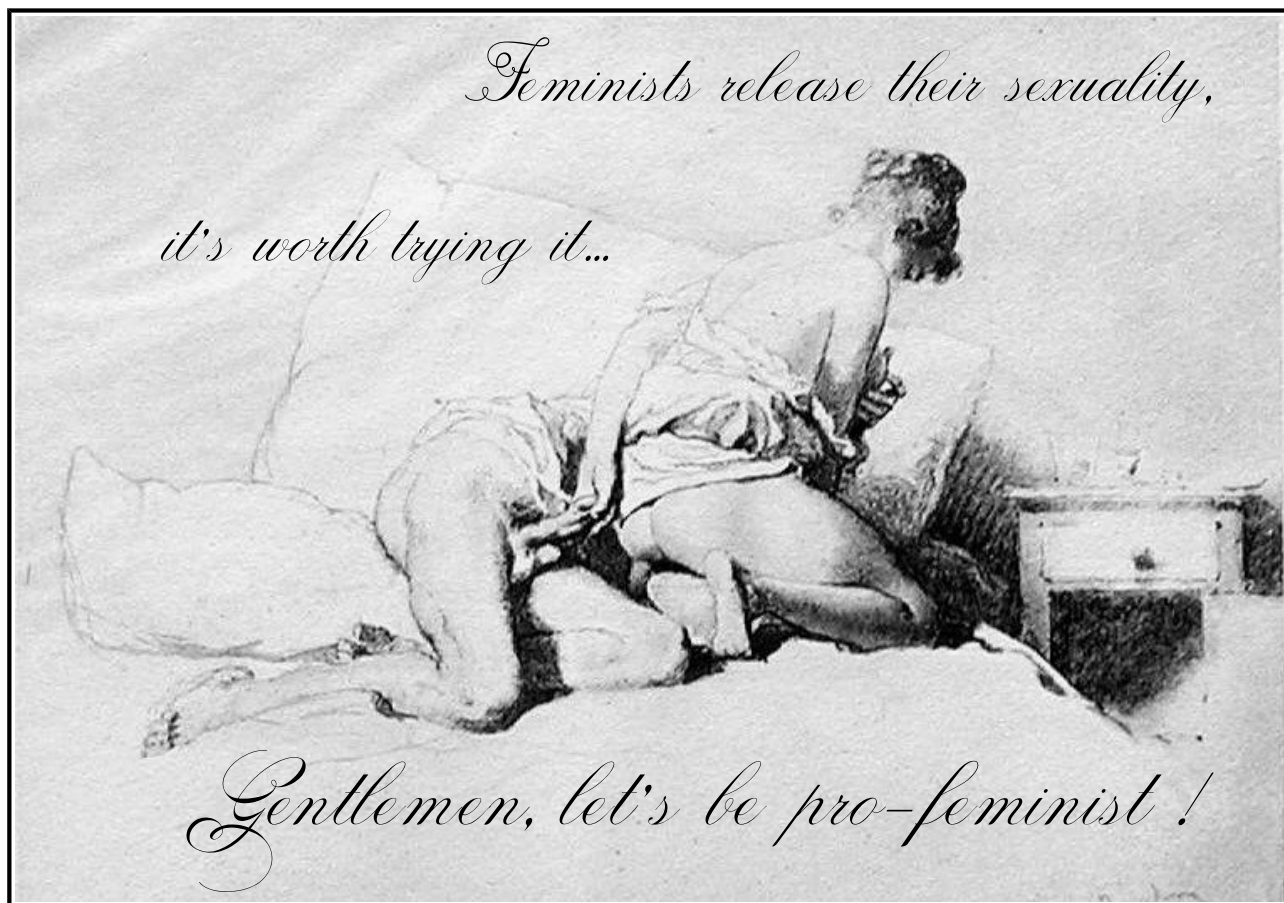


AND
WHAT ABOUT,
FOR ONCE,
REALLY GETTING
DOWN TO IT ?



- February 2009 -

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**Contact :
prostate[at]herbesfolles[dot]org**

*Translated from french in Autumn 2013 (a italian version also exists)
Thank you A. and B. for your proof-reading and kind support*

Contact : les_petit_pois_sont_rouges[at]riseup[dot]net
Original version : <http://www.infokiosques.net/spip.php?article644>

A DEFINITION OF THE OPPRESSOR

THERE'S A MOMENT WHEN ONE'S GOT TO SHUT UP.

TO STOP TALKING.

TO STOP WANTING TO BE RIGHT.

TO STOP COMPLAINING.

