

Ideological Dictatorship

Feminism is generic for sexual politics in the same way Kleenex is generic for facial tissues. And that makes *sexual* politics a one-party system, which, in turn, elevates feminism to a kind of ideological dictatorship immune to high-level, *official* critique or debate. Where dialog is desperately needed, we have instead only one vast “Vagina Monologue.”¹ Feminism has maintained its monopoly on sexual politics largely because the truths of feminism are aligned with pre-existing love/respect bias. Therefore, the truths feminists speak are truths *both* sexes are predisposed to hear.

The particulars of Woman’s sexual attraction to male power, together with her focus on being more loved leading to Woman’s greater ego investment in holding the moral high ground, render her highly receptive to the truths of male power. In a world where women are powerless, women are innocent. Women will lose out on credit, but men will take the blame and women’s aura of greater goodness and lovability will go unsullied. Women are receptive to hearing about female victimization because the message promises to elicit more sympathy, inspire further “reparations” (female-only organizations of all kinds, Title IX, affirmative action, etc.) more protective measures (sexual harassment laws, the Violence Against Women Act, violence against women task forces, etc.) and generally improve conditions for women all around.

Yes, victimhood *itself* is power. Author Nadine Strossen: “As writer Cathy Young has observed, from some perspectives it is considered strategically advantageous to depict women as victims: Victimhood is powerful.”ⁱⁱ Victimhood is particularly powerful for women because women being more loved elicit more empathy. Says Nancy Friday, author of *The Power of Beauty*, “Since the Anita Hill affair, matriarchal feminism has sucked more profit out of victimization than anyone would have imagined, and it still goes on.”ⁱⁱⁱ For these and other more subtle reasons, many women are psychologically entrenched and emotionally invested in the image of themselves and their sex as “powerless” and “victimized.” To suggest to women that they may currently be on the side that’s “winning” is to elicit stares of disbelief that can quickly turn to outrage.

Ironically, feminism’s message works similarly on men. Men, focused on being more respected, are receptive to hearing that they have the power because it is a message that flatters men and, quite naturally, has men feeling powerful. Since emotional reality is what you make of it, men tend to reject alternate truths that would contradict their perception of themselves as the powerful ones in charge, and contradict the fine feelings that go with that perception. The image of Man as victim is repulsive to men, but the image of Woman as victim appeals because it brings out the protector in him and helps reassure Man, deeply insecure of his *intrinsic* value to Woman (who needs him “like a fish needs a bicycle”?) that she still requires him. Men are even willing to absorb all fault and blame without much complaint because, again, it reinforces the image of men as being the ones in charge—the ones to be respected. Even in being blamed, men are declared the adults, the ones responsible—an image to which men have an equally deep emotional investment. To suggest to men that they may currently be on the side that’s “losing” is to elicit stares of disbelief and laughter that can quickly turn defensive.

But why does feminism enforce the MP/FV paradigm in the first place? Because, only within a MalePower/FemaleVictimization belief system can feminism maintain its power or even justify its existence (in the absence of masculism). Only so long as men and women believe that women are powerless victims will they continue to support feminism through active protest. And, naturally enough, so long as men believe that only women are victimized and only men are powerful, men will *not* protest.

Feminists fight the perception of FP/MV because it weakens their bargaining position. Clearly, only in a world in which MalePower and FemaleVictimization are all that’s *officially* acknowledged to exist can feminists come to the bargaining table saying: “You men have *every-thing*; we women have *nothing*—so *give* us half of what you’ve got because that would only be fair.”

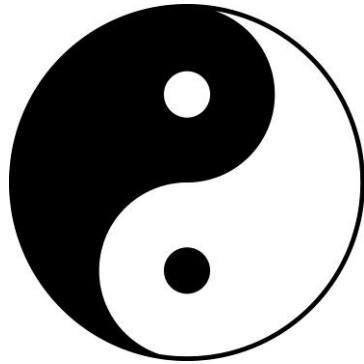
1 The name of a famous one-woman show authored by Eve Ensler and regularly performed by many different performers in theaters and on college campuses across the country.

