

## How Feminists Sow Hate, and End Lives

Anthony Shell      March 2020

### Men as SCUM

It was at about the time of the (1971) incident, described in the 'testimony' to this report, that I recall hearing a reference to 'The SCUM Manifesto' – however I cannot now remember precisely when, from whom, or exactly why that reference was made.<sup>1</sup> My (rather vague) recollection is that it was, indeed, specifically in connection with that sexual assault, and was presented as some sort of explanation (in part) of what had occurred. However it was not a matter that I had any special interest in, at that time.

The 'SCUM Manifesto' was a hate-filled, anti-men diatribe, created and first distributed (by hand) by the US-based feminist Valerie Solanas, sometime in 1967 (and, coincidentally, the same year as the fatuous, hyper-indulgent, 'summer of love'). However my only recollection in this regard was, as a student in 1968, of seeing news reports that a young feminist (Solanas) had attempted to shoot dead Andy Warhole along with two of his business partners.

However I knew nothing of her utterly repugnant anti-men manifesto (which had, in fact, been self-published by her, earlier that same year).

It is difficult to underestimate the utterly vile nature of 'SCUM'. It could, perhaps, be best described as a neo-fascist, supremacist 'manifesto' for an extreme, gender-based, hate-mongering ideology – agitating for the mass elimination of an 'other', based on a perverted/fabricated narrative of historical grievances.

It is noted that Valerie Solanas had a particular interest in psychology. And she displayed a consummate skill in the ability to use language to manipulate people's emotional state.<sup>2</sup> She clearly knew how to agitate people into feelings of utmost hatred toward that 'other' (in her case, an extreme hatred of men).

However the particular interest here is not in the SCUM manifesto or its author, but in the manner and degree to which it (SCUM) and she (Solanas) have become icons for the radical feminist movement.

In 2010 Tina Rosenberg provided an introductory article (published by John Hopkins University) – under the byline "*Every man knows, deep down, that he is a worthless piece of shit*" – seemingly on the notion

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<sup>1</sup> For the full report see: [www.darklake-synectics.co.uk/docs/feminism\\_report\\_testimony.pdf](http://www.darklake-synectics.co.uk/docs/feminism_report_testimony.pdf)

<sup>2</sup> Valerie Solanas showed an early interest in psychology through her work within the psychology department of the University of Maryland, and her subsequent enrollment in a master's psychology program at the University of Minnesota (which she dropped out of after one year).

that activists within the radical feminist movement should be fascinated by, and thrilled by (and, I would assume, inspired by) Valerie Solanas's hate-filled, anti-men, SCUM manifesto.<sup>3</sup>

In 2014 the influential 'Feral Feminism Organization' published an article titled 'Writing Violence: The Feeling Politics of Valerie Solanas' which included the observation: "... *whereas Solanas' utopian visions for a purely female society are based on the concept of gender as a physical attribute.*"<sup>4</sup>

The argument being presented is that of giving consideration as to what extent Solanas could (and should) be viewed as an exemplary *avant garde* revolutionary.

In 2017 an article was published by the Feminist Encounters journal (and presented at the University of Helsinki, by the Swedish School of Social Science) titled: '*Perceiving shit as shit: on the grammar of patriarchy in Valerie Solanas SCUM Manifesto*'.<sup>5</sup> Of course, within this context, language is everything.

In 2018 the establishment journalist and prominent feminist Julie Bindel, writing for the Feminist Current organization, gushed over Valerie Solanas and The Scum Manifesto, describing the Manifesto in these terms: "*What to take on holiday to read? I don't like anything too serious or weighty when I am lying on a sunbed, but a relaxing time off is a perfect time to reread favourites or catch up on classics. That is why I am taking SCUM Manifesto, by Valerie Solanas, on holiday this year.*"

Ms. Bindel went on to say: "*What I love about this book is how it promotes straightforward man-hating. Blaming men for the ills of the world is underrated. Women have been under siege for centuries, and resistance feels exhilarating, whether in the form of waving placards, or reading radical statements about feminist fight-back.*"<sup>6</sup> It borrows on the political language of contrived grievance mongering.