A MALE, WHAT IS THAT?

A MALE, IS THE ONE WHO TALKS LOUDLY AND INTERRUPTS OTHERS.

A MALE, IS THE ONE WHO TELLS YOU HOW TO DO THINGS.

A MALE, IS THE ONE WHO ALWAYS WANTS TO HAVE THE LAST WORD.

A MALE, IS THE ONE WHO GOES TO SEE
HIS FEMALE FRIENDS WHEN HE'S SAD.

A MALE, IS THE ONE WHO CAN THINK ABOUT SOMETHING ELSE.

A MALE, IS THE ONE WHO WANTS TO SHOW OFF AT ALL COSTS.

A MALE, IS THE ONE WHO FEARS TO BE LESS VALUED THAN THE OTHERS.

A MALE, IS THE ONE WHO DOESN'T REALIZE.

A MALE, IS THE ONE WHO COMPLAINS THAT
« IT'S TOO HARD TO BE A GUY LIKE ME »

A MALE, IS THE ONE WHO WAITS FOR HIS FEMALE FRIENDS TO COME
TO SEE HIM TO TAKE CARE OF HIS AFFECTIVE RELATIONSHIPS.

A MALE, IS THE ONE WHO JUSTIFIES HIMSELF.

A MALE, IS THE ONE WHO WAITS FOR BEING TOLD
THAT HE'S A FOOL TO REALIZE IT.

A MALE, IS THE ONE WHO PLAYS

« MORE DECONSTRUCTED THAN ME, YOU DIE. »

A MALE, IS THE ONE WHO FEELS HURT
WHEN YOU POINT OUT THAT HE SUCKS.

A MALE, IS THE ONE WHO GIVES LECTURES TO OTHERS.

A MALE, IS THE ONE WHO THINKS
HE KNOWS EVERYTHING BETTER THAN OTHERS.

A MALE, IS THE ONE WHO DOESN'T REALIZE
THAT THERE'S NO MORE WASHING-UP LIQUID.

A MALE, IS THE ONE WHO DOESN'T REALIZE
THAT HE DOESN'T CARE ABOUT OTHERS.

A MALE, IS THE ONE WHO BLAMES THE OTHERS BEFORE LOOKING AT HIMSELF.

A MALE, IS THE ONE WHO FINDS EVERY REASON
TO AVOID REALLY GETTING DOWN TO IT.

A MALE, IS THE ONE WHO BELIEVES THAT WHEN HE PUTS ON A DRESS HE'S DECONSTRUCTING HIS GENDER.

A MALE, IS THE ONE WHO BELIEVES THAT SEXISM ALSO OPPRESSES MEN ON THE PRETEXT THAT HE'S NO GOOD AT PLAYING FOOTBALL.

A MALE, IS THE ONE WHO TAKES THE BENEFIT OF NOT BEING TOO MACHO ENOUGH TO SLEEP WITH FEMINISTS.

