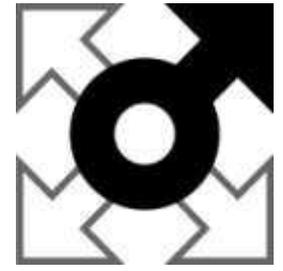


TRANSITIONS

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Does Masculinity Need "Redefining"? – By Tim Goldich

Is the old masculinity all washed up? To remain viable in competition with the feminine, should masculinity be updated and fixed and *redefined* for the new millennium?

In the opening chapter of *Plato's Republic*, three philosophers of the day rise to Socrates' challenge to define Justice. Each definition improves upon the last, yet each is revealed as woefully inadequate. But then, Plato *himself* fails to offer a succinct definition of Justice, settling instead for a *description* of how justice would play out within his vision of the Ideal State.

It is difficult indeed to trap so high and elusive a concept as Justice within an airtight verbal box. But this failure to capture Justice within a definition, does not erode Plato's faith that Justice is real. In fact, Plato regards "forms" such as Beauty, Justice, and Truth as *more* real than material objects. Material objects fade away over time, but fundamental concepts are timeless.

Continued on page 2

FROM THE PRESIDENT – Harry Crouch

We've been busy!

Chris Thompson, President of our Montana chapter, and his wife Nevada started a chapter of NCFM on Montana State University. To our knowledge that's the first men's rights organization to gain official recognition on a major university campus. We intend to replicate this historic success.

Similarly, our Georgian Liaison, Carl Augustsson is establishing an independent NGO for NCFM in the Republic of Georgia which will give NCFM formal presence where Europe meets Asia. He's also working with our new liaison NCFM in Kenya.

One of our Australian Liaisons, Greg Andresen,

Continued on page 6

We Often Sow the Seeds of Our Own Destruction



Hugh Nations

NOTE: On April 4, 2013 [NCFM filed suit against the Selective Service System for gender discrimination.](#)

The recent elimination of barriers to women serving in combat, and the reaction of many of the men I know, was a depressing reminder of what is probably the most destructive attitude that afflicts the men's movement.

Fundamentally, the men's movement seeks a revolution in the attitudes toward and the rights and the responsibilities of men. That revolution has already taken place for women; in fact, it's been going on since 1848, when from a

Continued on page 3

Inside This Issue:

- 1 "Redefining" Masculinity – by Tim Goldich
- 1 From the President – by Harry Crouch
- 1 Sow the Seeds of Our Own Destruction – Hugh Nations
- 3 Men's Rights Activism and Social Realities – Joseph Miranda
- 4 Mr. Manners
- 9 Book Review – Steven Svoboda
- 14 Twin Cities Chapter Report – Will Hageman
- 17 Andrea Dwumbell – Peter Allemano
- 19 MSU Chapter Report – Nevada Thompson

I say all this to make a distinction. Plato was attempting to *define* Justice, not *redefine* Justice. Humans can *ponder* the meaning of Justice, and attempt to better understand and capture that meaning in words, but humans cannot *change* its meaning. Humans haven't the *authority* to *redefine* Justice.

So . . . is masculinity also something *real*? Does this concept *also* have some sort of independent meaning that lies outside the reach of human interference?

I believe that 2 million years of human evolution did indeed create something *real*, something that we label "feminine" and "masculine." As is true of Justice, we struggle and largely fail to contain these concepts within verbal boxes called definitions, but that, in itself, should not erode our confidence that these concepts describe something real. We know Justice when we see it; we know masculine when we see it. Justice lives out on the Astral Plane; masculinity lives within our DNA.

But, are our definitions for feminine and masculine *accurate*? Or, in our efforts to define masculinity, are we as ill-equipped as Plato's three lesser philosophers? It seems to me that where gender is concerned, powerful psychic forces (including instinct, chivalry, Eros, sentiment, myths and mythos) tend to bias our perceptions and overpower reason. Masculine and feminine are real I think, but, at present, only imperfectly understood.

So I'm all in with efforts to improve our imperfect *definitions* of masculine and feminine, but I regard efforts to *redefine* these concepts as bogus and not to be trusted.

I've focused on masculinity because masculinity, in particular, has come under fire in recent history. In some circles, masculine is synonymous with "macho" and widely regarded as destructive, violent, unnecessary, immature, inferior, redundant, or even "obsolete."

The American Psychological Association advocates "Redefining Masculinity." "Redefining Masculinity for Modern Age" intones the Daily Beacon. The International Boys' Schools

Coalition is all in for "Redefining Masculinity: Helping Boys to be Better Men." Even the ManKind Project (an organization that I've been part of since 2000) is on about "Redefining Masculinity for the 21st Century." With women rising and men in decline, the temptation to "redefine" and "fix" masculinity that it might better fit in with modern realities, is a temptation that runs deep. But every *redefinition* of masculinity seems to head in approximately the same direction—less masculine, more feminine. Why should that be so?

Well, how could it *not* be so? In the gender continuum, there is only the feminine on one end and masculine on the other. If masculinity will "change" I suppose it *must* move toward the feminine because there is nowhere else to move toward. There is no *third* direction.

So, one reason I'm suspicious of *redefining* masculinity is that I see nowhere else for the masculine to go but toward the feminine. I'm not in favor of false gender polarity, but neither am I in favor of false gender androgyny. Besides, is shifting the masculine toward the feminine a step toward *redefining* masculinity or a step toward *negating* masculinity? Does feminizing masculinity create a sustainable model of masculinity for the future or does it only take us a further step down the road toward male "redundancy" and "obsolescence"? I find these questions troubling.

