**

A pragmatic approach to the feminist problem which recognizes feminism as a rogue force or moral juggernaut that will never yield to logical persuasion.

Hence, post-argumentalism operates on the maxim that “feminism is not owed the courtesy of a debate.”

Post-argumentalism does not exclude argument as a method. Rather, it opposes the naive and childish idea that political headway can *only* be made by talking feminists out of feminism. Hence, post-argumentalism excludes argument or debate not as a method, but as a principal or necessary method. It reduces argument or debate to a supplementary or ancillary method.

### **Predictivism:**

The practice of bespeaking in advance (or “predicting”) the arrival of certain outcomes under certain conditions. One says “if present conditions persist, certain things are likely to happen.” Many feminists are keen to assign prescriptive value to predictive statements. A useful mnemonic phrase would be: “Prediction is not prescription.”

### **Primary Aggressor Status of Feminism, The:**

Feminism, as a movement and ideology, is an upstart which has arrived in the world rather recently. The manner of feminism’s advent has been one of aggressive imposition upon a prior state of affairs. Hence, feminism is understood to be the first (or “primary”) aggressor in the present conflict.

### **Prescriptivism:**

The practice of recommending (or “prescribing”) a certain course of action or a certain outcome. One says “we ought to do x, y or z”. Many feminists have a tendency to assign prescriptive value to statements that are merely predictive. A useful mnemonic phrase would be: “Prediction is not prescription.”

## **Projection of Responsibility:**

A feminist practice, in which blame for an action or ongoing condition is projected (or shifted) onto a non-feminist agent. One example would be the growth of “misogyny”, which is largely due to feminist efforts to alienate men and women from each other. This is, however, invariably blamed on men or “toxic masculinity”. Another example would be initiating an attack upon a non-feminist person or group, and *calling it an attack* when that person or group pushes back.

## **Protocols of Diplomatic Engagement:**

The standards of diplomatic courtesy and tact which feminists are expected to use in their dealings with non-feminist people. Among other things, this includes a basic respect for non-feminist alterity and autonomy, and the requirement to treat each non-feminist man or woman as an individual without making that person the subject of the conversation. The Protocols have been codified as a list of six items.

**See also:** *non-feminist alterity, non-feminist autonomy*

## **Propaganda:**

Propagated information of any sort, spread by design, either publicly or privately, for calculated effect. Some, but not all propaganda, may be classified as public rhetoric.

**See also:** *public rhetoric*

## **Public Rhetoric:**

Communication known to broad masses of people, whether by design or by accident, and commonly known to emanate from oneself or one’s group. Some, but not all propaganda, may be classified as public rhetoric.

## **Public Square Effect, The:**

A condition where *mutual knowledge* may be established and may commence to growing. Mutual knowledge means the state where “everybody knows, and everybody *knows that everybody knows.*” It is the state of a crowd in a plaza listening to a speech – they are all hearing it, and they all know that they are all hearing it, so that in the end, whatever gets heard, it is *known by all to be known by all.*

# R

## **Radical Feminism:**

The branch of feminism which classifies women as a political sex class, postulates male power as “patriarchy”, and proposes systematic, deep structural change to all existing institutions along with the establishment of a radically different cultural worldview.

Radical feminism should be known for what it is: the *core* of feminism, and not the fringe. Feminism must continue to grow and evolve through time, and radical feminism is the only form it can ultimately assume. It should be added that radical feminism cannot be understood in isolation from *misandry*. Hence, radical feminism is most appropriately gauged by its degree of man-hating.

See also: *misandry*

## **Redstockings Manifesto, The:**

A political tract, published in New York City in 1969, by the feminist group “Redstockings.” This manifesto is considered a prime distillation of core ideology. It is given as a series of numbered paragraphs, and is replete with foreshadowings of later developments in the growth of the feminist project. Much of it sounds eerily prophetic, and many present-day feminists who have never heard of it sound like they are quoting it. People in the initial stages of counter-feminist awakening are often given this text as part of their early learning.

## **Rhetorical Discipline:**

The art of discreet and politic speech, a sense of when to follow the rules and when to break them. The practice of designing your public rhetoric so as to achieve maximum political efficiency in terms of a goal. In counter-feminist terms, this means crafting your speaking and writing in a streamlined way that makes it hard for your feminist opponents to find anything they can effectively use against you. By such practice, one is said to *minimize grappling points*. The ultimate purpose of rhetorical discipline is to do the greatest possible damage to the feminist power structure.

## **S**

### **SCUM Manifesto, The:**

Feminism's magnetic north. The most radically, quintessentially feminist statement ever made. This rambling essay was published in 1968 by the feminist Valerie Solanas, and paints the quintessential psychic truth about feminism in garish colors. Plenty of feminists will disown Solanas and her work, yet the SCUM Manifesto continues to be a strong cultural undercurrent in the feminist community.