Efforts to disprove a world of MP/FV will *fail* because it *is* a world of MP/FV (as seen from the politicized female perspective). It is only when we understand that it is *also* a world of FP/MV (as seen from the politicized male perspective) that we can see how these two worlds mirror each other and we are left with a Big Picture in which It All Balances Out.

Still, though, how can these opposite worlds, a world of MP/FV and a world of FP/MV, coexist simultaneously?

The I Ching teaches that there is an essential duality to all things. To all things there is an upside and a downside. For every loss there is a gain and for every gain there is a loss. *Compton's Interactive Encyclopedia* states that "Together the yin and yang are depicted as a circle, one half dark and the other half light. Within the dark half there is a small light circle, and within the light half there is a small dark one. This suggests that, though opposites, there is a necessary relation-ship between the two. Neither exists in and of itself alone."

Acclaimed philosopher Eckhart Tolle calls it "the law of oppo-sites. This simply means that you cannot have good without bad."ⁱⁱⁱ And you cannot have bad without good. Light and shadow, gifts and burdens, good and bad—these fundamental opposites come to us in bonded pairs.



Not most, not the vast majority, but "Every dark cloud has a silver lining" is our culture's way of saying that *every* negative comes with a positive. "There's *no such thing* as a free lunch" is our culture's way of saying that there's *no such thing* as a positive that doesn't come with a negative.

This is not to say that positives cannot outweigh negatives or that negatives cannot outweigh positives but, given that every human reality is subject to reframing, it does make assessing a reality for good and for bad a trickier and more slippery business than is generally recognized. Look again at the sym-bol above and note how the yin and the yang appear to be swirling one into the other. This symbolizes the way one

may beget the other.

Good may become bad and bad may become good. *The Lost Horse*, a Chinese folk tale attributed to Taoist philosopher Liu An (179-122 B.C.), expresses this principle in a parable:

A man who lived on the northern frontier of China was skilled in interpreting events. One day for no reason, his horse ran away to the nomads across the border. Everyone tried to console him, but his father said, "What makes you so sure this isn't a blessing?" Some months later his horse returned, bringing a splendid nomad stallion, everyone congratulated him, but his father said, "What makes you so sure this isn't a disaster?" Their household was richer by a fine horse, which the son loved to ride. One day he fell and broke his hip. Everyone tried to console him, but his father said, "What makes you so sure this isn't a blessing?" A year later the nomads came in force across the border, and every able-bodied man took his bow and went into battle. The Chinese frontiersmen lost nine of every ten men. Only because the son was lame did father and son survive to take care of each other. Truly, blessing turns to disaster, and disaster to blessing: the changes have no end, nor can the mystery be fathomed.^{iv}

How, with certainty, can we tell good from bad, bad from good, when one can so readily transform into the other?

When a feminist examines a female reality and declares it *all* bad, then examines a male reality and declares it *all* good, it is the product of self-serving thinking. Within ordinary human experience, every reality is like a magnet with two poles, one positive and the other negative. Because *every* human reality contains negatives, a feminist can look at *every* female reality and see negatives *everywhere* she looks. Because every human reality contains positives, she can look at every male reality and see positives *everywhere*.

Our MP/FV belief system is sustained through a narrow focus on the positive end of every male reality and the negative end of every female reality. Moreover, it is this duality that allows the MP/FV and the FP/MV worldviews to coexist simultaneously.

Feminism Is Pessimism

In short, it works like this: Feminism looks at female ownership of beauty, sifts through it, ignores the positives, gathers and compiles all the negatives, then declares the gift *nothing* but a burden. So, beauty equals “sex-object.” Beauty means not being taken seriously. The seeking after and maintaining of beauty is framed as “the tyranny of beauty.” In her best-selling book *The Beauty Myth: How Images of Beauty Are Used Against Women*, feminist author Naomi Wolf argues that beauty is nothing more than a patriarchal plot to subjugate women.

The feminist looks at beauty and sees negatives *everywhere*. And it’s true. Woman’s glass truly *is* half empty and beauty really *is* a curse (*truly*), *if* that’s how Woman chooses to look at it. With his equal-opposite bias, the masculinist looks at female beauty and sees positives *everywhere*. He sees the *powers* and the *privileges* of beauty that the feminist denies. And he sees the equal-opposite male financial burdens that she reframes as “male power.”