Another reason I'm suspicious of *redefining* masculinity is that *redefining* masculinity seems to be all too synonymous with masculinity becoming that which most perfectly serves women's (or is that feminists'?) purposes. I think if feminists had their way, they would *redefine* "masculine" as safe, compliant, selfless, obsequious, sexless, and obeisant to every female complaint. Men would occupy the dark side of the world and human nature, perform those tasks most harsh and hazardous, and ask for nothing in exchange. Men would have no needs of their own. Men would have no perspectives of their own. Men would claim only feminist (i.e., "female-ist") perspectives for themselves.

Well, I happen to think that men have gone too far down *that* road already!

Continued on page 15

Men's Rights Activism and Social Realities

By Joseph Miranda

I've been a political activist for quite a few years. I've been involved in various "causes," some of which were wildly successful, others which turned into utter fiascos. I've had professional training in activism and media, as well as plenty of experience on the front lines marching in protest demonstrations, walking precincts, creating radio programs, editing political newspapers, speaking the proverbial truth to power, and doing the inevitable information age websites. Let's ask a question: what makes the difference between a successful activist movement and a fiasco?

Well, there are a lot of things. One of these is an understanding of the theoretical basis for political activism. The theory creates the groundwork for the concepts which lead to tactics that mobilize people. And one of the most important concepts is this—a *political movement must exploit social realities*.

What does this high falutin' phrase mean, "exploit social realities?"

Let me give you an example.

Look at an obvious contradiction in modern feminism. Feminists claim to be about equality, about creating strong and independent women, about opening up traditional male jobs such as police officer and soldier to females. Yet feminists promote laws and programs such as "violence against women" acts, "sexual harassment" regulations, "white ribbon" campaigns, etc. These all rely on the assumptions that (1) women are by nature victims; and (2) men must provide women special protections.

How do feminists get away with the contradiction? Why don't the men who pass these laws, or march alongside campus feminists in "slutwalks" and such, stand up and say: "You want equality, then we will not give you any special protection simply because you are women."

The reason they get away with it is because feminism operates within a social

Continued on page 12

Seeds of Our Own Destruction, continued from page 1

convention of women emerged the Seneca Falls Declaration, modeled after the Declaration of Independence and stating what the convention regarded as the fundamental rights of women. Those rights finally began to coalesce across the board in the 1970s, and today are either fully recognized or are the subject of continuing debate and examination.

In contrast, today there is no consensus that men are denied rights; the very notion is often greeted with disdain. Far too frequently, men are viewed not as the targets of oppression, but as *the* oppressors.

And therein lies the problem with the prevailing attitude in the men's movement: Revolutions are never fought to benefit the oppressor, and if we are advocating for a new approach to men's rights and responsibilities, we are seeking nothing less than a revolution.

Being gunned, gassed, grenaded, mortared, flamed, bayoneted, bombed, or bulldozed while crouched in a muddy foxhole is not a right or a privilege; it is a responsibility. Those knee-jerk men's activists who complain about women in combat simply don't get it. That's what the entire men's movement is about, insisting that with women's rights comes women's responsibilities, and with men's responsibilities should come men's rights.

One of those rights is demanding, when appropriate, that the other gender should share the onerous, lethal burdens of warfare: That women, too, should have to crouch in foxholes instead of requiring only the sex which has outies rather than innies for genitals to occupy the front lines. We men should have been in the forefront of demanding that restriction of combat to men be eliminated: That is a grievous, lethal form of gender discrimination. Registration for the draft is the single most visible and widespread example of actual governmental discrimination against men. And we should be leading the charge to open up draft registration for both sexes.

Continued on page 4

Instead, too many men complain that eliminating those blatant instances of discrimination diminishes our role.

The attitude toward military service unfortunately permeates the range of discrimination against men that we need to address. To repeat: Revolutions are never fought to preserve the status quo. In far too many cases, we see men demanding that *our* roles be reexamined and *our* rights be ensured, while they instinctively resist the same request by others – women, minorities, gays, immigrants.

And in that repugnance of traditionalist men toward granting others exactly what we seek ourselves lies our fatal flaw: We are sowing the seeds that will produce the fruits of our own failure.

The tragedy is that only in adjusting rights and responsibilities between men and women, and then only in some aspects, is equal rights a zero-sum game. Ensuring equal rights to gays, or minorities, or immigrants will not undermine men's rights. To the contrary: Putting it tritely, a rising tide raises all boats. Further, offering our support to those causes could well mean that we elicit allies to *our* cause, something we are sadly lacking now.

Advocating for everybody's equal rights comes naturally to me; I proudly and loudly identify myself as a flaming liberal. But there was a time when I was the volunteer public relations for my state's Republican Party, and I was neck-deep in the Nixon campaigns. And my liberalism has not calcified into being PC: As a lawyer, I have reservations about gay marriage; I think affirmative action programs should be based on economics rather than race or ethnicity; and I don't have any problems with the concept of a national identity card. Being a flaming liberal does not preclude being a thoughtful liberal.

It is possible, too, to be economically conservative and socially liberal. For the traditionalist male who wishes to see his rights more in balance with his responsibilities, I think that should be the goal.

Continued on page 5

Mr. Manners

Mr. Manners is submitted by Bruce Kanter who claims he is a friend of Mr. Manners, although the two have never been seen together.

Dear Mr. Manners:

Many guys born over the last 20 years or so may be unaware that the reason men held doors open for women in the past was because women wanted them to. I can remember in the 9th grade listening to girls discuss how they would not go out with boys who did not open doors for them. It was part of the special chivalrous treatment of putting women ahead of yourself, such as letting women sit in the last chair while men stood, or the even then declining act of men standing when a woman entered a room. As they used to say, ladies first.

