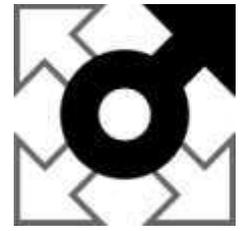


# TRANSITIONS

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## **“Victim”** by Tim Goldich

In the “game” of gender politics, two words in particular stand out—“power” and “victim” (i.e., men have *the power*, women are *the victims*).

Like anything else, gender politics may be viewed as a game. If men en masse, invested in their own *male* point of view, are ever to enter the game—and it would behoove them to do so—then men would do well to learn how to wield these two words, “power” and “victim,” that gender politics raises above all others.

Right now, I want to focus on “victim” and the most important point to make about it, is that men don’t like it. In fact, it seems to me that the male’s kneejerk reaction to the “V” word presents one of the more fundamental roadblocks standing in the way of men in large numbers entering into gender politics.

Fact: males comprise 85% of the street homeless (those homeless without even a shelter to go to at night). No matter how vehemently men

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## **President’s Corner**

By Harry Crouch

Early this year Marc Angelucci, Esq., on behalf of [NCFM](#), filed suit against the [Selective Service System](#) because only men of a certain age are required to register. The Obama Administration recently ended prohibitions against women holding military combat positions which also ended the legal reason young women are not required to register for Selective Service. Nonsensically, the Justice Department is opposing requiring such women to register. After oral arguments on 7/29/13, the Court took the matter under

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## **What Judges Really Think About Fathers:**

*Responses to court-commissioned  
judicial bias surveys*

by **Tom James, J.D.**

Observing that a large percentage of cases are settled without a trial, a former family court judge wrote (without providing any factual basis) that it simply means that “many men recognize that their children will be better cared for by the mother.” To this judge, a father who failed to concede custody to the mother early on in the proceeding almost certainly would be considered a “problem” litigant. How many judges approach contests between men and women with a predisposition to rule against the man?

While it might be thought that a statement such as the one quoted above represents only one

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reject “victim,” this denial does *nothing* to change this fact. Clearly, when males reject the *facts* of their victimization, they’re not being strictly rational. Yet, in my experience, (exacerbated as it may be by my involvement with the New Warriors) men simply *recoil* from “victim.” This reaction appears to be so nearly universal, it might be written directly into the male genetic code!

A University of Chicago student group calling themselves, “Men In Power” briefly grabbed the media spotlight—a rare and *golden* opportunity! They’d become angrily aware of many of the ways in which men suffer comparison with women, especially in academia. But, being male, they would, of course, have absolutely *nothing* to do with “victim.” Well, that’s fine, except for one thing. It left them with nowhere to go! In the *game* of gender politics, “victim” is the “ball.” Because they would not pick up the ball, they could not get in the game!

Psychotherapist Aaron Kipnis observes, “Men are often more resistant to discussing victimization of any kind than women.”

The common man rejects the truths of female *power* and rejects his own experience of powerlessness (victimization). In many ways, rejecting “victim” is an honorable stance that has served men well. In the realm of gender *politics*, however, it has been *disastrous*.

While Man stands immobilized, Woman, experiencing *none* of Man’s aversion to “victim,” grasps the “ball” with both hands and runs it up and down the field, scoring every point. Only women complaining creates the illusion that only women have anything to complain about. Hence, there is feminism on the one hand and on the other hand there is . . . nothing. The “strong and *silent*” stance has effectively sealed men and male perspectives out of gender politics (the politics of gender *complaint*).

The great irony is this: in rejecting the *existence* of his victimization, Man rejects any possibility of *protesting* his victimization! For this

reason, it’s far easier and less costly for society to just keep sticking it to men because men don’t fight back. In irrationally rejecting the *word* “victim,” Man ends up inviting and enabling the victimization *itself*.

There is a simple yet vital distinction to be made. On the *personal* level, there is internalizing male victimization as a self-label or identity—an emotionally self-fulfilling stance. This is the aspect of victim that men rightly shun. But, on the *political* level, there is coming to know the *facts* of male victimization and utilizing those facts as gender-political *weaponry* with which Man may *stop* playing the unconscious enabler of his own victimization and start standing up for himself! So, again, *being* a “victim” is a very negative personal place to live out of; men do well to avoid that. But strategically *utilizing* the *facts* of male victimization is operating out of a place of empowerment.

In its essence, the game of gender politics is a Battle of Rhetoric (feminist rhetoric vs. masculist rhetoric). In that battle, masculist “victim” facts are ammunition. Because these masculist facts are so *dreadfully* plentiful, men who know these facts, enter the battle of rhetoric with a virtually inexhaustible supply of ammo. Such a man becomes a well-armed force to be reckoned with. By contrast, victim-averse men who do not know these facts (or who refuse to utter them) enter the battle defenseless. So, men! Make the above distinction. Get beyond the irrational revulsion to the facts of male victimization—a revulsion that renders men gender-politically defenseless.

Look at it this way: if, when men complain they declare their victimizing experiences of *equal* importance, this is not demanding *extra* empathy; this is demanding *equal* empathy, which is demanding justice. Men who demand justice are strong and worthy of respect. Men who do *not* demand justice are *doormats*. The Battle of the Sexes has been dubbed a battle in which only one side showed up. For not showing up, Man has only begun to pay the price.