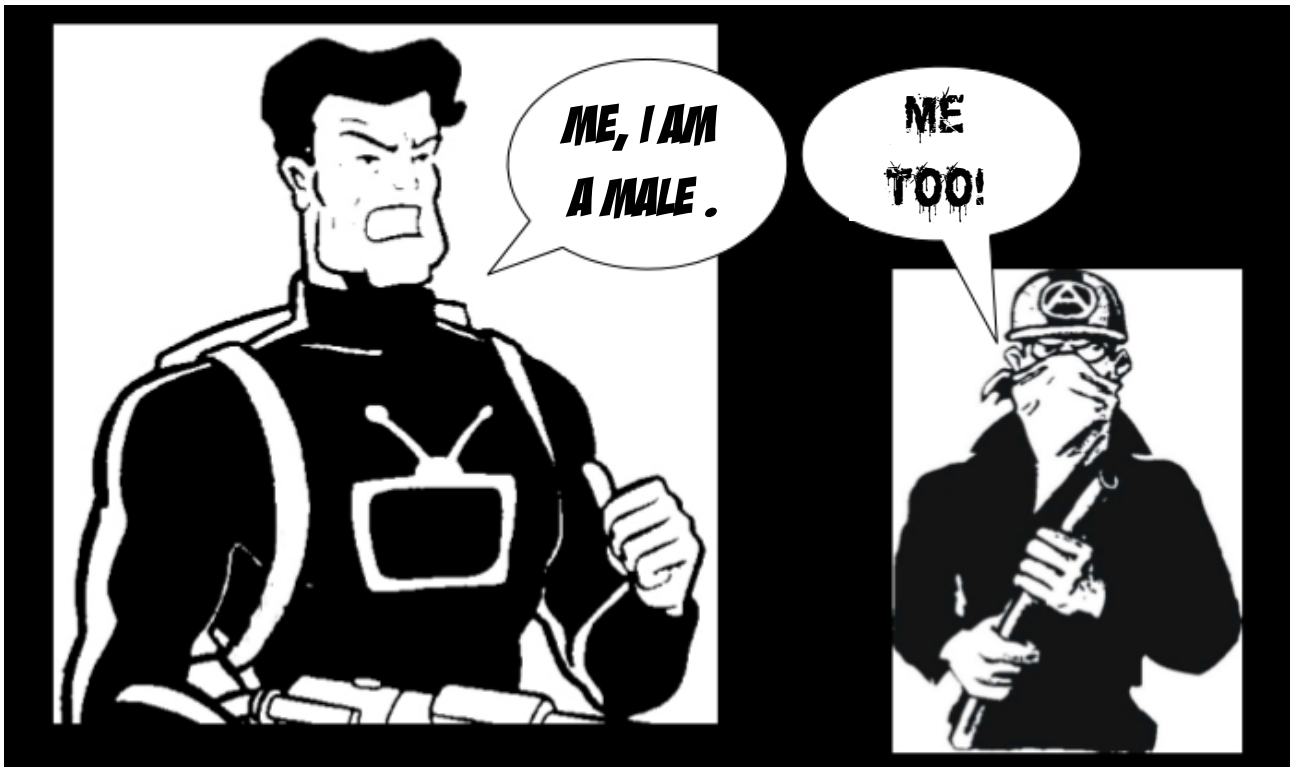
A MALE, IS THE ONE WHO TALKS A LOT.

A MALE, IS THE ONE WHO SELDOM ACTS.

A MALE, IS THE ONE WHO STOPS THE INTROSPECTION
AT THE END OF THE TEXT (OR WITHIN THE NEXT HOUR)

A MALE, THAT IS ME.

A MALE, THAT IS YOU.



Humility is the only way to start the process of deconstructing the masculine gender and the manly ego.

It's the first real step out of the domination.



TO BE DONE WITH PRO-FEMINISM:

ANARCHO-FACTIONIST PROPOSALS

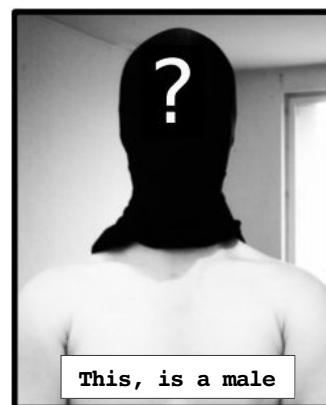
In the text that follows, I'll write using the first person. On one hand, because it fits with the concrete reality of writing; and on the other hand, to be done with the mythomania concealed in many anarcho-revolutionary texts-- the ones that would like to persuade us that we're thousands of people involved in the struggle, and more, that we're very angry and radical.

It's a text where I put myself into danger. It's not easy for me to publish this, because it brings me back to my many contradictions, between flattering and flogging the ego. So let me be direct and clear with my intentions here: I'm not trying to flatter myself, nor to victimize myself, nor to raise myself above anybody. If my words seem hostile or incisive, it's only because they're the expression of my frustrations.

WHO AM I?

For a good understanding of the text, it seems important for me to introduce myself beforehand; so that some ideas that I express along these few lines will somehow be more understandable.

I'm a 21 year-old white man, who had a gendered but not quite macho education. I grew up and lived as a heterosexual person with bisexual aspirations, until I decided and assumed to be gay, about one year ago. During the past few years of my life, I've had a lot of contact with the anarcho-stuff backgrounds and more particularly with feminist friends. So it's with some kicks in the ass behind me that I'm in position to write this down today.



This, is a male

Yes, guys are beatniks...



The ideas that are present in this text are the fruits of several discussions: between guys concerning sexism and masculine construction, and more particularly from an intense encounter with a mate. We had discussed and elaborated on many of these reflections together, and afterwards we wanted to write a brochure on this topic. But as he's living on the other side of France and like to normal guys who deserve respect, we're kind of beatniks when it comes time to produce something about gender issues and sexism, and the project fell through more or less...

So here it is, this text that was able to be written thanks to popoO, Corbak, Tamaz and KHG.

Whom this text addresses ?