Feminists, with the help of a complying media, turned this around. Now men holding doors open for women is cited as something men have done and do to oppress females. In reality, the complaint that because of "women's lib" men no longer open doors for them, is a common one I have heard from women.

In the earlier stages of feminism when memories were fresher, many feminists were more fair and honest about such things. In her book "It Changed My Life," Betty Freidan welcomed such questions by men about how women could complain about discrimination and at the same time have men open doors for them. Even the less fair-minded Gloria Steinem weighed in on the subject of chivalry. In a 1970 August 31st article in *Time*, she quoted a "Women's Lib Worker" who said: "I like to be helped on with my coat, but not if it cost me \$2000 a year in salary."

Another *Time* article about feminism, appearing on March 20th 1972,

Continued on page 5

Otherwise, at this time next century, we'll still be literally and figuratively occupying those foxholes all by ourselves, preserving our privilege of being gunned, gassed, grenaded, mortared, flamed, bayoneted, bombed, and bulldozed.

Hugh Nations, of Austin, TX, is a retired attorney and journalist, and the former editor of Transitions: Journal of Men's Perspectives.

Editor's note: when Hugh was the editor of *Transitions*, it was *he* who added the subtitle: "Journal of Men's Perspectives."

observed that "men favored women's rights organizations 44% to 39%, whereas women narrowly oppose them (42% to 40%)."
Besides the problem of who would be taking care of the children, the other problematic aspect of feminism for women was, they "want to have their cigarettes lit and their doors opened for them."

The notion that opening the door for somebody is an aspect of power is laughable. I guess Kings, Queens and other dignitaries are being belittled by the people who hold doors for them. And of course a lot of men like having doors opened for them. Rich men hire chauffeurs to drive them and open doors for them. If holding doors for people is not a service, why would hotels pay people to do it for their customers?

Having many women expect doors to be opened for them and others being taught that having doors opened for them is belittling, can put men in a precarious position. Once on "Oprah" a man mentioned how women would complain when he opened doors for them and when he didn't. Oprah sympathized that the man was understandably confused. But he wasn't confused. He was a victim of having the other sex having the power to decide not only what he should do, but get upset if he guessed wrong.

I have had women complain when I didn't hold doors for them, saying they weren't feminist. But why should I open the door if I don't want to? Let them start holding doors for me.

Why am I making a big deal about something as trivial as doors, because feminists have made it an issue! The truth is I am happy to do whatever women want in this matter, I am just tired of guessing wrong and being chastised for it. Mr. Manners, as the world's greatest expert on male etiquette, what should I do.

Sincerely,

Not a Door's fan.

Continued on page 6



NCFM Freedom Endowment

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Mr. Manners, continued from page 5

Dear Door's Fan:

Mr. Manners recognizes your concern. There is no time to wallow in the mire on this issue. The "Serenity Prayer" tells us: "God give me the serenity to accept the things I cannot change; courage to change the things I can and the wisdom to know the difference." As for opening doors for women: God give me the strength to open the doors for the women who want me to, the courage to refuse when I think they don't and Dear God, please give me the wisdom to know the difference.

Incidentally, doorman is about the only job I can think of that employs only men, which explains its great prestige. As feminist's have observed, if men do a job it has greater status. This is why jobs with the word man in it, for instance, garbage man, milkman, roto-rooter man have such high status.

Mr. Manners

From the President, continued from page 1

continues his extraordinary work with Men's Health Network Australia and the fight for the rights of men throughout Australia. His Canadian counterpart, Earl Silverman, continues his struggles keeping open the only men's shelter in Canada as well as challenging public institutions about their gender discriminatory practices.

Our Twin Cities Chapter, as usual, has been busy tabling events across Minnesota. See their report in this issue.

We're involved in a class action suit against a major hotelier for discriminatory treatment of men. Fortunately, Al Rava, Esq. and NCFM Secretary is also one of the most knowledgeable attorneys in California for such cases.

We've been deeply involved with promoting reform legislation for the Violence Against

Women Act reauthorization (which may have been approved by the Senate even as I type this). Regardless, we've sent thousands of faxes encouraging reforms and joined in efforts in Washington D.C. to educate legislators and their staffs about the need for reforms.

Although A Voice For Men and Stop Abusive and Violent Environments (SAVE) were largely responsible for bringing pressure on Assistant District Attorney Mary Kellett in Maine, we too filed a complaint with the Maine Board of Overseers. In concert these efforts resulted in her censure and recommendation that she be disciplined for her egregious behavior in the Vladek Filler case.

NCFM has for decades given awards, a list which can be found on our website. In 2012 we gave Karen (girlwriteswhat) the Award for Excellence in Promoting Gender Fairness in the Media (She prefers her last name remain as secluded as possible so I'm not including it here). Paul Elam of A Voice For Men received the Award for Excellence in the Advancement of Men's Issues. And, Carl Augustsson received the Award of Honor for his work with the United Nations and the NCFM Convention for the Elimination of All Forms of Discrimination Against Men.

Several of our members had articles published in major newspapers. Some were interviewed on radio/television and made presentations before influential groups. Our members are also involved in educating elected officials in several states and are directly involved in legislative reform efforts at the state level.

Fred Sottile, Vice President of our Los Angeles chapter, is working with Stanley Green of the Men's Health Network to soften the Los Angeles Domestic Violence Council to men's issues. Fred, Stanley, and I have also met with representatives of the San Diego Domestic Violence Council. Sometime this year we hope to bring the two groups together in some sort of formal working relationship with respect to male victims of domestic violence.