Feminism takes a similar look at the gift of motherhood and de-claims it “sacrifice.” Motherhood equals the “sacrifice” of career, the “sacrifice” of personal identity. It is the menial role of “slave” and nothing more. The *powers* and *privileges* of motherhood, the primacy in parenting, the ownership of the children that motherhood implies, are overlooked and denied. The equal-opposite male burdens of being loved second best and the very real possibility of having his children taken from him are either ignored or reframed. The Duality Principle guarantees that *every* negative experience can be reframed into a positive. Thus, even the cruelty of losing his connection to his children may be reframed as his being “relieved” of the “burden” of his children. This is how a feminist can look at the world and see *only* positives for men, no negatives; and see *only* negatives for women, no positives.

Feminism looks at women’s power to “marry up,” and sees only “financial dependence.” It looks at women’s exemption from the horrors of war and sees only “exclusion.” For women, the glass is always half-empty, never half-full. Christina Hoff Sommers: “Sandra Bartky, an expert on something she calls the ‘phenomenology of feminist consciousness,’ puts it succinctly. ‘Feminist consciousness is consciousness of *victimization* . . . to come to see oneself as a victim’ (her emphasis).”^v Feminism willfully and methodically frames each and every female experience in the negative in order to maximize female discontent and thus maximize the emotional fuel (anger) needed to propel the active protest through which feminism maintains and maximizes its own political power.

Says Daphne Patai, author of *Professing Feminism*, “Women’s Studies seems to need angry students in order to ‘keep the momentum going,’ as one feminist professor put it. . . . The perceived need to stir up feelings of outrage among students is also connected with the feminist sacralization of what is generally described as a ‘click’ experience.”^{vi} Christina Hoff Sommers quoting *Ms. Magazine*: “The ‘click’ is a quantum leap in feminist awareness—the sudden coming to critical consciousness about one’s oppression”^{vii} The “click” experience is a kind of semi-religious “epiphany” whereby a young woman suddenly “realizes” that women are and have always been the victims of a vast patriarchal conspiracy, which is to say, the victims of men.

However, while religious conversion experiences are often followed by surges of euphoria and celebration, feminist epiphanies are more usually accompanied by strong waves of anger. . . . Hence, irascibility and ire have come to be seen as indicators of the depth of one’s feminist insight and commitment, “a sign of one’s authenticity,” as Margaret [former Women’s Studies program director] put it. From a feminist viewpoint, then, cultivating anger not only increases the likelihood that students will turn to activism but also serves as a precondition for equipping them with an authentic feminist conceptual framework. Those who are not full of rage, “just don’t get it.”^{viii}

Given such a feminist-induced mindset, women are apt to dismiss their gifts when they discover that these gifts come with burdens attached. Feminism identifies Man as the culprit to blame because every female positive is indeed plagued by a negative. But it is not patriarchy that imposes this toll; it is the basic physics of human reality.

No one can benefit from extra help without the liability of extra dependence. No one can enjoy extra sympathy without suffering extra condescension. No one can enjoy extra protection without suffering the

infantilizing effects that come of being protected. Woman cannot own beauty without being an “object” of desire. Woman cannot take ownership of parenting and still have equal time and energy left over with which to climb all the way to the top of the “success” pyramid.

Woman cannot have a “free lunch.” Why? Because there’s no such thing. Not even Woman can have her cake and eat it too.

Masculism Is Pessimism

Beauty *could* be viewed as a bastion of female power, but feminism would have us view female beauty as emblematic only of female powerlessness. So, what if *masculism* was the dominant gender ideology? If, according to feminism, female beauty is female victimization, then how might masculism similarly redefine and reframe the officially perceived “reality” of, say, sports? Let’s take a look . . .