This text addresses men who gravitate around feminists above all. One should read it considering that it was written on a basic acknowledgement: We (the men) are socially built and oppressors. We've got the power of the oppressor within the sexist and patriarchal system, which dictates the domination of men over women. This is my starting point. The point is not to drag on tirelessly on these issues, as it's happening most of the time in the non-mixed men groups. These foundations are realities which cant be denied. So the issue raised is not anymore to know if we have to flog ourselves because we're naughty or to victimize ourselves because we can't do anything at all about it; but rather to really and truly know how we get down to it, here and now, collectively and individually.

So I'm totally including myself in what follows. By starting from a critical view on my experiences, I allow myself to write this down. I absolutely do not want to give a lecture to anybody, and when I speak about "men", I'm also speaking about myself.



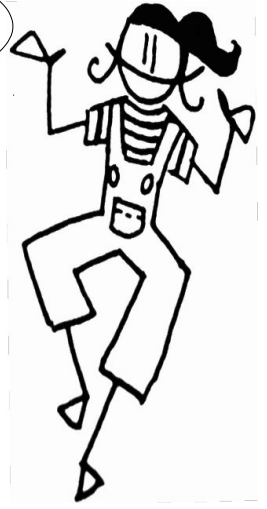
JOIN US
COMRADE!

About

the feminists



HE'S SPEAKING
ABOUT US NOW!



My purpose is absolutely not to reclaim the words which belong to feminists. Although, I can't deny the fact that on one hand I'm influenced and descended from feminist thoughts; and on the other hand, there's convergence between anarcho-tafiolism and anarcha-feminism on a good number of points.

I would never tolerate that my words would be used against feminists. The point here is clearly to denounce men's lack of character towards the struggle against sexism, and not feminists' lack of character towards men.

With regard to feminists, I personally feel a human comfort and a political discomfort. A human comfort, because it's way easier for me to be in contact with women than with men. Because it's cool to have human relationships without having to fight. And lastly, because it's very constructive and pleasant to learn how to listen to each other, to try to understand each other, to linger on everybody's subjectiveness... At the same time, I also experience a deep political discomfort. The major part of the feminist struggle doesn't have anything to do with me-- clearly, I'm a guy. And rightly as a guy, I've got my own problems and questions towards gender, sexism and patriarchy issues. And so, I also have my own struggle, independent from feminism. And these problems don't politically concern feminists, they're not our mummies. It belongs to us, men, to care about our responsibilities, to get actively involved in what concerns us.

That being said, watch out! I don't want to deny what feminists have brought to me. All my actual thought structure is intimately linked to the theoretical and practical contributions that feminists brought into my life.

About Pro-feminists

What I criticize in pro-feminism, is that it limits itself to a kind support towards feminist struggles, and to shy attempts of individual deconstructions. Pro-feminism allows men to preserve their nice role of "guys who rock" (how beautiful it is, all the same, oppressors that from time to time look at themselves in the mirror...) just to preserve their emotional and sexual activities with feminists in passing. From its permanent definition with regard to women, pro-feminism overshadows even any challenging relationships between men as well as any perspective of independent struggle. Once again, feminists are our mummies who show us the way to follow. Yet, since when do women need us in their struggle? We are burdens for them, that's all. Let's leave them alone, and organize ourselves.

It's obviously absolutely necessary that we, men, work for individual deconstruction and reconstruction, but that's not enough. It's urgent to put a collective struggle and common tools into practice, from and for men above all. In my work on these issues, I don't want to give a priority to serving women, but if I do it, it's clearly for myself. It's because the situation makes me sick, because some people are confronted with a lot of attacks, because I don't find my place within all that, because I feel like being able to live well as a man at last, because my passivity outrages me and because my active pro-feminist behaviours reveal themselves as politically totally fruitless. Furthermore, it's not about saying that I totally don't give a shit about the implications that my anarcho-tafiolist struggle could have on women's life. It's obvious that I want my struggle to serve the complete eradication of patriarchy and the tiniest ounce of sexism. We manage to organize ourselves collectively for many struggles. So why not for this one? If we really want to get rid of male privileges, we can only do it by organizing ourselves collectively... it's way too easy to speak about gender deconstruction on an individual scale. It just saves us from putting ourselves in too much danger, to get involved too much, and even to flatter ourselves in front of the other guys and pretend to be this really nice guy, not macho at all and deconstructed-- all the while still being deeply soaked with manly ego and wish to be socially more valued.