NCFM celebrated International Men's Day with a fundraising event in Eagle Rock, CA. NCFM VP

Continued on page 7

Board of Directors

Marc Angelucci staged the event and helped raise funds which were matched dollar for dollar by the Saxton Family Foundation. We plan on expanding our International Men's Day celebrations this year. Let us know if you want to participate. The more the merrier!

Our website traffic has dramatically increased and we intend to keep it that way. If you'd like to send us articles for our website please send them to ncfm@ncfm.org. If you'd like to submit articles for *Transitions* please send them to transitions@ncfm.org.

NCFM is a volunteer organization. We maintain offices in San Diego, we are insured, and our financial records are annually audited. We are entirely supported by donations. If you believe in the work we have been doing since 1977, please show your support by sending us a donation. You can contribute and even join NCFM online at www.ncfm.org.

We greatly appreciate your interest and support.

Sincerely, **Harry Crouch**

President, NCFM

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NCFM Online Discussion Group

Members whose accounts are current are encouraged to participate in our Yahoo Discussion Group. This is an often lively members-only forum in which we discuss related issues, NCFM business, and coordinate initiatives. Don't miss out on the opportunity to keep abreast of what your fellow members are thinking. Join the group and let your voice be heard too. If you are a current member and have not received an invitation to join the group please send a request to Membership@ncfm.org.

Please help us help you make the world a better place for all of us!

Since 1977 NCFM has been dependent on private donations. We have been self-sufficient thanks to thousands of generous supporters. The list of NCFM accomplishments is extraordinary. We have helped incubate and launch numerous successful spinoff organizations and efforts, nationally and internationally, including several current efforts. We have shaped legislation, won landmark appellate cases, and assisted tens of thousands of men and women with their personal situations. **We need your support.** It costs significant money to do what we do. NCFM has no paid staff. We are all volunteers. Please dig deep and send us whatever financial support you can. If you want to get involved, want to volunteer, we look forward to hearing from you. You can join NCFM at <http://ncfm.org/lead-with-us/join-ncfm/> or make a donation at <http://ncfm.org/lead-with-us/why-donate/>. We need your support.

We're now asking you for it.

Thank you,

Deborah Watkins, Treasurer

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You may have received a free promotional copy of *Transitions*. However, generally, *Transitions* is a benefit of membership and your membership must be current. If you are not a member of NCFM you may join at www.ncfm.org.

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Is There Anything Good About Men?: How Cultures Flourish by Exploiting Men

By Roy F. Baumeister. New York: Oxford University Press, 2010. www.oup.com. \$24.95. 306 pages.

Review by J. Steven Svoboda

Florida State University psychology professor Roy F. Baumeister has published an excellent, even stunning book that answers the title question, “Is there anything good about men?” with a resounding *yes*. To explain “why men have dominated culture and ruled the world,” the author writes, “[C]ulture grew out of the way the men related to each other, more than out of women’s relationships.... Because culture grew out of men’s relationships—including competition, trading and communicating with strangers, and ample doses of violence—men were always in charge of it.”

Ever the optimist, Baumeister believes “that the hostility between the sexes has been overstated.” He points out that “women got the vote because a majority of men, only men, voted to extend the vote to women.” In one deft paragraph, the author summarizes Warren Farrell’s outstanding book *Why Men Earn More* and demolishes feminist suggestions that oppression explains the gender salary gap.

The take home for the author is, “If we want to understand gender and culture, we need to have our eyes open to how culture exploits men as well as women.” Following in the tracks of Farrell, he ticks off several disadvantages of masculinity—greater likelihood of criminal sentencing and longer sentences, higher levels of homelessness, 92% of workplace deaths happen to men, and of course the male-only conscription systems in place around the world.

Baumeister reminds us of the reasons why men seem to be more expendable in these ways to society: men *are* in fact literally more expendable, in that “culture needs only a few men but as many women as possible” due to their biologically different roles in producing the next generation. Not only are there more men in the bottom rungs of society as well as the top rungs, but, the author notes, “The two are related. Society uses men and women differently.”

While often tracking the work of Farrell and others that came before, there is also much new thinking here. The author delves into two numerical measures often used to compare men and women—grade point averages and salaries—and shows us that one critical difference is that salaries are unlimited whereas GPA’s have a firm upper limit. This is important because top-achieving men will pull up the average salary but a similar effect cannot occur with grade point averages, in which women top men. Baumeister notes the unfairness in reigning interpretations of these two statistics. “It is common to infer from women’s better grades that women are better students and perhaps even smarter than the men. Meanwhile, the higher earning power of men is not taken to mean that men are better workers than women.”

Things really start to get interesting when the author discusses why men excel in jazz music. The author hypothesizes, reasonably in my opinion, that there is probably not a large gender difference in creativity or in musical talent. The difference is that a single-minded drive for success—a product of centuries of evolution—is incomparably more often present in the male. Later we learn that the vast gender differences in numbers of patent applications, which as a patent lawyer I have personally experienced, similarly reflect the motivational differences between men and women. Men “far exceed women in their desire to make a mark in a large social system.”

Another enthralling section and another topic I don’t remember previously encountering involves ancestry and starts with a deceptively simple question: what percentage of our ancestors were male? It turns out the answer, due to the phenomenon of alpha males siring most children while virtually all fertile females give birth, is about 33%. “Of all humans ever born, most women became

Continued on page 10

mothers, but most men did not become fathers.... I consider it the single most underappreciated fact about the differences between men and women.”

This also goes a long way, the author shows, toward explaining the phenomenon of men being more willing to take risks: “Women who sailed off into unknown parts... might drown or be eaten by cannibals or succumb to strange new diseases. Instead, stay home and act like the rest of the women, and you will get to have your babies. But for men the calculus was different....[S]taying at home for them also meant losing. Some men did come back from their travels rich enough to improve their chances of getting a wife or two and supporting a pack of youngsters.” Or to put it even more bluntly, “It is simply impossible for a woman to have a hundred babies. It is possible for a man, and some men have done it.”