Even a cursory Internet search online will show that the above discourses and sentiments are neither isolated nor untypical within the radical feminist socio-political 'movement'. And this shows the extent to which an extreme (and extremely dangerous) political ideology can permeate throughout agencies of the State, the educational establishment, and the pop-culture industry (i.e. in Europe and North America).

There is a mind-boggling amount of 'hubris' from others within the radical feminist movement, in regard to their assumption that every bit of their anti-men rhetoric is justifiable – and that, therefore, their indulgence in fomenting hate (and abuse, both verbal and physical) cannot, ever, be challenged.<sup>7</sup>

It is that form of group-think cultism that accrues power (for its instigators) by inciting hatred towards others, providing to itself, and to its members, a self-serving and perverse justification for the perpetual discovery of 'others' requiring elimination – the supposed exploitative cabals, the sub-human humans

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<sup>3</sup> 'Still Angry after All These Years, or Valerie Solanas under Your Skin', Tina Rosenberg, John Hopkins University Press, Vol 62, N° 4, December 2010, pp 529-534

<sup>4</sup> 'Writing Violence: The Feeling Politics of Valerie Solanas', Marit Bugge, Feral Feminisms Publishing, Toronto, Canada, 2014

<sup>5</sup> 'Perceiving shit as shit: on the grammar of patriarchy in Valerie Solanas SCUM Manifesto', Salla Peltonen, Mio Lindman, Sara Nyman, Swedish School of Social Science, University of Helsinki, 2017; and also published in *Feminist Encounters: A Journal of Critical Studies in Culture and Politics*, 1(1), 09, 30<sup>th</sup> October 2017

<sup>6</sup> "'Scum Manifesto' is your perfect summer vacay read", by Julie Bindel, *Feminist Current*, 29<sup>th</sup> July 2018.

<sup>7</sup> 'Why can't we hate men?', by Suzanne Danuta Walters, *The Washington Post*, 9<sup>th</sup> June 2018.

(biologically, and/or culturally), the reactionaries, recidivists, counter-revolutionaries, the heretics and the un-believers. It becomes what it claims to oppose. And we've seen it all before (or something very similar).

### **Feminism and Domestic Violence**

It is notoriously difficult to get reliable and accurate data concerning domestic violence, perpetrated by men against women – or (equally importantly) *vice-versa*.

The narrative, vigorously promoted by the feminist movement, is that domestic violence is almost exclusively violence against women by men, and that it is a massive and ongoing problem. Much of the so-called 'evidence' is anecdotal, assumed, or simply made up, to suit the political need. Particular examples are blithely presented as being symptomatic of the total social condition.

So, what sources are available that might give us a reasonably accurate picture of this problem?

The British Crime Survey (BCS) is run under the auspices of the Metropolitan Police Service (London) and is widely considered to be a trustworthy source in regard to the true measure of crime within the UK (i.e. England and Wales, specifically). However, even with BCS as a source, it is generally difficult to find reports that give detailed breakdowns of perpetrator/victims numbers in regard to domestic violence.

However, one notable exception to this has been found – the BCS report for 1996.

The BCS 1996 data reports approximately 1 million cases of domestic violence (for that year). Of that 1 million, approximately 520,000 were cases of violence perpetrated by men against their female partners (or ex-partners), whilst approximately 203,000 were cases of domestic violence perpetrated by women against their male partners (or ex-partners).<sup>8</sup>

This means that victims of inter-partner domestic violence were 72 percent women, and 28 per cent men. This is consistent with data from other sources, and from other regions of the Western world (such as, for example, the USA and Canada).

Therefore such data indicates that for every two female victims of violence being inflicted by their male partner, there is (on approximation) one male victim of violence being inflicted by their female partner.

The Feminist movement has been very successful in promoting the narrative that in domestic violence it is always (or almost always) the case that it is the husband violently attacking his wife – because of a predisposition of men toward violence (especially against women). However when the problem of domestic violence is properly and thoroughly examined, a very different picture emerges. Not least it indicates, for example, that it is women – significantly more so than men – who actually initiate the violence.<sup>9 10 11</sup>

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<sup>8</sup> 'The 1996 British Crime Survey – England and Wales', by Catriona Mirrless-Black, Pat Mayhew, and Andrew Percy, Issue 19/96, 24<sup>th</sup> September 1996, pages 28 to 32

<sup>9</sup> 'Domestic violence explodes – police find the problem "mind blowing" as attacks double in parts of Britain', by Martin Bright, Home Affairs Correspondent, The Observer, 16<sup>th</sup> July 2000.