For those boys who lack skill, sports may be experienced as endless harassment and misery: being picked last for the team, being picked on, being vilified for dropping the ball, and blamed for losing the game. Dodgeball?: ’nuff said. For many players, sports demand a de-emphasis on scholastics that may lead directly to “blue-collar,” hard/hazardous labor or the military (some go directly from the foot-ball field to the battlefield). For the vast majority who are counting on it, sports lead to cruelly demoralizing failures; dead-ends that may lead to the streets or—with all that pent up aggression—imprisonment.

Sports reinforce a model of masculinity that is fraught with self-destruction. It produces a drive toward masculinity that can supersede reasonable considerations of health and safety. For example, boys in their early teens may use diuretics, laxatives, and other drugs in a reckless effort to make the lowest age-weight classification, thus maximizing their competitive edge. Herb Goldberg comments:

One league commissioner reported, “I recall one incident where a kid was so weak from dieting that his father carried him to the scale. I refused to weigh him. Last year I saw one kid slumped on the floor and another who walked around in circles from losing so much weight. . . . I know of another case where the kid was so weak he contracted pneumonia.” Reinforcement of the compulsion to prove is graphically demonstrated by the appreciative roar of the crowd when a football player is injured or knocked unconscious and returns soon thereafter to the game. It is as if the crowd were saying in unison, “What a man!”^{ix}

Imagine the agony of blowing out your knee and, in response, the doctor injects a painkiller directly into the wound. Now imagine how compelling it is to run back out on the field to the cheers of the crowd. And now consider how it feels knowing that the cheerleaders and cheering crowd don’t give a second thought to how these actions may one day render you a cripple. Less fortunate still are those boys and men paralyzed, or even killed outright. Goldberg tells the story of a player who was on crutches owing to a badly injured ankle:

It wouldn’t function, so the team doctor injected it with Novocaine. He then had to have his ankle injected before and during each game for four weeks, because it never got a chance to heal. He now lives in chronic pain from his problems with it. Another player reports teammates playing with tears streaming down their faces from pain in damaged knees.^x

It wouldn’t “function”? Is a male a human being, or is he a machine? Given all the physical abuse it’s no wonder that “A professional football player’s average life span is merely fifty-four years.”^{xi}

Traditionally, “ex-athletes were like ex-soldiers who proudly displayed the wounds they received in battle,” says Herb Goldberg. “To complain or to blame would have cast doubt on their masculinity. Each took it in silence ‘like a man.’”^{xii} They obey the dictum of “strong and silent.” They keep their pain invisible and inaudible; thus their victimization is kept invisible and inaudible.

Now witness what a little male consciousness-raising can yield:

I’ve come to realize that the real price of my education is the destruction of my beautiful, young black body for the amusement of my class-mates who get their checks in the mail from Daddy. I keep my grades up, because one of these days I’m going to blow a knee or something and that’ll be it.^{xiii}

With the right rhetoric at saturation levels (levels already achieved by feminism), masculism could have us seeing school sports as nothing more than arenas for mass male-only “child abuse”—a system

design-ed to inure boys to fear and pain, setting them up to be “disposable” in war and labor; setting them up to absorb all the worst of it in life.

Both Susan Faludi’s *Backlash: The undeclared war against American women* (1991) and Naomi Wolf’s *The Beauty Myth* (1991) were massive bestsellers, widely regarded as feminist classics, and required reading in thousands of Women’s Studies classrooms. If “classic” feminist tomes such as these can claim that female beauty is nothing more than a patriarchal conspiracy employed to trivialize and minimize women while men dominate the world of the elite, then masculism can claim male athleticism as nothing more than a matrisensus conspiracy employed to toughen and desensitize men toward dealing with the dark side of the world and human nature together with almost all of life’s harshest and most hazardous requirements while women inhabit the world of love, innocence, nurturance, softness and safety.

Masculism thus concludes: “Sports is steroid poisoning!” “Sports is the exploitation of young men.” “Sports is permanent injury, paralysis—even the death of men and boys witnessed merely for entertainment!” “Sports is misogyny.” “Sports is societal hatred toward males.”