Another fascinating insight follows. Men are often seen as inferior for their constant competitiveness. “But that is what it means to be male.... The men who didn’t care about outdoing other men... did not reproduce. The men who pushed ahead were more likely to reproduce, and today’s men are descended from them. To leave offspring, you had to outdo other men.”

The author addresses another perplexing issue, provocatively opining that “women are generally more lovable than men.” Baumeister has an explanation as to why this is. “Men would like to be lovable, but they have other priorities, like competing against other men and striving for greatness.” Women excel in one on one or small group interactions involving intimacy and emotions, while men do better in larger, worldly spheres involving a greater number of diffuse connections to more people.

Baumeister is to be congratulated for flatly declaring that women commit the majority of domestic violence, but “women don’t hit strangers. That’s where the big gender difference in aggression is to be found.” And why is that? Again the author both intrigues and seems to hit the truth, writing: “Women care about what intimate partners think, and so they will fight there. Men will too. Women don’t care as much about what strangers or distant acquaintances think, and so they won’t fight them. Men care, and men will fight them.” Even more intriguingly, in the broader sphere of weaker social relationships among a larger group, men are both more aggressive *and* more helpful!

Inside many of our heads there may be a voice that asks, “Which is better?” The author does his best to put that voice to rest forever, noting that the answer totally depends on what the need at hand is: “The female style builds a few strong, close social bonds. The male style builds many weaker ones. Do you want a loving marriage with strong family ties? Then you need the female style. Do you want a work group like a ship’s crew or a hunting group or a soccer team? Then the male style will work better.”

The author goes on to brilliantly show that typical male communication styles are better adapted for the larger settings in which men specialize, while female communication is adapted for the more intimate settings on which they tend to focus. In a memorable passage, he asks us to “imagine a football coach saying, ‘Do you think maybe we could please try a screen pass here?... We don’t have to do it if anybody doesn’t feel good about it. I just thought it was something we maybe could consider....’”

The author refutes the hoary old belief that culture is biased against women. It is true, Baumeister adds, that “culture... was made by men, for men.” This is natural because “[c]ulture emerged from groups of men competing against other groups of men.”

As a specific example of male disposability, Baumeister tells the chilling, utterly amazing story of how, after a long series of miraculous, nightmarish, courageous acts, his father became one of seven out of 150 German schoolboys from his military squad who survived World War II.

The tendency of males to be more extreme than females, both for better and worse, is explained, as the author puts it, by the fact that, “You can think of extreme traits as experiments.... Most experiments will be failures.” Men are more suited to be nature’s guinea pigs because “the experiment ends right away if it is done on the male [because there are no descendants of that male]” while, “It’s

hard to weed out bad traits in the females, because most of the women reproduce.” In short, “Nature rolls the die more aggressively with males than females, because it is easier to capitalize on wins and cut the losses.”

As a logical corollary, manhood—unlike womanhood--must be earned and is permanently insecure. “It is... useful for a cultural system to maintain an environment in which there is not enough respect to go around, so that the men remain hungry for it, and must fight hard for it.”

Baumeister pens the following fabulous sentence as a sort of summary of his book’s thesis: “The remarkable rise of the American society, from a baker’s dozen of bedraggled backwater farming colonies into the world’s greatest economic, military, and scientific power, owes much to the wide-open competitive opportunities for fame and riches that seduced countless men into giving it their best shot.” In short, “America became great because America found a new way of getting the most from its men.”

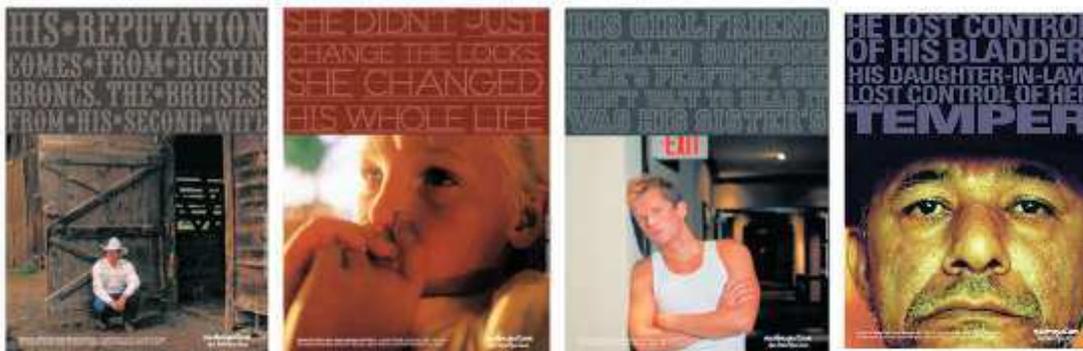
Toward the end of the book we get into some politically incorrect issues that are all too rarely discussed. “Women, perhaps especially thoughtful women, simply cannot fathom the strength of the male sex drive—and the ache of sexual frustration that pervades so many hours of a man’s life.” Again this is no accident. “Nature saw no point in letting men be happy with the sex they’ve already had. Over the ages, the male population descended from the most insatiable ones, who continued to pursue every opportunity for sex and who spent their lives trying to rise to the top of the social hierarchy so they could have more sex.”

Doubling around to again answer the question posed by the book’s title, the author notes that men’s *achievements* are valued more than *men* are valued. “One irony we have seen is that culture values men’s activities more than women’s but treats individual men as more expendable than women.... Being expendable is part of what makes men more useful to culture.”