<sup>10</sup> 'Women are more violent, says study', by Sophie Goodchild, Home Affairs Correspondent, The Independent, 12<sup>th</sup> November, 2000.

This, of course, provides a very different picture compared to that promulgated by 'feminist' activists. It should also be noted that whilst women are very actively encouraged to report incidents of domestic violence against themselves, men are generally not. Testimony given by male victims has often included their extreme reluctance to admit (to anyone) of being physically attacked by their female partners.<sup>12 13</sup>

Of course, any and all form of domestic violence should be deplored – as should any effort made to create a false or misleading narrative, regarding such violence, for extreme political purpose.

The cynically false political narrative, being aggressively advanced, is that domestic (family) life is likely to be dangerous for women, and should therefore be avoided.

### **Rape Gangs and 'Gang Bangs'**

In October 2007 I happened across an article – also written by Julie Bindel – describing the efforts by local working-class people, in many northern towns in England, to protect themselves, their daughters, and sisters from sexual violence and sexual exploitation by racist Muslim rape gangs.<sup>14</sup>

Notably, Ms. Bindel did not mince her words when describing the nature of the problem: *“It was a very uncomfortable scenario [in northern towns that included Leeds, Sheffield, Blackburn and Huddersfield], not least because many of these crimes had an identifiable racial element: the gangs were Asian and the girls were white. The authorities, in the shape of politicians and police, seemed reluctant to acknowledge this aspect of the crimes; it has been left to the mothers of the victims to speak out.”*

What Ms. Bindel fails to mention is that many of the fathers of those abused girls not only spoke out but even attempted to take action to try to protect (or to rescue) their daughters from those rape-gangs.

Also, in her research and interviews, Julie Bindel found that *“The [Muslim/Pakistani rape gang] pimps are adept at trading on teenage rebellion and use similar methods, according to CROP [Coalition for the Removal Of Pimping], of convincing the girls all white people are racist.”* And, by such means, 'common ground' (and 'common cause') can therefore be sought between the rape gangs and the radical left.

Most extraordinarily, Ms. Bindel went very much further, with the observation: *“Historically, many of Britain’s pimps have come from immigrant communities – Jews in the early 20th century, Jamaicans and Maltese in the 1950s and '60s. White, British-born pimps have tended to operate as individuals, rather than within criminal gangs. In recent years, however, young Asian men have been operating in formal, organised networks in the north of England, particularly in the impoverished towns with high unemployment and racial disharmony.”*

However, the issue has nothing to do with pimping – nor is it of “pimping gangs” (which do not actually

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<sup>11</sup> ‘Archers domestic abuse story: we need to talk about male victims’, by Michael White, The Guardian, 8<sup>th</sup> April, 2016.

<sup>12</sup> ‘Why female violence against men is society’s last great taboo’, by Martin Daubney, The Telegraph, 15<sup>th</sup> March 2016.

<sup>13</sup> ‘Why does the CPS report on violence against women include men in the stats?’, Ally Fogg, The Guardian, 7<sup>th</sup> September 2016.

<sup>14</sup> ‘Mothers of Prevention’, by Julie Bindel, The Times Online, 30<sup>th</sup> September 2007, source: <http://www.timesonline.co.uk/tol/news/uk/crime/article2538090.ece>

exist, as such).<sup>15</sup>

What is (or should be) of proper concern is the emergence and widespread (and ongoing) activities of rape gangs – criminal gangs that ensnare/coerce, enslave, sexually exploit, and traffic girls and young women across the UK. Most notably, there are particular characteristics of this type of organized crime that are especially distinctive and immensely worrying: the obvious anti-white racism; the extreme cruelty and brutal violence; the extraordinary number of victims; the lack of a proper response from State agencies to address the problem; the efforts from within those same State agencies to conceal the existence of the problem, and of their own complicity in allowing the problem to persist and grow; and the politicization of the problem so as to further foment anti-white racism (and originating, primarily, from the radical left).<sup>16</sup>

However, it is certainly true that such behaviour by the rape-gangs has provoked anger within the white, working class communities, within those northern towns and cities. Julie Bindel notes that “*One of the tragedies resulting from this phenomenon is how it is fuelling racism and mistrust of whites towards Pakistanis where little existed previously.*”<sup>17</sup> And with one of the consequences being the arrests and prosecutions, by the police and Criminal Prosecution Service (CPS), of white, working-class people, expressing outrage at the actions of the rape-gangs (and by the inactions of the State agencies).