Likewise, male physical strength can be reframed from a gift to a curse that has, throughout history, turned males into mules. Man’s relative ownership of toughness, courage, and heroism may be perceived as nothing more than that which renders him unprotected, manipulated, enslaved, brutalized, and disposable. This position, though extreme, is easily defended. For instance, about twenty-five *thousand* men, and no women, died building the Panama Canal^{xiv} so that both men and women could enjoy the greatly improved travel safety and countless other accrued benefits that this singularly vital link between the Atlantic and Pacific Oceans provides. Further, it is estimated that 12,000 men (and no women) had previously died building the Panama Railway that provides safe transport to and from the Panama Canal.^{xv}

The point is, focusing on the negatives and ignoring the positives, human reality yields emotions, facts, truths, opinions, and statistics aplenty with which masculism can *catastrophize* the male condition.

Gazing into the mirror-opposite (and there’s *always* a mirror-opposite), we see women enduring a lifelong “beauty contest” that begins at birth and does not end till death. It is an existential dilemma that afflicts women at *every* point along the beauty scale. Even the winner is a loser should her erotic radiance threaten to nullify everything else about her. Great beauty often draws toxic levels of envy. It fills a woman’s plate. Both men *and* women tend to resent such women with the temerity to display *additional* gifts. So it’s all too easy for the lovely young woman to grow increasingly dependent upon an asset that inevitably fades over time.

In *The Feminine Mystique* Betty Friedan disdained the “soul-killing” domestic routine, comparing stultified “housewives” to the “walking corpses” in Nazi concentration camps. *Many* women resonated. In granting men almost all the intellect, competence, and prestige, the “second sex” sacrificed far too much. And so it goes, on and on . . .

As is true of other men, feminism has reached me. I’ve really *tried* to understand. In fact, with what I know of women’s issues, I could easily fill this book with readily embraced feminist truths, and reap the rewards that come of going with the flow.

But I could offer nothing new, nothing not already expressed within the vast feminist literature. And, besides, that’s not why we’re here. We’re here to plead for the same understanding in reverse. We’re here to fearlessly explore those gender truths *not* readily embraced—the truths of FemalePower and MaleVictimization.

“To even speak of males as victims, however, rubs against the dominant cultural grain,” says gender specialist Aaron Kipnis.^{xvi} He’s right of course. Few hearts are open to receiving the case for *men* as victims. Indeed, I sense a *severe* drought of compassion toward men and masculinity which, in turn, leads to a profound imbalance in gender ideology—an imbalance in *perception*.

Shoe Store Analogy

When one's perspective is informed by an ideological agenda, one experiences the world accordingly. This is known as "perception leading reality" (in this case, perception leading *emotional* reality).

One woman confronted me thus: "If women *experience* them-selves as victims and men do not, doesn't that speak for itself?" Let me tackle that question by examining the same scenario played out twice—first within the current worldview and then again within an imaginary world pervaded by masculism.

I) **Feminist Reality** – A man and a woman enter a shoe store. The man picks out some shoes, pleased by the simplicity and inexpense of his task. He is happy to get his shopping chore done as quickly and as easily as possible. But right away the woman starts complaining. "Just *look* at how much more I have to pay for these shoes than you pay for yours," she says. "You wear those comfortable shoes while I'm forced to wear these foot-killers a size too small and with three-inch heels. And why? To please *men*, that's why. I'm made to pay double and hobble about in these tight high heels, an ineffectual sex object, just so my feet look smaller and my behind is raised up for men to stare at. Women are the second sex. The world only values us for our bodies. I'm so angry! I'm going to devote myself to the feminist movement and do my part to overthrow male oppression."

If you would, take a moment to consider the above. Now . . .

II) **Masculist Reality** – A woman and a man enter a shoe store. The woman picks out several pairs of shoes, pleased to find a pair that match her dress. But right away the man starts complaining. "Just *look* at the wide variety of styles, colors, and textures you have to choose from," he says. "I'm limited to three styles and three colors—black, white, and brown. Of course my shoes are cheap. They're mass-produced for conformity. I can't augment my sex appeal with shoes. I don't get to have *sex* appeal, only *success* appeal. You wear those three-inch heels and grow those two-inch fingernails only suited to a 'princess' from whom *no work* is expected. Being a 'provider,' I remain drab and practical in shoes that are designed for nothing but *work*. And why? To please *women*, that's why. To make myself 'eligible,' I do the *really* stressful, arduous, hard/hazardous work that drives the industrial complex allowing women to fill their closets with forty pairs of shoes that some man somewhere, worked into an early grave, must pay for. Men are the disposable sex. The world only values us for our wallets. I'm so angry! I'd devote myself to the masculist movement except; of course, there *is* no masculist movement."