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*President's Corner, continued from page 1*

submission, and later ruled the case is not yet "ripe," meaning no challenge until the Department of Defense has *implemented* its new policy allowing women in *all* combat roles. The Court did not say when our complaint would be ripe (when the policy is 80% implemented, 90% implemented, or what% implemented?). By that finding our challenge may never be "ripe." We filed the appeal and are awaiting a response.

We are making substantial progress on our NCFM College Chapter Initiative. Through the good work of Chris and Nevada Thompson, our Montana State University at Bozeman group was approved for a second year. Greg Josefchuk started our new NCFM Carolinas chapter which has its sights on four North Carolina universities. You can find NCFM Carolinas website here: <http://www.ncfmc Carolinas.com/> And, we received a major donation from a private foundation concerned about anti-male bias in universities in and around Indianapolis, Indiana -- we now have planned activities and will be reaching out in that area too.

The foundation donation will allow us to produce much needed outreach materials. We have produced two videos, a logo, t-shirt design, and launched websites for our efforts in Montana and North Carolina. This is a huge undertaking and will require considerable underwriting. We are finalizing a proposal for a pilot project in San Diego which will if funded involve four major universities including San Diego State which is the home of the first Women Studies program. For those of you who can afford it please send whatever you can so we can continue this work. Our goal, of course, is ambitious: first men's discussion groups, then formally recognized chapters on

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*What Judges Really Think, continued from page 1*

judge's opinion, surveys of judicial attitudes support the conclusion that his view is shared by a vast number of judges. A study conducted in 2004 found that although the tender year's doctrine (the rule that mothers are presumptively entitled to custody of young children) had been abolished some time ago, a majority of Indiana family court judges still supported it and decided cases coming before them consistently with it.<sup>2</sup> A survey of judges in Alabama, Louisiana, Mississippi and Tennessee found a clear preference among judges for maternal custody in general.<sup>3</sup>

Another survey, this one commissioned by the Minnesota Supreme Court, found that a majority (56%) of the state's judges, both male and female, agreed with the statement, "I believe young children belong with their mother." Only a few of the judges indicated that they would need more information about the mother before they could answer. Fathers, one of these judges explained, "must prove their ability to parent while mothers are assumed to be able."<sup>4</sup> Another judge commented, "I believe that God has given women a psychological makeup that is better tuned to caring for small children."<sup>5</sup>

Judges' self-reporting of their prejudices against fathers was consistent with practicing attorneys' impressions of them. 69% of male attorneys had come to the conclusion that judges always or often assume from the outset (i.e., before being presented with any evidence) that children belong with their mothers. 40% of the female attorneys agreed with that assessment. Nearly all attorneys (94% of male attorneys and 84% of female attorneys) said that all judges exhibited prejudice against fathers at least some of the time.

Similar findings have been made in court-sponsored gender bias studies conducted in other states. The Maryland study, for example, found that most attorneys perceived that it is either always or often the case that "[c]ustody awards to mothers are based on the assumption that children belong with their mothers." A follow-up study conducted in 2001 "still indicates a preference to award mothers custody." The majority of

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attorneys, both male and female, agreed that fathers either did not always get treated fairly in custody proceedings or that they “often” did not. 6% of judges, 17% of female attorneys and 29% of male attorneys went so far as to say that no father *ever* receives fair treatment in a Maryland custody proceeding. Surveys of judges in Maryland, Missouri, Texas and Washington found that a majority of judges were unable to say that they usually give fathers fair consideration in custody cases. This matched the perception of members of the bar.

A review of appellate court decisions led a team of psychology and law professors to conclude that the maternal preference is still the norm in many jurisdictions.

The Georgia Commission on Gender Bias in the Judicial System uncovered judicial beliefs that mothers are always better parents than fathers; that children need to be with their mothers, but not necessarily with their fathers; and that a father cannot be a nurturing parent if he works outside the home. In addition, the commission uncovered a reluctance to deny custody of children to mothers out of fear that doing so will “brand” the mother as unfit or unworthy. No judges expressed any comparable concern for the reputation or feelings of fathers.

Every state has standards of judicial conduct that judges are expected to meet. The Minnesota Code of Judicial Conduct is typical. Canon 3 requires judges to “perform the duties of the office impartially.” Impartiality is defined as “absence of bias or prejudice in favor of, or against, particular parties or classes of parties, as well as maintaining an open mind in considering issues that may come before the judge.” Canon 3(A)(5) makes it clear that this means sex-based preferences and discrimination are prohibited: “A judge shall perform judicial duties without bias or prejudice ... including but not limited to bias or prejudice based upon ... sex....” Yet neither the gender bias study committee nor the Supreme Court, which ultimately adopted its recommendations, convened an inquiry into the widespread violations of the Canons of Judicial

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## 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:

In an article in a 1970 Aug 30<sup>th</sup> in “Time” magazine entitled “If We Win”, Gloria Steinem discussed a non-gender restricted future where “athletic teams will be picked only by strength and skill.” It seems we have gone backward. Men and women have competed with and against each other in bowling leagues for as many years as I can remember. However, in order to have enough women sports participants to meet Title IX requirements, NCAA college bowling teams are made up entirely of women. I worry; will there ever come a time when ***the sexes can once again bowl together?*** Unlike college, in tennis the sexes even compete together professionally as they used to in volleyball. In the rest of society, men and women compete on teams together, in rowing, volleyball, softball, soccer, target shooting, tennis and so on. Will Title IX make sure this never happens again in these sanctioned college sports?