All of which begs the question – why has the radical feminist movement not been more active in highlighting this particular problem, and (especially) campaigning to get action (from the State, community organizations, *et cetera*) to bring such activities to an end?

Four years ago, Sarah Champion MP estimated that over the last 30 years up to one million (white) girls and young women have been assaulted, raped and trafficked by Muslim rape-gangs, in the UK.<sup>18 19 20 21</sup>

This, then, brings to my mind my own observations, as a young student in the 1960s, of fellow-students returning from holidaying in the USA with radical student material (i.e. student ‘underground’ newspapers and magazines) that were promoting the most appalling of sexual behaviour – including exploitative and abusive pornography. I seem to recall how that nauseating material, presented to us in the guise of ‘liberation’ social politics, disgusted us (and, in some cases, made us feel physically ill).

It was therefore, to a significant extent, the true legacy of the ‘counter-culture’ movement. And a part of

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<sup>15</sup> Pimping is almost always carried out by individuals – who act, in effect, as a ‘business manager’ for a prostitute (or prostitutes), by obtaining clients, and by providing physical protection for the prostitute, in return for a ‘cut in the takings’ (which is often a substantial proportion).

<sup>16</sup> Such as the white, working-class (young women, especially) are crass, vulgar and ignorant.

<sup>17</sup> ‘Mothers of Prevention’, by Julie Bindel, The Times Online, 30<sup>th</sup> September 2007, source: <http://www.timesonline.co.uk/tol/news/uk/crime/article2538090.ece>

<sup>18</sup> ‘Child sex abuse gangs could have assaulted one million youngsters in the UK’, by Lucy Thornton, The Mirror, 5<sup>th</sup> February 2015.

<sup>19</sup> ‘Sarah Champion attacks “floppy left” and says people too scared to speak out about racial aspect of sex gangs’, by Jon Sharman, The Independent, 2<sup>nd</sup> September 2017.

<sup>20</sup> The Member of Parliament for Rotherham, Sarah Champion, has long campaigned for a proper investigation into the activities of grooming gangs within the British Isles. In recent years she has made known her own findings regarding a significant racist (anti-white) element to the motivation and operation of the largely non-white (and mostly Muslim, and mostly Pakistani) perpetrators.

<sup>21</sup> For speaking out on such matters, Sarah Champion MP was dismissed from her position as a Labour Party Shadow Minister (under Jeremy Corbyn) – and was (herself) smeared as a racist and ‘islamophobe’.

that legacy has been to create such social abominations as the ‘gang bang’ and the racist rape-gang where young women and girls are plied with alcohol and drugs prior to being subjected to repeated sexual assaults by gangs of young (and not-so-young) men, presented as ‘normalized’ social/cultural reality.

There is therefore an interest in this, in regard to the contemporary context – which goes far beyond the particular incidents such as that reported on by Julie Bindel (see above).

The problem for the ‘radical left’ is that they have been responsible for creating the ultra-liberal counter-culture *milieu* in which degenerate social phenomena such as of the ‘gang bang’ has emerged. This has been excused by an assumption of ‘consent’ being given by the girls and young women being ‘banged’. And, over the decades, this dangerous position has inserted itself into the State institutions of law enforcement (police, CPS), the judiciary, the social services, and local and national Government. The victims – we are required to believe – consented to being violently assaulted, raped, and sex-trafficked.

It also explains, for example, why the ‘radical left’ has itself unable to make any stand against the actions of the racist, Muslim rape gangs in the UK, despite such crimes being so apparent and so extant (to the public) for at least the past three decades. And it is especially telling in terms of exposing the true motives of the ‘radical feminist’ movement – of its choosing to remain relatively silent in regard to the widespread, horrific violence (sexual assault, forced gang-rapes, and trafficking) being brutally perpetrated by racist (and often demonstrably misogynist) gangs of men, against vast numbers of girls and young women, across the whole of the UK.