Like two observers, one at the front and one at the back of the proverbial "elephant," the feminist and the masculist are looking at the same world but seeing opposite realities. Yet each is convinced they are seeing and describing the "elephant" as it truly is. Their exasperation fueled by absolute certainty, each says to the other "Look, I *know* what I observe is true because *I'm looking right at it!*" Says one observer, "An elephant has a giant snake-like appendage." "What, are you *crazy?*" asks the other. "It's nothing more than a piece of rope."

Owing largely to the drought of compassion, masculist realities have little *official* existence in our culture. And so, masculist rants will appear outlandish, perhaps absurd. But having read it, try re-reading the feminist rant. Compare the two closely. Though more familiar, nonetheless, can't the complaints of the woman in the first scenario be considered equally flawed?

"Gender-Based Pricing"

Specifically, is the feminist claim that women are exploited by higher prices for certain gender-specific goods and services justified? Certainly there are valid feminist issues, but is this one of them? Bill Brady, of the *London Free Press*, describes the issue for us.

Joanne Thomas Yaccato, who is a marketing expert, claims women are being grossly overcharged for hair-styling alone, to the tune of about \$750 million. This debate now has expanded to include other services, such as dry-cleaning. I am told that some dry-cleaners charge \$1.65 to clean and press a man's shirt, but \$5.25 for a woman's blouse. . . . Liberal MPP Lorenzo Berardinetti is promoting the bill to outlaw "gender-based pricing." "I don't think it's fair that this price discrimination should exist," Berardinetti told CBC Television. "A dollar in my hand should be worth the same as a dollar in your hand or anyone's hand." The bill would impose a hefty \$5,000 fine if a business is charging women more than men. I asked some hairstylists to

predict what would happen if the legislation became law, and got the view that no one would be equalizing things by lowering prices and that it would mean higher prices for both genders. A Toronto dry-cleaner explains that women's blouses are more intricate and require more care in cleaning and ironing.^{xvii}

If women were in fact being charged an artificially high price, then couldn't someone with a little business savvy simply lower that artificially high price, still make a profit, and force other vendors either to lower their prices or lose business? Apparently, we are to believe that no dry-cleaners or clothiers or hairstylists charge women a fair price because all conspire to exploit women because all hate women. I believe I can offer a more credible explanation.

If, on average, women's clothes cost more than men's, it is because, on average, women's clothes must meet higher standards for tailoring, detailing, and stylishness, which increase the cost of manufacture. If, on average, women's hair styling costs more than men's, it is because, on average, women have more hair to style and demand higher standards and more advanced techniques that require more time and expertise. If, on average, women pay more for dry cleaning it is because, on average, women's clothes "are more delicate and more intricate and require more care in cleaning and ironing."

And so, the only way to enforce "equality in pricing" is to enforce artificially high prices for men. Thus, a bill to outlaw "gender-based pricing" would actually create gender-politics-based pricing. "I'm not sure who would arbitrate the matter;" muses Brady, "it may mean a whole new department within consumer affairs, a few more bureaucrats, a bunch of blouse/shirt work-effort inspectors." No wonder "it would mean higher prices for *both* genders."

Could there yet be any validity to the feminist claim of "price discrimination"? Lorenzo Berardinetti (quoted above) thinks there is. "Berardinetti, who is an expert now that he recently married, said he didn't know how much more women paid until he went shopping for clothes with his wife. He noticed a man's suit cost about 30 percent less than a similar woman's outfit by the same designer."

Let's take a closer look at Berardinetti's claim. Are the "similar" suits by the same designer *truly* the same? Or, is the designer lavishing extra detailing, finer fabric, more elaborate tailoring, and smaller production runs for extra uniqueness upon garments marketed to the gender for whom fashion tends to be a higher priority?