Ironically, the means to putting women’s sports near par in popularity to men’s is competing together. A female high jumper won’t jump as high as her male teammate, but her first place jump counts equally for her schools team.

Unlike other school activities, sports gender makeup needs to be proportional to the student body. The explanations given by feminists, sports are segregated. In reality men are kept from competing against women because otherwise many female sports would be close to non-existent. Thus the logic, discriminating against men by not letting them compete against women, allows discriminating against men a second time by equalizing the amount of sports participation by gender even if more males are interested.

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Ethics the investigation had turned up. So far, it does not appear that the Minnesota Supreme Court even sees this as a problem. The implementation committee has recommended a number of programs to address the concerns of domestic abuse victims, immigrant and refugee women, and complaints of female court staff and attorneys about inappropriate comments made to them by judges, but no recommendation at all has been made to address the problem of judicial bias prejudicing the fundamental rights of fathers in family court proceedings.

Policy-makers, and sometimes judges, are fond of saying that bias against fathers either never has existed or that it has been eliminated, and that mothers and fathers now stand on an equal footing in family court. Obviously that is not the case. A system cannot be improved in the absence of a willingness to acknowledge a problem exists when confronted with proof that it does. The question now is: Are judges and judicial policy-makers really committed to eradicating bias and prejudice in the judicial branch or not? If so, when will they begin?

**Tom James**

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Editor's note: among his many accomplishments, Tom James is the author of *Domestic Violence: The 12 Things You Aren't Supposed to Know*

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Men and women are said to be equally interested in participating in high school and college sports, while at the same time schools are constantly looking for sports that women will participate in to achieve gender parity? Or perhaps for example, the University of Nebraska really has four more college sports played by females than males because of greater interest in them.

Commonly in major universities, the amount of women students attending college football games easily exceeds the number of women desiring to participate in the female sports added to comply with Title IX. Is it really in female student's interest to limit the amount of football players and add a few women's sports in which the great majority of the female student body is not interested in even watching?

Title IX also applies to high school. In her book "The War Against Boys", Christina Hoff Sommers notes that in high school, girls "now outnumber boys in student government, honor societies, on school newspapers and even debating clubs. Only in sports are the boys ahead." Does it make sense for schools to put their priorities on gender disparities in sports above academic ones? Also, if women are more frequently involved in these other activities, doesn't that make them less available for sports? And isn't it feminists who have said the genders should have equal representation in political office, many maintaining it should be mandated in law. Why don't they care about the lesser number of boys in student government?

If groups having equal representation are so important in athletics, what about having more Asians, or short people, or fat people, (the group that might benefit the most from greater sports participation)? If feminists really are interested in more women participating in college sports why are they obsessed with parity with male teams? How about advocating that women go to small schools where a higher percentage of students are part of sports teams? What about targeting women's colleges to add more sports? Why aren't they protesting the fact that the women's college Spellman is dropping school athletic

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teams completely? Mr. Manners, I want women to keep participating in college sports, but as far as sports etiquette, isn't maintaining parity going overboard?

Sincerely,  
Curious

Dear Spurious:

It is very important that bowling remains a college sport for women. Without such teams, where will college women have a chance to bowl besides the local alley and the college student union? What potential employee's job chances won't be enhanced with bowling on their resume? What employer wouldn't be impressed when they learn they are interviewing someone who spent a lot of their time in college rolling a ball down an alley?

There is equal interest in sports between the sexes. Women enjoy feminine sports such as crew, which is why there are more than four times as many female college rowers as male ones. Bowling teams are all female, because it is women who are interested in wearing all the stylish bowling shoes.

As for your other points, the lack of Asians in sports is the reason they perform so poorly in the classroom. The University of Nebraska having sand volleyball, indoor volleyball and rifle teams only for women makes perfect sense. After all, isn't it women who flock to the beautiful beaches of Nebraska to play volleyball. As for rifle, the liberals behind Title IX want all men, women and children to own and operate and travel with rifles. A college men's rifle team is just a matter of time. More females play college soccer than males in college because women are more interested in playing the sport. Although as far as I know, this has never before been true before any time in history, in any country, and many of those who play soccer in this country were born in these other countries.

Most exciting, in an article in the Washington Post by James Wagner, he tells us that Title IX has brought the sport of bowling to inner-city high schools of Washington D.C. The upbeat positive article observed how the students benefited from the activity. Despite the obvious benefits, many kids in schools in poor areas don't have bowling alleys, so the kids have to travel not just for matches but to practice. Evidently such benefits only accrue to girls, because the teams are all female.

In my day we used to go to the bowling alley after school. Think of the progress. Thanks to Title IX, girls from academically poor performing schools, leave school early to take a chartered bus to a bowling alley all paid for by our trillions of dollars in debt federal government which funds D.C schools.

As for focusing on sports disparities rather than academic ones, it makes perfect sense. Focus on the group doing better in school and get them to participate in the activities of the group doing worse. Do you really think one can learn more in student government than on the softball field hitting a ball with a stick?