### **Sector System, The:**

A fundamental division of socio-political space into two portions, or sectors: the feminist, and the non-feminist.

### **Signal Differentiation:**

The practice of refining your message (or field of discourse) with such precision and individuation of style or content that it will not be conflated with anybody else's message. Maximizes signal and keeps noise to a minimum. Failure to practice signal differentiation has cumulative consequences, which pile up over time and become progressively harder to correct.

See also: *political personna*

### **State, The:**

The repository of the power to issue final commands in the service of a social contract.

### **Stinkbug Effect, The:**

The operative principle of Pavlovian set-binding, by which an odious object (the "stinkbug") is conceptually lumped or conflated with a range of other objects, in order to infuse the same foul odor into all of those objects. One example would be conflating the mass-murderer Elliot Rodger with people who oppose feminism.

### **Streisand Effect, The:**

An attempt to hide, remove, or censor a piece of information, which has the unintended consequence of making the information more widely known — often facilitated by the internet.

### **Strict Anti-feminism:**

A manifestation of anti-feminism in which the operator eschews the andronarrative voice. Abbreviated as SAF.

See also: *andronarrative voice, anti-feminism*

### **Subjective Validation:**

Perception that something is true if a subject's belief system requires it to be true. Subjective validation also assigns perceived connections between coincidences. Closely related to *confirmation bias*. Feminism, as a narrative-driven ideology, depends on subjective validation.

See also: *confirmation bias, paradigm paralysis*

## T

### **Talking-point Trick, The:**

A tendency, displayed by many feminists, to treat feminism as if it were identical

with the issues or talking points that compose its discourse. For example, if you declare yourself opposed to feminism, a feminist might demand to know why you approve of glass ceilings, wage gaps, marital rape, or street harassment.

### **Target Consensus:**

A generally held non-feminist understanding on what feminism is and how it is manifested in the world. This provides a target of operations which everybody agrees on, so that they will not work at cross purposes. The term refers not to a presently existing condition, but to a goal that ought to be achieved if non-feminist people wish to combine their operations effectively.

### **Top Dog Fallacy, The:**

The cognitive fallacy that those who hold administrative posts in higher echelons will exercise power in a uniformly predictable way. Feminism postulates that they will do so specifically to the detriment of women. This claim is unsupported, and since the administrators in question are assumed to be male, it is also sexist.

### **Two-Frame System, The:**

A way of organizing the counter-feminist narrative and establishing different orientations for different purposes. This consists of the following:

**Frame One:** Feminist v. Non-feminist

**Frame Two:** Anti-male v. Pro-male

A given discourse may be controlled by either of these frames exclusively, or by toggling between them in a calculated manner. In the tendency known as *strict anti-feminism* (SAF), public rhetoric and propaganda are almost entirely governed by first-frame (frame one) discourse.

### **Trimtab Effect, The:**

The principle that a small, carefully designed system combined with rigorous

discipline in its operation, may have a disproportional effect upon much larger events. A controlling microcosm. This metaphorical trope originated with R. Buckminster Fuller.

## U

### **Unicorn Feminist:**

A person who self-labels as a feminist yet shows very little sign of actually being one. "Unicorn feminist" is an ad hoc holding tank category, a place to keep such people until they see their way to shucking off the "feminist" label altogether. Since unicorns are not real, this term conveys the understanding that such people are *not really* feminist.

### **Universal Critique, The:**

(Alternately: counter-feminist culture of critique). A cultural project in the works. An anticipated future state where opposition to feminism, and all manner of criticism of it, will become a normativized and commonplace social institution. The sheer number of people involved will make it impossible for any feminist repression to operate, and feminists themselves will be compelled to "grin and bear it". The universal critique may be considered a manifestation of the *non-feminist breakout*.

**See also:** *activated non-feminist sector, intellectual audit of feminism, non-feminist breakout*

### **Universal Non-feminist Credo, The:**

A briefly stated set of core ideas that nearly any self-declared non-feminist could agree to. The credo, given as follows, is meant to establish a baseline understanding among all who oppose feminism:

We have studied feminism and considered its implications in the light of human history. Having done so, we choose not to identify with feminism and not to be bound by it. Simply put, we conclude that

feminism is not a preferred choice.

As non-feminist, we occupy a critical standpoint independent of feminist presupposition. By virtue of our standpoint, we claim the authority to define feminism on independent terms by the light of independent study.

In principle, feminism IS what we say it is. The power to define feminism is not a sole feminist privilege.

We shall uphold non-feminist autonomy and secure non-feminist existence against feminist imposition, in whatever form this may arise.

The Credo, taken verbatim, may be considered foundational. Future associations and clubs may incorporate this material into their manifestos or charters.

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Onward to the non-feminist breakout!

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Heard something interesting? Doing something interesting? Just want to speak your mind a bit? We probably won't reply, but all communications sent to the following will be looked into and thought about:

**CFessays@email.com**