In conclusion the author asks some very hard questions about the path of socially engineered gender equity on which we are embarked, which may lead us to “make men feel guilty rather than proud of many of their greatest achievements.” Baumeister asks with evident trepidation: “Can we reasonably expect that these next generations of men will continue to solve society’s problems, even as our society pressures them to step aside and let women and a few favored minority groups take all the leadership positions they want?... Can we expect them to continue doing the crucial and sometimes dangerous tasks that society needs somebody to do but that somehow women mostly don’t do, even as we tell the men that everyone is equally valuable?”

In the end, we may view these social trends as dangers on a par with our current environmental crises. “If our society does succeed in eliminating both the privileges and the obligations of manhood, it will be embarking on a remarkable social experiment.” Skip reading this book at your peril! A unique experience that deserves the highest possible recommendation.

J. Steven Svoboda



reality—the convention that females gain male protection by acting as victims. Within this convention, males compete with other males to gain the attention of females which many men assume, often wrongly, will be translated into increased access to sex. This is a traditional social reality, quite possibly hardwired into human psychology. It's given a modern whitewash by feminist ideology which employs female victimization as a tactic, a means to gain an end.

And this is where men's rights activists run into a stumbling block. For example: recently the phrase "war on women" has become commonplace. Women, we are given to understand, are under assault and therefore must be protected by men. The same old fairy tale of knights in shiny armor rescuing the princess. This allows female feminists to gain legal privileges, and male feminists to play out a traditional role while deluding themselves into believing they are working for equality.

What has been the response of men's rights activists (MRA)? Too often, it is to chase after this slogan and claim that there is also a "war on men," pointing out the numerous policies in Western countries which victimize men. Yet this tactic does not gain traction. Politicians do not pick up on a very real war against men, nor do they promote men's issues.

Why? Because a "war on men" plays against the social reality of how men perceive power. I have frequently shown men evidence of systemic legal discrimination against them when it comes to such things as domestic violence laws, military conscription, government programs, university policies, and so forth. A too frequent male response is to stare blankly and dismiss this evidence. These men would much rather be involved with programs rescuing women because of the social status they imagine they will gain by so doing.

The reality is that while a woman will gain a certain amount of power by playing the role of victim. But men generally lose power by playing victim because it is an apparent admission of weakness. It has nothing – nothing! – to do with the objective reality or the justice of men's causes.

Continued on page 18



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Society succumbing to feminist efforts to *redefine* masculinity in a manner that best serves feminist purposes, that's what I would think of as the worst case scenario in these matters. It is the primary reason I'm *so* suspicious of the whole notion of "redefining masculinity for the new millennium." But then, I don't believe I'd be overly thrilled with *masculist* efforts to *redefine* masculinity *either*.

So, a third reason to distrust "redefining" masculinity is that I don't trust that human's are wise enough to take control of such a thing. *Redefining* is *not* defining; it is social engineering. And who do I trust to take charge of this social engineering?—*nobody!*

A fourth reason to distrust "redefining masculinity" is that it is born of misandry. It is an outgrowth of the escalating notion that masculinity is a defective anachronism that is at fault and to blame for all things bad and out of step with current societal needs and realities. The feminine may be under pressure to overcome "male oppression," but I'm not seeing critiques of the feminine that begin to approach the condemnation routinely levied upon the masculine. I'm not seeing calls for redefining femininity.

The fifth and final reason to distrust *redefining* takes us back to where we started. I believe that, like the concept of Justice, the concept of masculine has an independent reality. Unless or until we are prepared to alter human DNA (or neuter masculinity with estrogen pollution), we can *redefine* the *word* "masculinity" as we please, but masculinity *itself* will not be altered. Regardless of how well or how poorly humans understand it, regardless of how we may choose to defame or *redefine* or malign it, the masculine will be what it is.

Anyway, the real "*problem* with masculinity" is that it's never been accurately defined in the first place. *Authentic* masculinity's not the problem. The problem lies in the *false* masculine that has been the refuge of masculinity throughout history, but perhaps *especially* so ever since the masculine has been defamed and sabotaged in conjunction with the rise of feminism and the rise of fatherless homes that has followed in its wake. How will fatherless boys grow into *authentic* masculinity?

The "problem" with masculinity is not that it is out of step with modern times, the "problem" with current masculinity is that it has been—and continues to be—*undermined* by powerful cultural forces that have taken shape over the last 40 odd years. Yes, women are rising and men are in decline, but those in the know, know that women are so advantaged and men are so disadvantaged (especially in schools/academia), that it could not be otherwise!

In part, the impulse to *redefine* masculinity is an impulse to *deny* what those in the know, know—that Man's is vulnerable to cultural forces. And many cultural forces are anti-male, and Woman (feminism) is pulling the strings.

We don't need a *redefinition* of masculinity, we need an improved understanding of what masculinity *truly is*—an understanding truer than any prior understanding of masculinity—an understanding divested of stereotypes and misandry. We need an *authentic* masculinity. What is authentic masculinity? I don't know. But I believe that concepts such as drive, honor, obsession, wisdom, integrity and accountability live at its core. These qualities are timeless. And they imply a definition of masculinity that is authentic and sustainable into any future—a masculinity that can *never* be rendered "obsolete." Rather than the masculine defined as feminist doormat, this is a masculinity that demands . . . wait for it . . . *Justice!*

I believe that the distinction between defining and *redefining* masculinity is crucial. The difference between defining and redefining masculinity is a difference in underlying *attitudes* and assumptions

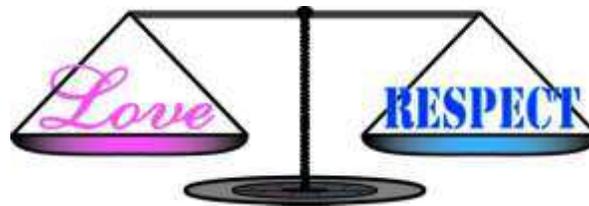
regarding masculinity. To define masculinity is to *respect* masculinity as something *real*, something that we are endeavoring to more deeply understand. To *redefine* masculinity is to assume that masculinity is purely a social construct with no reality and no meaning beyond what we arbitrarily assign to it. And therefore "masculinity" becomes a mere plaything for would-be sociologists and special interest groups to *redefined* at their whim.