What is most valuable about Title 9 is the life lesson taught to children. They watch ESPN college sports and learn that softball and volleyball are for girls and baseball and football are boys stuff. Isn't that what feminism is supposed to be about?

*Mr. Manners*



Women’s “pick up” lines cannot be judged to “stink” because women don’t have pick-up lines because women don’t need them. If only men are obligated to initiate relations, only men can be judged to have done it “wrong.”

In a work environment, a man judged to have done it “wrong” may well suffer the loss of his reputation and his career. Now *that* “stinks.”

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Deborah Watkins, Treasurer

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## The Second Sexism by David Benatar.

Chichester West Sussex, England: Wiley-Blackwell, 2012. [www.wiley.com/wiley-blackwell](http://www.wiley.com/wiley-blackwell).  
No price listed on book but website gives price as \$29.95. 288 pages.

### Review by J. Steven Svoboda

University of Cape Town philosophy professor David Benatar has written a thoughtful, eminently fair-minded overview of what he calls “the second sexism.” While this will not necessarily be news for many readers of this review, still the fact that men suffer various forms of discrimination may come as a surprise to many members of the public who pick up this book.

Benatar does a bang-up job thoroughly exploring sexism against males in its multifarious forms. With one prominent exception relating to male circumcision that I discuss below, the author is so unstintingly fair-minded that one cannot help but admire his determination to be utterly impartial to all parties, male, female, feminists, masculists, and everybody in between.

*The Second Sexism* focuses primarily on a few of the most salient, and yet still somehow mostly unnoticed, examples of discrimination against males: vulnerability to military conscription, both a greater likelihood of being victimized by violence and lesser sympathy for such victimization relative to females, a deck that is stacked against men in divorce court, the far greater propensity to dish out more and harsher corporal punishment to boys, the lack of concern with sexual assault against males, male educational disadvantage, the favoring of females in weighing prisoner privacy against employment rights, and greater female life expectancy and societal failure to research extending male life span.

Benatar notes, reasonably enough that there are probably other examples of which we are not yet even aware. “There has been so little attention to male disadvantage that it is very likely that we do not even know all the ways in which males are disadvantaged.”

*The Second Sexism* builds a convincing case that—at least in the developed world and quite possibly in some other places as well—women are no longer the victims of discrimination. “The claim that women remain oppressed in Norway, Sweden, the Netherlands, the United Kingdom and the United States, for example, sounds ludicrous.” The author calls over and over, in different factual contexts, for equal treatment of males and females.

Benatar’s one blind spot is male circumcision. He manages to find circumcision “not morally wrong” and contrary to the tenor of the rest of his book, tells us that it “is possible, without inconsistency, to disapprove of female genital cutting... while also approving, or at least tolerating, circumcision of males.” He begs the question by claiming without justification that the former is “the more severe procedure.” He even tries to defend male circumcision by analogizing it with “the removal of an entire breast on account of a malignant lump within it.” The blatant problem with this inexcusably weak analogy is that foreskins are not removed due to malignancy.

On the other hand, the author is at his most lucid in laying out how the employment interests of female prison guards receive greater weight in court decisions relative to the privacy rights of male prisoners, while on the other hand the privacy rights of female prisoners are given great deference relative to employment interests of male guards. Basically, if you are male, you get the short end of the stick both times.

*Continued on page 10*

Although I have heard a portion of this information before, the disparity in gender treatment of prisoners really is disturbing. 97.2% of those executed in the US have been male and the rate at which women are being put to death is actually going down. As Benatar wryly puts it, “execution is a major disadvantage for those subjected to it... Not only does it cut short the condemned person’s life (as death always does) but the prisoner endures the extreme anxiety and fear of knowing he will face death at an appointed time.”

Benatar’s three pages earlier in the book summarizing the horrors of war is truly chilling, and the chapter on the military is quite interesting. Unfortunately, the author makes some fatuous arguments, suggesting for example that if women are worse at war this could be a good effect of including female soldiers because some wars should not have been fought. On the other hand, Benatar correctly notes that “conscripting and sending into battle only males is unfair discrimination.” As a possible solution, he points out that a *volunteer* army that includes women could well be more effective to an army comprising only conscripted men. The author also makes an interesting proposal to “admit women to combat roles but segregate male and female soldiers into different units.”

Benatar is at his best addressing violence, sensibly asking “Why then is the phrase ‘gender violence’ typically used in a way that excludes the gender that is most affected by violence?” Even more to the point, “Why do we hear frequent public calls for an end to ‘violence against women’... but not for an end to ‘violence against men’? why are the calls not instead for an end to violence against anybody?” By way of a pointed analogy with his land of residence, Benatar notes, “if there were frequent and exclusive calls for the end of violence against whites in such places where blacks are disproportionately the victims of violence, the prejudicial character of this thinking would be abundantly clear.” The author has a knack for thinking things through, even to novel conclusions, as when he writes, “Given that there is already a norm discouraging violence against women, it is actually men who, all things considered, are more vulnerable to violence.”