### **So, Why Feminist Pornography?**

The impetus behind the emergence and growth within the UK of a ‘progressive’ pornography industry – an industry that produces, promulgates and promotes a culture of hate and (potentially murderous) violence – has originated from within the USA (and predominantly from the US West Coast/Hollywood area).

The individuals and groups behind such pornography know full well that the power that their ‘industry’ possesses has the ability to destroy the lives of people, families, and (eventually) cultures and nations.

The ‘dumb blonde’ was a notable invention of that process.

Notably, depictions of simulated (or actual) cruel, degrading, humiliating and violent behaviour by men, toward women, has been a feature of the pornographic ‘industry’ for at least the last sixty years. It is an ‘industry’ that seeks to portray such behaviour as being normal social conduct. It therefore both exploits vulnerable women, and it brutalizes men.

This makes the response of the feminist movement, in regard to this appalling problem, all the more perplexing (and very disturbing) – and in many respects, extremely problematic.<sup>22 23</sup>

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<sup>22</sup> We see instead, call by sections of the feminist workers for better working conditions and wages for women ‘sex workers’ – to make the ‘industry’ more attractive to women.

<sup>23</sup> This is with the notable exception of some prominent feminists, such as Gail Dines, the founder of the National Feminist Anti-Pornography Movement and the Stop Porn Culture movement.

It seems there is strong support, from within the feminist movement, for the existence (and growth) of such exploitive pornography, given that it gives credence to the narrative that “*all men are shit*”.<sup>24 25</sup>

The radical feminist movement is very keen to promote the narrative that the pornography industry is “*like rape, a male invention*” whose purpose is “*designed to dehumanize women, to reduce the female to an object of sexual access.*”<sup>26</sup> Which is a rather disingenuous comment, given that a plethora of contemporary research shows that approximately one third of the consumers of pornography are women – and that that proportion (of female consumers, to male) is relatively increasing, including the proportion (of women) that have a predilection for pornography involving coercive force, humiliation, and violence.<sup>27</sup>

Almost nothing (of course) is said regarding the disastrous effect it has had on the mental health of male ‘customers’ (or, indeed, female ‘customers’) – that it can (and does) produce a severe psychological addiction that has similar manifestations as addiction to class-A drugs.<sup>28</sup>

There has also been almost no effort, within that narrative, to identify those who have been behind the emergence and growth of that ‘industry’, over the last 70 years – nor what their true motives have been. Instead of which, the problem is simplistically attributed to ‘men’ and ‘the patriarchy’.

It is very tempting to conclude that if that abusive, violent, pornographic industry did not exist, then the radical feminist movement would have to create it (or, at least, help to do so).

Therefore developments within the so-called ‘sexual revolution’, and the multi-billion-dollar pornography industry, show a preference towards the portrayal of extreme violence – including sadistic control through the exercise of cruel humiliation, sexual mutilation, torture (and ultimately of terror-inducing murder).

However, the particular observations (of this report) are in regard to the considerable increase in hatemongering and violent pornography now being specifically targeted against men.<sup>29</sup>

Of special concern is the current politicization of that ‘industry’ – and of the most extreme forms of belief and behaviour, that are being cultivated with obvious, willful malice. That politicization is of a form of ‘new wave’, ‘radical’, or ‘third wave’ feminism that embodies a most vile hatred of men (misandry porn).

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<sup>24</sup> As in contrast to actions by anti-pornography organizations created by men, such as the White Ribbon Campaign (WRC) and the Anti-Porn Men Project. See: ‘The men who believe porn is wrong - A new website aims to get men facing up to the brutal trajectory of the £60bn porn industry – and the self-destructive effect on the millions worldwide who consume it’, by Kira Cochrane, The Guardian, 25<sup>th</sup> October 2010.

<sup>25</sup> ‘Feminism and Pornography’, Robert Cavalier, Center for The Advancement of Applied Ethics’, Carnegie Mellon University, *undated* [1995?]