So I'm all in with efforts to improve our imperfect *definition* of masculinity, but I regard efforts to *redefine* masculinity as misandric, bogus, and not to be trusted.

Thanks for reading – Tim Goldich

Author of - *Loving Men, Respecting Women: The Future of Gender Politics*

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FORGET THE RAPE CRISIS! THERE'S SOMETHING MUCH WORSE! A COMMUNIQUÉ FROM ANDREA DWUMBELL

(transcribed by Peter Allemano)

NOTE FROM PETER: My "inner female," Ms. Dwumbell, paid close attention as I read my friend Bruce Bawer's just-published book. She dictated her reaction to me, and I am happy to convey her thoughts to you below.

Bruce Bawer's stunning new book on identities studies, *The Victims' Revolution*, describes the rape-crisis movement that was launched during the heyday of Second Wave feminism and how the movement was "helped along by the sensational results of a famous *Ms. Magazine* study." According to Bawer, however, "The researcher who conducted it later admitted that the overwhelming majority of the women she had counted as rape victims did not, in fact, regard themselves as having been raped." (p. 65) Nevertheless, the perception of a crisis was unshakable. That perception persists into the present, and at colleges from coast to coast, so-called Take Back the Night rallies are a regular feature of campus life. Bawer observes:

"Typical of the inflated rhetoric that currently surrounds sexual violence on campus is the following, which appeared on the website of the Women's Resource Center at the University of Houston in 2010: ' . . . Did you know that almost one-third of college students report dating violence by a previous partner and almost one-fourth report violence by a current partner? Dating violence can include coercion, stalking, jealousy, isolation, victim blaming, and emotional, sexual and physical abuse.' Even 'jealousy' and 'emotional . . . abuse' (which, of course, can mean almost anything), then, are now considered 'violence.'" (p. 71)

Bawer also describes how Women's Studies departments engage in ongoing "consciousness-raising" — to make female students aware of their status as victims of sexual violence and rape. But from the tone of his writing, it is clear that Bawer not only considers this to be a dubious endeavor for institutions ostensibly dedicated to academic endeavors, but downright frivolous.

Well, for once *I agree* with someone who's criticizing feminism! Bawer is right! This obsession with sexual violence and rape *is* frivolous — in light of the far more serious plight of women's status as victims of *murder!* Indeed, the killing of women has now reached epidemic proportions.

Walk across any college campus and just listen to the female students. "I'm *dead* tired from studying so hard!" one will declare. Another will remark, "When my professor told a joke in class today, he was so funny that I *died* laughing!" Clearly, the notion is downright *lethal* that female students should be doing homework. We need to start granting them degrees simply for existing! As for the humor of malevolent male professors, well, it is obviously so toxic that campus sports fields will soon have to be converted to graveyards.

Regrettably, however — just like the women in the *Ms. Magazine* study who were oblivious to the fact that they had been raped — the women on today's campuses blithely continue on with their lives utterly unaware that they have been murdered.

The time has come to desist from pointless hand-wringing over innocuous indicators that may imply sexual violence. Why? Those rape victims, for the most part, are no longer living! It is imperative that multi-million-dollar funding be tagged for research that will yield a checklist to which women can refer in order to determine — and fully accept — their status as murder victims. In addition, consciousness-raising on today's campuses — teaching women that they're dead — must become our highest priority. It is our last remaining hope for helping the female sex to begin rising up from oppression.

Peter Allemano

This does not mean that we abandon the very real grievances that men have against the system. It means we have to leverage them in such a manner as to create the appearance of male *power* as opposed to *weakness*.

One valid argument here is that that we need to change consciousness in order to get men to understand how they are victims. Such a massive change of consciousness is something which would require MRAs to have considerable political power.

The question then becomes, how do MRAs gain political power?

Having a Plan

To win, MRAs must act within social realities. This means employing successful tactics.

To start, activists need to stop playing the victim card. Playing the role of victim just does not work. If it did work, then the men's rights movement would have triumphed a long time ago.

How can MRAs employ tactics which exploit social realities? How do men assert their power in such a manner as to make other men respond, as well as women?

To do so, men must play off of their strengths, not weaknesses. MRAs must seize the initiative. MRAs must set the agenda. MRAs must make the other side respond. Men and women do respond to men who demonstrate leadership. Call it the alpha male complex.