Regarding the life expectancy differential, Benatar comes right out and states, “Determining the precise proportion [of reduced male life expectancy attributable to discrimination] is not necessary in order to show that males’ shorter life span is partly the consequence of discriminatory treatment.” For example, the author notes, choices about areas of medical research often do not further males’ interests. He continues to brilliantly show why both suicide and greater male fatality at the same jobs may be partly due to discrimination. Later he points out that research into breast cancer, which almost exclusively affects women, is better funded than research into lung cancer, which tends to afflict men, putting the lie to the feminist claim that conditions affecting men are more intensively researched.

Over and over, the author calls on us to apply the basic maxim that what is sauce for the goose is sauce for the gander. “It cannot be the case that women are the victims of discrimination when they are under-represented in desirable positions, but that men are not discriminated against when they are over-represented in undesirable or dangerous ones.” A similar principle applies regarding discrimination also being at least part of the reason why males receive harsher criminal sentences.

Benatar is not a fan of most forms of affirmative action, which he finds to sometimes discriminate unfairly against males. He trenchantly writes, “An injustice done to a person is rectified by compensating that individual, rather than by compensating other individuals, even if those other individuals share some characteristic with the victim of injustice.... That does not rectify injustice.

Instead it recreates it.” Benatar queries why affirmative action has not been proposed to atone for the failure to conscript women in the past. He finds “something deeply troubling about giving the same preferential treatment to females from privileged racial groups as to members of disadvantaged racial groups.”

The author contributes a fabulously detailed, magisterial reconsideration of the talk by former Harvard President Lawrence Summers that unjustly led to him losing his job despite the fact that Summers’ view “is one that enjoys support from a vast number of very respectable scholars.” Benatar queries when affirmative action programs will start giving preferences to underrepresented groups such as religious fundamentalists and political conservatives. In the end, one cannot help but share the author’s conclusion that “many defenders of sex-based affirmative action are not as interested in equality as they are in advancing the position of women.”

This book simply must be read. It is, despite its flawed view of male and female genital cutting, superb. I will close with a question because David Benatar is excellent at encouraging the reader to think and to pose his or her own queries: “What would a society devoid of sexism (of both the first and the second kinds) look like? The short answer is that I do not know—and neither does anybody else, even if they think they do.” He thus also shows himself unafraid to say what he does not know, even as throughout the book he dares to call a spade a spade while confronting feminist and societal ideology.

Highly, highly recommended.

*J. Steven Svoboda*



Graphic designs for our college chapter initiative project by Chris Thompson, President NCFM Montana

campuses, then men's centers, and finally the injection of male studies (not "men's studies," that's a feminist ruse).

We are pleased to introduce two new Advisers: [Charles Corey, Ph.D.](#) (Colorado-based world renowned physicist and founder of the [Equal Justice Foundation](#)) and [Michael Conzachi](#) who spent 30 years in law enforcement including over a decade as a homicide investigator – and he's heavily involved in the anti-parental alienation movement. We also added a new Liaison in Canada, Attila Vinczer, who is an accomplished entrepreneur and the principle coordinator of a recent rally in Toronto. Attila was instrumental in ensuring NCFM was shown as a sponsor of the event and is now on the "management team" of AVfM.

NCFM PR Director, Steven Svoboda, Esq., world leading "Intactivist," spoke on circumcision in the UK and with his team members won a formal debate over two pro-circumcision opponent members of the American Academy of Pediatrics (AAP) Task Force at the enormously influential Twentieth Pitts Lectureship in Medical Ethics gathering at the Medical University of South Carolina in Charleston, South Carolina.

As of this typing, our Liaison in Kenya, Kennedy Odhiambo of Oyugis, may have traveled to Siaya County to testify against a circumcision bill in Parliament. It appears efforts are underway in Kenya to make circumcision mandatory, perhaps with funds from the Bill and Melinda Gates Foundation.

We now have an automatic annual renewal option for memberships and members are beginning to use it. Supporters can now donate monthly too. Please send Carolyn Bell, our membership coordinator, an email if you have questions regarding your membership: [membership@ncfm.org](mailto:membership@ncfm.org)

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There are far too many to list here. Regardless,  
we sincerely thank you for your support.

# NCFM Twin Cities Chapter Report

By Will Hageman

In July the Twin Cities Chapter had a booth at the Hopkins Raspberry Festival.

In August we had a booth at the Dakota County Fair, for the ninth straight year. We handed out 190 NCFM wristbands and 81 copies of our list of men's rights issues, as well as many articles about specific issues.

In September we had a table at the Campus Community Fair at Minnesota State University in Mankato. We also had booths at the James J. Hill Days Street Market in Wayzata and at Penn Fest in Richfield. Then we distributed 500 bookmarks with men's issues information and our web address to students on the main campus of the University of Minnesota.