Will Berardinetti enlist *true* experts and do some in-depth analysis before taking action? Or, having found a way to court the female-majority vote, will he get the bill to outlaw "gender-based pricing" passed without careful consideration of the validity of this "issue"? (Indeed, this looks suspiciously like a standard case of a man "in charge," his hands on the wheel, but, like a chauffeur, he steers wher-ever the female-majority vote demands.)

I further contend that there's only one circumstance under which relentless market pressures will fail to equalize pricing and that is when low price fails to be a selling point.

There are shoes. There are heels. And then there are Manolo Blahniks. Women don't just buy Manolo Blahniks—they become Manolo addicts. They lust after them, guiltily hoard them by the dozens, build wardrobes around them and have traveling trunks made specifically for them. They bribe salespeople so they can be the first to own a certain heel in a particular shade.^{xviii}

Clearly, where Manolo Blahniks are concerned, price is somewhat beside the point. In fact, if Manolo did lower his prices, it seems likely that his mystique would be compromised and sales would suffer.

The same goes for certain high-end audio brands. If you conducted a survey on what one must pay to get a "good" stereo amplifier, I'm confident that men would venture a considerably higher average figure than women (top amplifiers cost well over \$10,000. Needless to say, few, if any, purchasers are women). If you conducted a survey on what one must pay to get a "good" haircut, I'm equally confident that women would venture a considerably higher average figure than men.

Today, while perusing the magazine rack at the local Osco drug-store, I see *Short Hair, Hairstyling, Black Hair, 101 Hairstyles, Short Cuts, Hairdo Ideas, Cuts & Colors, and Celebrity Hairstyles*. Given such an obsession with hairstyling, cut-rate haircuts can have little appeal to most women. For those who wish to buy "the best," low price can be a turnoff. Perhaps male "lust" for electronic hardware is being

“exploited.” Perhaps female “lust” for fashion accessories is being “exploited.” If so, *they have only themselves to blame.*

Currently, the Hair Cuttery, a chain that claims 1,000 locations, advertises unisex haircuts for \$13. If women shopped around for the lowest-price haircut, merchants would soon see discount hairstylists getting an ever larger share of the business and they would adjust their prices (and services) accordingly.

Credibility for “gender-based pricing” as “exploitation of women” dissolves when you factor in women’s own choices. Think about it: Are we seriously considering protecting women (a.k.a., “women-and-children”?) even from their *own chosen buying habits*?

There is one last point to make here. Note that no one asserts that women must pay more for a taxi or theater tickets or ice cream or any of thousands of other goods and services. The items on the short list of goods and services in which gender-based pricing is alleged all have two things in common. The items of clothing, the dry-cleaning of that clothing and the hairstyling, are 1) goods and services both sexes buy (thus allowing for price comparison); and 2) they are related to aug-menting femininity.

Both sexes buy clothes and both sexes get their hair cut. But one sex more than the other pays extra for gossamer fabrics tailored to fit tight and accentuate curves. One sex more than the other pays extra for elaborate hairstyling to accentuate their facial beauty. Through the use of clothing, makeup, depilatories, skin creams, perfumes, and hair-styles, women make themselves look, feel, and smell as different from men as they possibly can. With awareness of the perks, powers, and privileges that go with femininity, it’s easy to see why many women might *willingly* pay more for femininity enhancing goods and services that cost more to offer and are, therefore, more expensive to buy.

Are we having fun yet?

To sum up, there is no evil cabal of men dedicated to price gouging women. There is only the free market system.

I’ve delved into this “issue” of “gender-based pricing” because I believe, by example, it demonstrates feminism’s power to raise even the *least* credible female concern to the level of a societal concern—a concern taken seriously enough to rate published articles, high-ranking pundits, class action suits,^{xix} and pending legislation.

By contrast, I believe the eight representative men’s issues I’m about to present, are all of *vastly* deeper emotional and societal significance—their validity extremely well supported by a vast array of documented facts. Yet, for the most part, these men’s issues remain non-issues within the major media.