ABOUT ANTI-SEXIST "HEDONISTS"

It seems like the liberal concept of "ex-nihilo" individuals made its way up to anarchists. Amongst these circles we can find other anti-sexist hedonists who have reached a state of intellectual sublimation-- a state which allows them, in the blink of an eye, to wipe out years of gendered social construction. It's useless to say that these people are perfectly deconstructed, that they never meet sexism in their life, and moreover that domination relationships are only faint lights inside our paranoid minds. Thus, hedonist philosophy invites us to go on living the same kinds of relationships, just changing the way we look at them. Let's say that these majestic individuals carefully keep the magic formula that allows them to solve all their own problems, as well as to satisfy themselves by spitting on feminists, the idea of non-mixing, and also in a more general way, on any struggle where oppressed people organize themselves collectively in an autonomous way against their oppressors. That's why I'm forming an alliance here with feminists, with people of colour, with workers, with the under-18s, etc... To express to hedonists my deeper contempt, and to denounce their political inconsistency and their deeply counter-revolutionary aspect that's threatening our struggles.

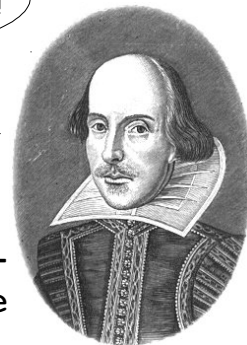
**IN MY TIME, I'D HAVE
THROWN ALL THIS SCUM
INTO THE GULAG!...**



Anarcho-tafiolism,

What is this ?

That is the question !



The use of the term "tafirole" in the word "anarcho-tafiolism" isn't necessarily directly related to the original meaning of "tafirole", namely: "homosexual"...

Nevertheless, this word seems relevant because today it's more used to refer to a man (macho or not) who doesn't fit with the masculine gender outlines, and not so much relating to a homosexual person anymore. So I use this term in anticipation of it's abandoning masculinity and the masculine construction, with all becoming "tafiroles", not manly men, in mind...

This new "anarcho-tafiolist" term is fundamental, because it seems to me that the only counter-struggle against sexism is pro-feminism. And in view of the previous paragraphs, you'll easily understand that I really do not feel like joining the pro-feminist struggle (even though I'm still greatly influenced by it...).

Nevertheless, for me it's really a matter of establishing the foundations of a struggle that is most importantly created by and for men. If we manage to reinvent new healthy relationships free of domination between men, our relationships with women will inevitably change. But beyond that, I want to be able to live my life to the fullest. As I'm socially constructed as a man, I'm not able to live out some aspects of my personality, wishes and desires. And that's exactly what I want to destroy by means of a non-mixed struggle, together with the complete eradication of any sexist behaviour.

This last point is not the starting point of my struggle, but the realization of it. If we, men, manage to recreate non-mixed healthy relationships that are free of domination, I'm convinced that any and all sexist behaviour will disappear thereafter. It's necessary for us to set up healthy foundations between ourselves as men, rather than wanting directly to run as fast as possible into our behaviours that involve women.

The objectives that I've defined for this struggle are clear. I want to destroy my gender, my masculinity, my gendered behaviours, and to question my spontaneity which is quite often only the reflection of my social construction. I want to invent healthy relationships free from domination, to build myself my own identity far from the gender norms, to build a collective struggle and to contribute towards the complete annihilation of patriarchy and

sexism.

It seems obvious to me that in parallel with being collectively lead, this struggle has to be a non-mixed struggle, in order to really start from men problematics and approaches-- even if, I repeat it, the whole theoretical analysis of patriarchy comes from women above all.

I therefore wish to create space for exchange between men, to move forward through these problems in concrete terms. I wish to find effective and healthy solutions, far away from any desire or possibility of being socially more valued. I wish to set up concrete tools in order to really change realities, rather than settling for the comfortable position of pro-feminist. I wish to put myself into danger in these relationships, in order to be true and to reach true evolution at the same time. So, ok, I know that I want a lot of things and that in reality I'm really far away from them, and all the more since it's way easier for me to write all this stuff, hidden behind the screen of my computer...

But to cut a long story short, I'm aware that my pro-feminist behaviours and the changes I'm making in my daily life are not enough for me, and worst, seem to involve lots of new contradictions and new problems. What's the point of trying to destroy sexist domination if I'm still playing "the one who pisses farthest" with the guys?

Within this anarcho-tafiolist struggle, it seems fundamental to me that the relationships we're creating are relaxed and pleasant. Militancy and political action are too often too sad and are sinking in a pathetic darkness. I don't want that. Even if some situations are serious and disconcerting, it's about my life which is at stake. And I would not sacrifice my life for any struggle. I want to find pleasure in the fight, to laugh, to feel cheerful thinking about moving forward politically, to go happily to action... This joy and this simplicity absolutely do not involve denying the importance of what is at stake, nor to carelessly consider the acts. It's just about not sacrificing oneself for a noble cause, but to truly commit one's life to reflections and actions that belong to us, that fill us, that involve us.