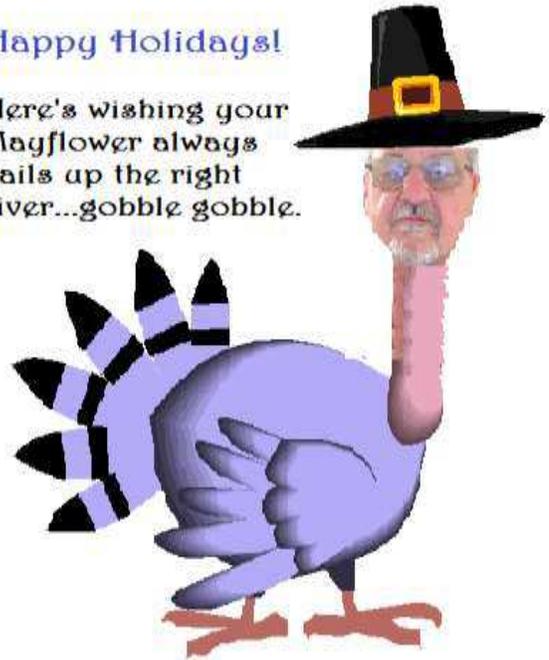
In October we had a table at the Twin Cities Birth & Baby Expo, where we educated parents-to-be about the harm caused by circumcision. Then for the tenth straight year, we had a booth at the annual conference of Education Minnesota, the state teachers union.

We distributed 950 bookmarks and many articles about the boy-unfriendly environment of the public school system and what can be done to correct it. We also had a table at the River Falls Community Business Expo in western Wisconsin, and a table at a

government and nonprofit career fair in the student union on the main campus of the University of Minnesota.

Happy Holidays!

Here's wishing your  
Magflower always  
sails up the right  
river...gobble gobble.



Our President as a Turkey (I heard that)

An advertisement for the National Coalition for Men (NCFM). It features a male symbol icon in a square. The text reads: "NATIONAL COALITION FOR MEN (NCFM)", "Dedicated to ending harmful discrimination against boys, men, &amp; the women who love them.", "JOIN US" in a red button, "Become part of the solution rather than part of the problem", and the website "www.ncfm.org". On the right side, there is a photograph of a young boy in a cowboy hat riding a horse.

[www.ncfm.org/lead-with-us/join-ncfm](http://www.ncfm.org/lead-with-us/join-ncfm)

The MalePower/FemaleVictimization paradigm is the source of *all* Man's gender-political woes. It's believing that men have *the* power that induces society to take power away from men. It's believing that women are *the* victims that induce society to protect and advantage women at the expense of men. Accepting the feminist MP/FV belief system as gospel, society reacts by creating a cultural environment so advantageous to women and disadvantageous to men that women are rising and men are in decline because the gender playing field is so uneven, it could not be otherwise. The MP/FV paradigm is Man's true enemy, not Woman.

Far from *being* victims, men who become expert in their knowledge of masculism may be surprised and delighted to discover how *not* victimized, how *not* powerless they feel! To men out there I say this: upon coming to know masculist facts and perspectives, you may come to know everything a feminist knows *plus* you now know an entire other world of truth—as seen from the politicized male perspective—of which she knows little to nothing. In the battle of rhetoric, you are well armed! No matter how red-faced she gets, no matter how entitled she feels, no matter how indignant she becomes, as a masculist enlightened man you do *not* have to grant her victimhood's center seat. You need not recognize her ownership of gender truth or her entitlement to seizing all empathy from the social environment. For every female complaint she hurls at you, you can have an equal-opposite male complaint at the ready. But first you have to come to know what the equal-opposite male complaint *is*.

"Victim" is a word found in the dictionary. It's a legitimate concept, *even for humans with penises*. So, men, I urge you not to *so* recoil at the "V" word that you can't hear the logic that follows after. Get the distinction between internalizing "victim" and *utilizing* "victim."

There need be no tear in the eye or cry in the voice; men can state the *facts* of male victimization in a calm, logical, masculine way and get their point across. Males comprise 85 percent of the street-homeless, 93 percent of all work-related fatalities; over 90 percent of the imprisoned, 98 percent of battlefield casualties, 80 percent of the suicides . . . the litany of masculist facts is *endless*. If men in huge numbers simply stood their ground and quoted these facts long enough and adamantly enough, this alone must eventually break feminism's stranglehold on gender politics.

*And*, for those men who've known real hardship for being male, I encourage the expression of authentic pain. If you got your arm chewed off working heavy machinery (the only family-supporting wage you could find), I invite you to let the world know how it *feels*. If your children were taken from you through the use of false accusations; if you were crippled playing college football; if you spent a year in a prisoner-of-war camp; if you were the victim of domestic violence and the police you summoned to the scene arrested *you*, not the woman beating on you, you owe it to your brethren to speak your truth and set the record straight. Simply stating the facts is sufficient. *And* expression of vulnerable emotion is particularly effective because breaking through the irrational, instinctual barriers is the *real* challenge.

The goal is to balance out the MalePower/FemaleVictimization gender belief system. We do that by making the world aware of the facts and truths of FemalePower/MaleVictimization over there on the *other* end of the Balance beam. In coming to understand that: in the benefits enjoyed and in the liabilities suffered, in the power and in the victimization, in the freedoms and in the constraints, It All Balances Out between women and men—and *it always has*—we create a new gender paradigm within

Continued on page 16

“Victim,” continued from page 15

which feminism cannot long survive. For “female-ism,” an It All Balances Out gender belief system is *fatal*. Both feminism and masculism may then be replaced by a new gender-neutral gender politics (equalism). But more than this, we replace a poisonous belief system with a healthy, mature, magnanimous, compassionate, sustainable, balanced gender belief system wherein the sexes may divest themselves of rancor and resentment, victim and vengeance, and come to the bargaining table prepared to negotiate a better future for our sons and our daughters! The goal is for Man to oust Woman from victimhood’s center seat—not so Man can sit there instead, but so that victimhood’s center seat may go unoccupied. If both sexes can make an equal claim to “victim,” then neither sex has *any* claim to being *the* victim.