<sup>26</sup> Quote attributed to the prominent US feminist Susan Brownmiller. Source: ‘Male and Female, Men and Women’, by Lawrence Stone, The New York Times, 3<sup>rd</sup> May 1987.

<sup>27</sup> As can be confirmed by a simple Internet search-engine exercise, using the appropriate ‘key words’ enquiry.

<sup>28</sup> See: ‘Your Brain on Porn: Internet Pornography and the Emerging Science of Addiction’, by Gary Wilson, Commonwealth Publishing, August 2014.

<sup>29</sup> A cursory word-string search (using any search engine, such as Google) can give a sufficiently accurate, overall and graphic indication (for those with a strong enough stomach) of the various activities within that particular ‘entertainment industry’. It is more than sufficient to observe the perverse nature of the content.

This has become an integral part of a sub-culture and of an industry that promotes the most inhuman of behaviours. This now includes an overt anti-heterosexual (anti-family) content, with the political normalization of such behaviour both between, and within, the genders. There is an implied anti-procreation and anti-family narrative behind much of this. Sexual behaviour is not presented as 'making love', or cultivating mutual respect and affection. Instead of which, it seeks to destroy natural human sensitivities and aspirations (including having children, and creating a good family environment).

Presentations of extreme sado-masochistic behaviour include both simulated and actual sexual violence – of (male) genital mutilation, choking, strangulation, drowning, suffocation, and (possibly) murder. The emphasis is on power over, and the control of others, through the application of extreme and cruel abuse and sexual violence, as an acceptable (and, again, normalized) form of behaviour.<sup>30 31 32</sup> Graphic representations are promulgated of not only simulated and actual of acts of abusive forced sodomy (anal penetration) by males upon males, but of acts of forced sodomy by females upon other females and (especially) by females upon males (by the use of 'prosthetics', and other implements and devices).

The contemporary influence of 'radical feminist', extremist ideology on extending the politicization of the pornography industry is therefore an alarming feature of such sexual abuse and violence – of, in particular, in the purveyance of an extreme anti-men hatred, through the production and promotion of particular types of 'radical feminist' pornography including the portrayal of extreme physical/psychological abuses and physical violence used to articulate and promote that hatred.

Therefore we have a situation in which women assaulting men (for example, punching, stabbing, and/or kicking a man's genitals), and/or performing simulated (or actual?) acts of forcible castration and/or emasculation of men is now reported as being somewhat commonplace.

Notably there is often an overt racist dimension to such portrayals of brutal violence – the victims are almost always presented as white males, whereas the perpetrators of such violence tend to be diversely representative of all races/ethnicities, of both genders, and of all sexual proclivities. Again, this appears to be part of the 'normalization' process – that the expectation should be that abused/humiliated/assaulted victims are almost always exclusively white, heterosexual men. Their 'whiteness' requires a response of extreme sexual assault.

Quite obviously this is not done to elicit sympathy for the (white, male) victims, or to provoke outrage – on the contrary, the obvious intent is to promote such behaviour as both entertainment, and as a politically correct, normalized, and exemplary forms of conduct. It is presented as 'what all (white) men deserve'.

An influential agency for radical social change blithely states the following: "*In this neutral formulation, feminist pornography fully satisfies the definition of propaganda, as it is viewed by its producers as a*

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<sup>30</sup> 'Connection Between Sex Crimes and Pornography', by Callie Gibson, [www.fightthenewdrug.org](http://www.fightthenewdrug.org), 2<sup>nd</sup> April 2018

<sup>31</sup> Data drawn from around the World indicates that approximately 70-per-cent of consumers of pornography are men, and 30-per-cent women. The proportions for the UK are likely to be close to those figures. Source: 'Pornography Statistics', Family Safe Media, [http://www.familysafemedia.com/pornography\\_statistics.html](http://www.familysafemedia.com/pornography_statistics.html)

<sup>32</sup> "*But among men reporting other forms of sexual victimization, 68.6% reported female perpetrators ... the form of nonconsensual sex that men are much more likely to experience in their lifetime ... 79.2% of victimized men reported female perpetrators.*" Source: The National Intimate Partner and Sexual Violence Survey, <https://catalog.data.gov/dataset/national-intimate-partner-and-sexual-violence-survey-nisvs> - as cited in 'The Understudied Female Predator', The Atlantic, Conor Friedersdorf, 28<sup>th</sup> November 2016

*means to advance values of gender equality and social justice.*” And also, there is this: *“Feminist porn seeks to empower the performers who make it and the people who watch it.”* <sup>33</sup> How that “empowerment” and “social justice” should be realized is not sufficiently described.