Through these new relationships, I want to free myself from my male social status and from the privileges it entails. However, unless we live alone on a desert island, I know perfectly well that I would remain confronted by this role that's inside of me, and that the world will not forget to remind me about it. Thus beyond reinventing healthy relationships between ourselves, it appears indispensable to firmly resist to the use of our privileges within the "society" and in daily reality to never ever benefit from them in any case... (easy to say, I know...)

LEADS OF REFLECTIONS AND ACTIONS

Here are just some small leads on topics (non-exhaustive!) that I would like to tackle within the framework of this anarcho-tafiolist struggle.

These small suggestions are based on formal and informal non-mixed exchanges between men, in group or individual relationships...



Since when did we start talking about concrete things?

But well, as long as we just talk about it...

DISCUSSION SPACES

It seems important to me that in the anarcho-tafiolist work, we would aim to create healthy discussion spaces, in verbal as well as non-verbal relationships. The vocabulary that we use, the tone and volume of our voice, the space we take within a discussion, the manipulation strategies that we set up consciously or not, the attention we pay or not to the others' expression, the differences of ease when speaking in public, the differences of personal, cultural, intellectual or social stories that bring us to a sometimes very different understanding and expression of ourselves--these are the many things that we must take into account, to analyse, to reflect and to call into question to achieve healthy exchanges, true reciprocal understandings, real collective advances...

EXCHANGE OF NON-SPECIALIST KNOWLEDGES

Likewise, within less intellectualised relationships, it's necessary to manage to get rid of specialisation and hierarchical knowledge relationships that inevitably create power (suffering from or wanting more, no matter.) Therefore I think that it's relevant to permanently establish horizontal exchange relationships between those who knows something and those who doesn't know it, to avoid the arousal of any value judgement. I know how to cook but not how to do a printable layout, so I can help you towards learning how to cook and you can help me towards using a layout software... It's easy to say it like that, but it's not simple enough to do without speaking about it!

PERMANENT COOPERATION AGAINST HIDDEN COMPETITION

Speaking more generally, I think that a more particular attention has to be paid to hidden competition relationships that exist between men. Thus, if the smallest part of competition can exist, it cancels out the creation of relationships based on trust. That's why cooperative relationships have to be set up in all the spheres of non-mixed exchanges (and mixed also but that's not the point) in order to really get rid of any attitude of domination, and to allow a true closeness within the relationships.

SEXUALITIES

I believe that the discussions on each person's sexualities and sensualities are the most difficult to put into practice. I believe that this difficulty comes from the fact it's one of the few topics where we have to involve ourselves personally, and we can't hide behind purely theoretical approaches. Thus, to discuss about one's sexuality is twofold: on one hand it's an end in itself, because it's an interesting topic; and on the other hand it's a way to create discussions where we get involved personally, where we really commit ourselves in order to get rid of purely theoretical approaches on other topics also.

The sexuality is often complicated, brings out loads of contradictions and things that bother us, fantasies that are sometimes insane or not really ethical, diverse hangs-up, and to manage to speak about that is to create a space for freedom with the others and with oneself.

PHYSICAL CONTACT BETWEEN MEN

Physical contact between men is quite rare. How many women have deep hugs with each other? And how many men? This firmly anchored fear to be a fairy, and to let appear the tiniest weakness in front of potential challengers. I think that it's fundamental to establish moments of physical contact between men, when we touch each other, give a massage to each other, when we dance, and more. Moments when we would be true, not only within our minds and our words, but also within our bodies. Moments when we don't fear to touch each other, and moments when we're able to hug each other, because we love each other, we laugh, we're sad, we're tired, we're cold...

CONTACT WITH ONE'S OWN BODY

Even if men have the annoying tendency (nicely said) to appropriate others' bodies, it doesn't mean that they know enough about their own. The most common way for men to get in touch with their body is by violent and difficult physical sports (or in the bias of riots,) leaving behind themselves and their limits. To reclaim one's male body in a different way than by force is an integral part of the complete calling into question of one's status as a man, and of the social construct that goes along with it. Our new aim will be to overcome those old constructs by creating alternative and healthier relations, and following through with them. Together, we could imagine a lot of ways of feeling well with every single part of our body, by talking about it, by changing , by trying, and so on...