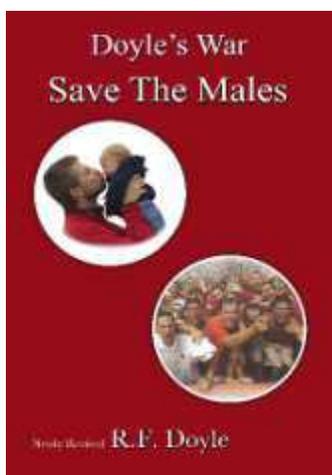
In summation: “Victim” is a means to an end, not an end in itself. “Victim” is not something men need recoil from; it is instead something that men need to better understand and use strategically.

The further decline of Man may yet be averted. The situation is far from hopeless. If a mere one percent of the 150 million men living in the U.S. got in the “game,” the feminist MalePower/Female Victimization belief system could be discredited, *very* quickly. So long as it remains conscious and temporary, the masculist cause is a *just* cause, and YOU can take part in it. It is up to *us*, *all* of us, to break the one-sided, and therefore false, and therefore poisonous MP/FV paradigm that is maligning and disempowering us.

Thanks for reading – *Tim Goldich*

Author of - [Loving Men, Respecting Women: The Future of Gender Politics](#) Now available at [Amazon](#).

# SAVE THE MALES 3



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By Richard Doyle

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THE TERRIBLE TRUTH ABOUT ESCALATING MALE SUICIDE RATES  
A COMMUNIQUÉ FROM ANDREA DWUMBELL  
(Transcribed by **Peter Allemano**)

NOTE FROM PETER: Sensitivity Training sessions here in New York with my guru, Deeptalk Choptank, continue to yield new insights into gender issues — when I don my transformational wig, enter a trance and allow my “inner female,” Andrea Dwumbell, to come through. During our latest session, the grrrrl turned out to be in an unusually agitated state. What follows is a transcript of Ms. Dwumbell’s words.

The more I read about the escalating rates of suicide among men and boys, the more upset I become. “What’s Driving the Rise in Suicide Among Middle-Aged Men?” is the title of an article published on May 13, 2013 in *The Atlantic*. According to the article, “men without college degrees” are particularly prone.

What’s to be done? Here at Ding Dong University, where I teach in the Women’s Studies Department, we’ve got a 40% male student enrollment rate. This is *terrible!* Those boys, once they graduate, aren’t so likely to terminally inconvenience themselves. That means that there will continue to be less-than-optimal amounts of *Lebensraum* for their betters, *i.e.*, for women. Although it’s true that male college enrollment, overall, continues to decline, it isn’t happening fast enough to satisfy the Great Beings Of Light, Love, Spiritual Perfection And Moral Purity, like myself . . . who want to create a perfect world.

Sally Miller Gearhart, co-founder of the Women’s Studies Department at San Francisco State University, famously wrote, “The proportion of men must be reduced to and maintained at approximately 10% of the human race.” Pondering how elusive that noble goal remains, I collapse onto the floor, weeping bitterly while pounding my dainty little fists into the carpet and tossing my hair to and fro. Indeed, my only regret in life is that I am unlikely to see the Great, Glorious Day when there are no men at all — when, as the saintly visionary Valerie Solanas wrote, we will have “the replacement of males by machines.”

Solanas called for the establishment of “friendly suicide center[s],” where males could be “quietly, quickly, and painlessly gassed to death.” But a less expensive alternate exits. A Women’s Studies “how to” course on committing suicide could be made mandatory for all male students. The final project would be the individual male’s creation of a new suicide method, and then demonstrating its effectiveness on himself. And what would we do with the pile of male corpses at the end of the semester? Why, use them for the homecoming queen’s bonfire! That’s a beautiful idea, isn’t it? And it constitutes the perfect “next step” for expanding and improving colleges’ rape prevention programs.

What’s that, you say? I’m an ideological nincompoop, blathering self-contradictory nonsense and wasting your time? And you’re saying that most male students would refuse to complete their class assignment?! Well, then *you* are misogynist! And for exhibiting such bad manners, those male students would deserve to be shot dead and have their bodies thrown into the East River! What?! You’re a woman reading this and you’re saying that *I* should be put on the homecoming queen’s bonfire?! Well, then *you* don’t understand what true kind-heartedness is, and *you* are in dire need of consciousness-raising! Oh, dear. Now I’ve got a headache. Excuse me, please, while I call Madame Mudmasque’s and make an appointment for a spa treatment.

Kisses and winks,  
Andrea Dwumbell

This is “[Movember](#)” and [International Men's Day](#) is Movember 19<sup>th</sup>. NCFM San Diego hosted a celebration at Society Billiards. More importantly, and this is hugely important, the Men's Health Network and NCFM Los Angeles staged a historic presentation about the needs of abused men at the Los Angeles Domestic Violence Council. Hats off to Stanley Green of MHN and NCFM's very own Fred Sottile and Marc Angelucci. It took years to get this done.