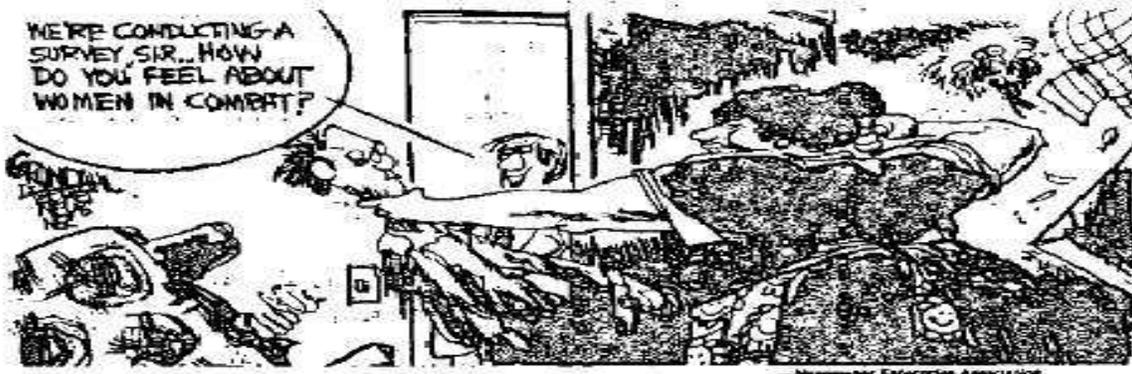
To give one example, there are many young men in need of male guidance. The men's movement could provide them with mentoring on any number of topics from handling their relations with women to legal defense. But there's more to this than simply providing handy advice. The objective is to set up male groups which can challenge the current power structure. This would win over many men who now flutter around feminism owing to the breakdown of the family and lack of male leadership in their lives. Rather than promoting male victimization, we need to promote male strength. And given human psychology, women are more likely to rally to men who demonstrate strength—and winning the support of women is vital for an ultimate victory because this will undercut radical, anti-male feminism.

In the bigger picture, this means establishing institutions for men's political activism, men's studies, men's media, men's legal defense, men's professional promotion, etc. MRAs have to demonstrate that they can carve out their own territory. That is how men have traditionally gained power, and that is entirely within social realities. The long term objective is to put MRAs into positions of power in universities, corporate foundations, law enforcement, and political offices.

Is there a potential?

I'll leave that for readers to ponder. And to send in their ideas. We can continue this discussion in a future issue of this periodical.

Joseph Miranda



NCFM [Montana State University Bozeman](#) Report

By Nevada Thompson, President

Raised primarily by a single mother and for much of the time with a step-father having the old school mentality “children are meant to be seen not heard”, I had a skewed vision of fathers and men in general.

As an adult I gave birth to two boys and adopted the notion that I can do this on my own, I don’t need a man. Then again, spending time with my current husband, experiencing the trials he has with the mothers of his two sons, the struggles he has experienced just trying to be a father, my eyes have been opened to a new world; one that blew me away and shamed me for my own actions.

We as women are damaging the very nature of the boys we are raising, setting them up to accept degradation as future fathers, as well as creating the next “self-fulfilling” generation of women who will continue the work.

This is unacceptable and is setting our future generation up for severe failure.

We all know someone who has had to bear the pains of going from being a father to a *paying* babysitter who is fortunate enough to be *allowed* weekend “visits”. When did we decide it was our right to not only be mother of our children, but also their father’s mother *telling* them when they are *allowed* to see their offspring?

It terrifies me at the power we as women and mothers have, it is a horrifying imbalance and injustice to the rest of us, 50% of the population, our men.

Both sexes need accountability and equal personal power. Children must have loving and responsible parents guiding them to the best of their ability, showing the child that each part of them, mother and father, are equally important.

Increasingly we are instructed it’s a business deal when you decide to have children, personal differences aside, only the child’s best interest is important.

As President of the recently established National Coalition For Men-[Montana State University, Bozeman](#) I am proud to be a part of the focus on responsible fathers.

NOTE: Nevada and her husband Chris have been the sparkplugs for an ever growing interest and effort to establish NCFM chapters on college campuses throughout the United States. Our goal is to first establish a chapter, then a men’s center, then a Males Studies Curriculum like or similar to the one pioneered by NCFM Members Dr. Edward Stevens of New York. “Men’s Studies” programs are rooted in feminist ideology. “Male Studies” curriculums are about men, by men, for everyone. If you believe in this mission as we do send us a check or donate on line. It takes serious financial support to initiate, sustain, and accomplish such projects.





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Belonging to the Coalition of Free Men can do a lot for you—so would you do something for Transitions, its one-and-only, honest-to-goodness, feature newspaper? We need something written, something drawn, pictures cut from magazines—anything that makes a statement about men or boys or males/females. Light vein or heavy, short or long (but not too), we'd like to include a bunch of contributions from around the country, to continue to make this paper an exciting, looked-forward-to magazine. How about a poem? A drawing? A personal experience? A regularly-featured brand-new cartoon character? A record/play/TV/book/movie review? A crossword puzzle?

Thank you for taking the time to read *Transitions*. We hope you found it as worthwhile as we do creating it and making it available to others.

As you may have guessed we are incorporating articles, information, cartoons, and other contributions from earlier editions of *Transitions*, like "Let us Give You A Hand" to the left from the October 1982 and other edition..

It was true then as it is today. If you have something you would like to contribute please send it our way for review and consideration. Send your inquiry to transitions@ncfm.org.

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Issues of *Transitions* posted on the web will be archived and eventually become accessible only to current members of NCFM as a benefit of membership.

THE BREAKUP OF MY FIRST MARRIAGE LEFT ME SUICIDAL.



THE BREAKUP OF MY SECOND MARRIAGE LEFT ME GRIEF STRICKEN.



THE BREAKUP OF MY THIRD MARRIAGE LEFT ME BITTER.



THE BREAKUP OF MY FOURTH MARRIAGE LEFT ME NUMB.



THE BREAKUP OF MY FIFTH MARRIAGE LEFT ME QUIETLY HOPEFUL.



THE BREAKUP OF MY SIXTH MARRIAGE LEFT ME HAPPY.



LAST WEEK I GOT MARRIED FOR THE SEVENTH TIME.



ALREADY THERE ARE SIGNS OF TENSION.



I COULDN'T BE MORE PLEASSED.

submitted by R.A.S.