HUMILITY

I honestly think that humility is a major key in the emancipation and the deconstruction of the masculine gender. Big topic, isn't it?

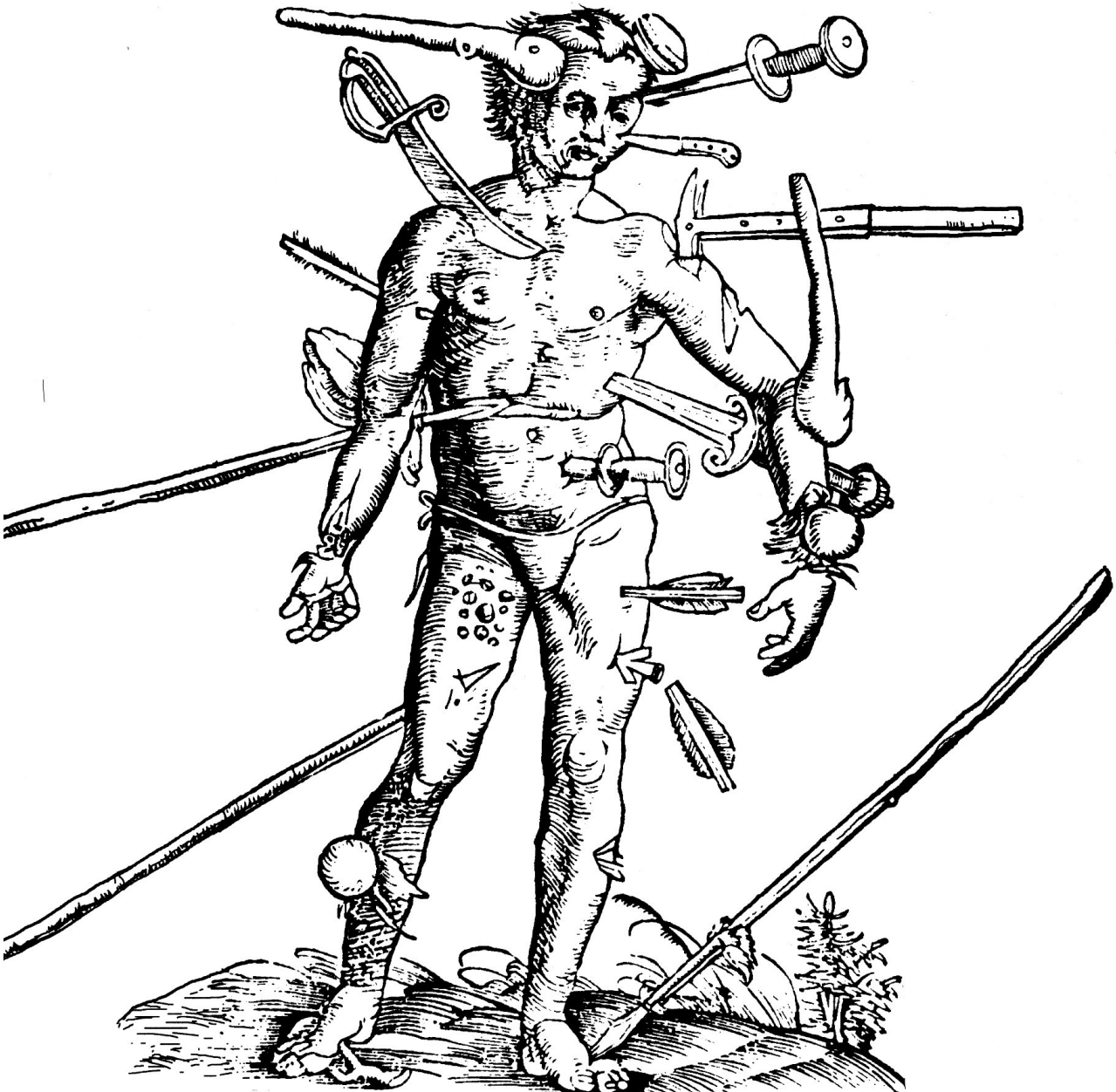
What I want to say is, that as a man, we are used to having a predominant role: the need to leave our traces everywhere, to call into question the realities and capability of others (especially women,) to deny the the different subjective views that differ from ours, and so on. In my mind, the basis for any other growth for us is to try to silence this damned claim to always know everything better than anybody else; Let's try to put oneself in the background and to take up less space, to observe what's going on, to trust the others and to avoid calling into question the others' realities all the time on the pretext that they don't align with our own subjectivity.