We receive hundreds of calls and emails from people needing help one way or another; or, from other organizations requesting assistance. Please remember that NCFM is an all volunteer organization with considerable expenses. We pay for office rent, supplies, and telecommunications; provide for insurance, bookkeeping, and annual financial audits for national and all chapters. We incur substantial costs for webhosting, website maintenance, and technical support for our computers. We pay someone to help maintain our membership system and various web based mailing systems. We also produce and distribute outreach, education, and promotional materials all of which are expensive. We financially assist our chapters when asked and funds are available. We help defray some or all travel expenses for members to participate in educational events with legislatures or to attend court hearings. And, we are entirely supported by donations. Please show your support by sending a donation, becoming a member or renewing your membership, which you can do at [www.ncfm.org](http://www.ncfm.org).

Once again, if I've forgotten to mention the good work of others please forgive me. Regardless, each and all of us are making the world a better place for all of us; and, thank you all, it's a pleasure knowing you...

Respectfully,

**Harry Crouch**

President



**Is this a “joke”? Yes, of course it is. It's also a “sign” of our times.**

It might be a sign of tired acquiescence to “the new normal,” in which women rule not only where they've traditionally ruled but in *all* realms because men are always “wrong” and “women are always right!”

Or, it could be a sign that human society is on to this encroaching female supremacy and is subtly protesting by parody and ridicule and pointing it out.

So which one is it? That's up to us. That's up to all of us to decide which gender future we choose.

Photo by Tim Goldich

# YOU ARE INVITED TO OUR NCFM

## “Face2Face “Every Couple of Years Board Meeting and Get-Together in Chicago!

September 5th, 6th, & 7th (Friday-Sunday), 2014, have been earmarked for the next NCFM “Face2Face” Board Meeting and Get Together, which will be held in Chicago.

The event will be held at the Kuempel Men’s Center (1900 W Fulton), the building owned by the Chicago chapter of the ManKind Project (aka, New Warriors). The building is located just North of "the Loop" (i.e., very close to downtown with easy access to public transit, busses and trains).

The building has a large meeting room with audio/visual equipment and several rooms which can accommodate people with sleeping bags and air-mattresses. There is a fully equipped kitchen and there is a men’s and a women’s bathroom, and there is *one* shower. There is also an outdoor walled-off fire pit that we can use (for roasting marshmallows or whatever).

For those of you who wish to stay at the Center the cost is \$50 for one night, \$90 for two nights, and \$125 for all three. If you choose to come an evening earlier (Thursday) or stay an evening later (Sunday) it’s an additional \$40 per night. If one chooses to stay elsewhere there’s \$50 charge to cover food, beverages, and incidentals. We are planning to provide some but not all meals at the center. Meals and activities outside the center are not provided by NCFM, so bring a credit card since by then cash may no longer be legal tender.

Within easy walking distance are several restaurants and transit stops. The transit system reportedly connects the airport to a nearby transit stop. Cabs are roughly \$50 from the airport to the center one way. There is ample free parking at the center for those who wish to come by car.

A few nearby hotels:

<http://www.mapquest.com/places/house-of-two-urns-chicago-il-265255231/>

<http://www.mapquest.com/places/allegro-chicago-a-kimpton-hotel-chicago-il-283122827/>

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# Blast from the Past



# TRANSITIONS



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## SEXISM IN THE NEWS

### Sexist of the Month

The award this month goes to Judge Russell Leggett of County Court.

Judge Leggett had the unfortunate responsibility of sentencing Jean Harris in the now famous murder trial. While recognizing it is never an easy situation, the Judge turned it into a sexist matter. After pronouncing sentence he said "Never an easy job for any judge, and particularly in this case because it is a woman."

We are all supposed to be equal under the law. Some day this may be the case.

### STATUTORY RAPE

On March 23 the Supreme Court of the United States upheld the Statutory Rape laws in those states which apply the law against males only. Traditionally statutory rape laws have made it a crime for a male of any age to have sexual intercourse with a consenting female below a certain defined age even though she may have made all the advances. In recent years, 41 of our 50 states have equalized these laws making adult women as well as men liable for having intercourse with a minor child, so the Court's decision flies in the face of modern social opinion. New York is one of the nine states which only prosecutes boys and men.

### SEX and SENTENCING

In the past we have been treated to a host of protests of how women were treated unfairly in the law. Most of this criticism centered around the paternalistic nature of the legal system which had adopted the Victorian ethic that women were morally superior creatures who often fell prey and were incapable of making decision in their own best interests. The result was that in many localities a woman could end up serving a longer sentence for committing the same crime as a man.

In some places a woman was sentenced to a minimum sentence with no maximum one assigned. Her release depended upon the penal system. The intent of the legislators of the day was that a "woman", who had only run afoot of her innocent nature, should be provided with care and rehabilitation. Due to feminist protest, these types of laws were struck down, but the basic sentiment behind them stayed in the legislatures. So, while the law could no longer specify one type of sentencing for one sex or the other, under another system of indeterminate sentencing, which on the books appeared to apply equally, women still tended to serve longer sentences. Indeterminate sentencing is where the legislature sets a fixed range of years during which time a convict may be released. What we need to understand here was the intent of the legislatures involved: to provide a service, protective to women, a service which never materialized because penal systems are usually at the bottom of society's list of priorities at budget time.

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