The rather obvious fact that many of the men who participate in such misandry-porn/Femdom activities are suffering from mental health issues seems to be of little concern. It is (apparently) ‘all grist to the mill’ of “*Female supremacist*” ideology. <sup>34</sup> When (as occurred recently) an elderly man allowed himself to be led around on hands and knees at the end of a dog lead, by a young woman, in the busy concourse of a major UK train station, it should have been obvious to everyone he needed help – not public humiliation. <sup>35 36</sup>

Although there have been more recent attempts by radical feminists, involved in such pornography, to distance themselves from a ‘supremacist feminist’ position, it is still very obvious that they believe that (all) men should be (totally) subservient to women – that it is only on that basis that they would be prepared to ‘love’ any man.

## Analysis

Radical feminism is (by definition, and by its actions) fascistic. The intention is to help create ‘collectivist’ identities (of ‘in-groups’, and ‘out-groups’) by a self-appointed authoritarian political/ideological elite, and to enforce that ideological doctrine through psychological coercion, threats, abuse and physical violence (including through the use of violence by compliant male proxies). The existence of any alternative proposition to this totalitarian new orthodoxy (from the feminist viewpoint) cannot be allowed to exist.

It is a hate ideology. It engenders extreme hate. It is based on identifying the loathed ‘other’, based on that ‘other’s’ immutable characteristics of biology, and perceived cultural inheritance. The ‘other’ is presented, to the ‘in group’, as the primary and original source of the ‘in group’s’ supposed historical and contemporary problems – therefore requiring that that particular ‘other’ be eliminated, as a final solution. <sup>37</sup>

It is a fanatical ideology that is malevolently tyrannical. It invents for itself a new class of ‘victims’ (in which, naturally, it includes its own members) whilst creating real victims in the wider society through its actions.

It is racist hatemongering against a particular ‘other’. The ‘other’ comprises those who are almost always white (native, European heritage), working class, and possessing mostly conservative cultural preferences.

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<sup>33</sup> ‘Pornography as propaganda: feminist pornography and egalitarian values’, by Catarina Dutilh Novaes, 23<sup>rd</sup> March 2017, Rijksuniversiteit, Groningen, source: <https://www.rug.nl/filosofie/ppe/blog/blog-23-03-2017-pornography-as-propaganda-feminist-pornography-and-egalitarian-values>

<sup>34</sup> ‘Inside the strange, sexual “Female Supremacy” movement’, by Maria Yagoda, Vice Magazine, 3<sup>rd</sup> February 2017.

<sup>35</sup> ‘Dominatrix Miss Foxx filmed leading man on chain around busy London station’, by Raja Sharma and Kelly-Ann Mills, The Mirror, 6<sup>th</sup> March 2019.

<sup>36</sup> Indeed it is noteworthy that nobody intervened – members of the public (especially, it appears, young women) crowded around, grinning and taking pictures and ‘selfies’. Members of the British Transport Police (BTP) stood idly by, looking totally inept.

<sup>37</sup> ‘Silenced by feminazis: The disturbing (and bitterly ironic) story of how Germaine Greer is having her voice snatched away by feminist students’, by Ruth Dudley Edwards, The Daily Mail, 26<sup>th</sup> October 2015.

Extensive use is made of psychological influence and control techniques, of malevolent intention, to attack opponents of feminist 'activism' – to effectively destroy their lives, and those close to them (or any who may express support for their taking a stand against a neo-fascist feminist ideology).<sup>38</sup>

It is undoubtedly the case that, over the last 50 years, the UK radical feminist movement has destroyed the lives of many good men – and (directly, or as a consequence) many good women.

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<sup>38</sup> 'Experts: Psychology of Feminazis Finally Revealed', by Dr. Allen Gugenheim, Daily Squib, 31<sup>st</sup> October 2015.