The future “ceasefire” in the Battle of the Sexes is attainable, but only at a price. To gain a deep understanding and perception of the true Balance in gender power and victimization we must explore the *other* half of gender reality down at the other end of the balance beam. For both sexes, the truths of FemalePower/MaleVictimization go against the grain. FP/MV truths are the gender truths that cause us to squirm in our seats. They threaten cherished illusions. They are, therefore, the truths that are *missing*.

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What you're about to read isn't pretty. It is negative and victim oriented—it is masculism, the mirror-opposite of feminism. Like a man reading feminism, a woman reading masculism may feel a little “beat up,” judged, and accused. But, it is the MP/FV belief system that is the target of my ire, not women. If my personal anger should leak through from time to time, it is, at least, an honest vulnerable human male response to gross injustices resulting from our grossly imbalanced gender belief system. Let's shoulder on through the FP/MV rhetoric to reap the reward of a balanced belief system and a new era of gender justice that awaits us on the other side.

If men were to stand as resolutely in their own *politicized* perspective as feminists stand resolutely in theirs, what would men see? If men were to complain, what would they have to complain about?

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- i Strossen, Nadine, *Defending Pornography: Free Speech, Sex, and the Fight for Women's Rights* (New York: New York University Press, 2000) p.117.
- ii Friday, Nancy, *The Power Of Beauty: A Cultural Memoir of Beauty and Desire* (New York: HarperCollins, 1996) p.157.
- iii Tolle, Eckhart, *The Power of Now: A Guide to Spiritual Enlightenment* (Novato, CA: New World Library, 1999) p.24.
- iv Source: http://www.noogenesis.com/pineapple/Taoist_Farmer.html
- v Sommers, Christina Hoff, *Who Stole Feminism?: How Women Have Betrayed Women* (New York: A Touchstone Book/Simon & Schuster, 1994) p.42.
- vi Patai, Daphne & Koertge, Noretta, *Professing Feminism: Education and Indoctrination in Women's Studies* Lnham (Maryland: Lexington Books, 2003) p.96.
- vii “The Click Experience,” *Ms. Magazine*. Cited by Sommers, Christina Hoff, *Who Stole Feminism?: How Women Have Betrayed Women* (New York: A Touchstone Book/Simon & Schuster, 1994) p.54.
- viii Patai, Daphne & Koertge, Noretta, *Professing Feminism: Education and Indoctrination in Women's Studies* Lnham (Maryland: Lexington Books, 2003) pp.96-7.
- ix Goldberg, Herb, *The New Male: From Macho to Sensitive But Still All Male* (New York: Signet/Penguin, 1980) p.15.
- x *Ibid.*, pp15-6.
- xi Kipnis, Aaron, *Angry Young Men: How Parents, Teachers, and Counselors Can Help “Bad Boys” Become Good Men* (San Francisco, CA: Jossey-Bass, 1999) p.77.
- xii Goldberg, Herb, *The New Male: From Macho to Sensitive But Still All Male* (New York: Signet/Penguin, 1980) p.15.
- xiii Kipnis, Aaron, *Angry Young Men: How Parents, Teachers, and Counselors Can Help “Bad Boys” Become Good Men* (San Francisco, CA: Jossey-Bass, 1999) p.42.
- xiv McCullough, David, *The Path Between the Seas: The Creation of the Panama Canal 1870-1914* (New York: Simon & Schuster Paperbacks, 1977) p.610.
- xv http://en.wikipedia.org/wiki/Health_measures_during_the_construction_of_the_Panama_Canal
- xvi Kipnis, Aaron, *Angry Young Men: How Parents, Teachers, and Counselors Can Help “Bad Boys” Become Good Men* (San Francisco, CA: Jossey-Bass, 1999) p.77.
- xvii Brady, Bill, *London Free Press*, April 14, 2005.
- xviii Alfano, Jennifer, *Harper's Bazaar*, February 2003.
- xix For example, in 2009, Kelly Schatmeier et al., successfully sued Mastercuts (a California-based haircutting chain) for offering men \$2.00 discount coupons good on Tuesdays. According to official court documents, Mastercuts faces a “Maximum Potential Payment” of \$1,750,000.