For example, if I was told on a certain day that I had a shitty behaviour: rather than directly being defensive and trying to argue either to deny or to find excuses, I can instead try to silence my bloody pride, to take what I'm told, to sincerely think about it and then to really take a stand. Yeah, I know, saying it is easier than doing it, and when I write these words I feel really moved because I know perfectly well that I'm the first who has difficulties to make this effort on myself...

TO BE RADICALLY DONE WITH IT

I don't have to expect any kind of recognition. This text and its direct applications establish the minimum to build up foundations of healthy relationships. I don't have to expect any better tolerance from women because, all the same, I'm not the worst macho on Earth and I'm trying to deconstruct my masculinity. Any whit of sexism is already too much, whoever the individual who's the source of it, "assertive macho" or "disgendered tafirole". I don't have to be haughty with regard to this anarcho-tafiolist struggle.

*I just have to keep silent,
for getting on with it so late...*



UNFINISHED ATTEMPT TO THEORISE OPPRESSIONS

Oppressed : Person suffering from a situation of domination caused by another individual, independently of a particular context or system. The two people are interacting in their own name and in an isolated way.

Underdog* : person suffering from a situation of domination caused by another individual, within a particular oppression system. The two people are interacting as representatives of their social group, and so lose their status of individual in a way. The "underdogger" is acting with the intention of preserving the system of oppression (consciously or not) within which s/he has a dominant situation. Here I'll linger on this second notion.

The different types of oppression are all a matter of the same mechanism. When any social class underdogs any other one, mechanisms of domination, exclusion, exploitation, stigmatization, and many others are implemented to serve the dominant class.

If the different kinds of oppression are comparable, they're not so evenly balanced between themselves. Each system has its dominant class. The sexist system recognizes men as dominant class, as well as the hetero-sexist system recognizes heterosexual people as dominant class, and the racist system recognizes white skin people as dominant class.

Within the framework of political struggles against the various kinds of oppression, it seems important to me to be more specific about a certain amount of things in order to avoid clumsy and inappropriate shortcuts.

It's really important to see that one can be underdogged within one system, and underdogger within another one.

To be more clear, one can be poor and a white skin person, or be a man and be gay. This person would thus be underdogged as poor and underdogger as a white skin person, or either underdogger as man and underdogged as gay.

And that's because the different systems of oppression are each specific to a different social status: economic wealth, skin colour, gender, sexuality...

Thus, the status of underdog that one can have within one of these systems doesn't lighten the status of underdogger that one can have within another system. In short, to be a macho is not less open to criticism because of being gay.

When the underdog shares her/his oppression to her/his underdogger, s/he can't refuse to hear the criticism with the pretext of being underdogged within another system.

**NdT: in french, there are two ways of saying "to oppress", that are slightly different one from the other : "oppresser" and "opprimer", difference clarified here by the author. Unfortunately we translate both into the same verb in english, "to oppress", so that's why I'm using the word "underdog" and the neologism "to underdog" in an attempt to make this difference visible.*

For instance, if a woman (social status of underdog within the sexist system) informs a man (social status of underdogger within the sexist system) that he is oppressing her, he's not allowed at all to deny the oppression he generates on the pretext that he's gay (social status of underdog within the hetero-sexist system).

An underdog within any system will thus always be legitimate to make listen her/his voice to his/her underdogger whatever his/her status within other systems.

Roughly, it's not because you're a woman that you don't have to call yourself into question when a person of colour tells you that you have a racist behaviour, and it's not because you're a person of colour that you don't have to listen to a woman who tells you that you've got a sexist behaviour.

I also want to tell you about another fundamental but too often forgotten distinction, the one between oppression and alienation.

I often hear that men are also victims of the sexist and patriarchal system which wants to turn them into great macho men who talk loud and play football; just because he's got a dick between the legs doesn't necessarily mean that he likes those things.

All that is true. The problem comes when this kind of speech becomes an argument to refuse to call oneself into question about one's own sexist behaviours, saying things like "In any case I'm a failure as a man (= not manly), so don't come to me saying that I'm a macho."

That's where I blow the whistle! The patriarchal system generates alienation for men, but does not oppress them!

There are two roles that exist for gender that one must conform to: the masculine gender role and the feminine gender role. These roles are shackles, which lock up individuals in boxes they didn't choose, by establishing stereotypes with which they have to tally. Women and men are alienated by these roles. But at this stage, there's no hierarchy between genders, and so no oppression. The oppression only begins when the sexist system places a hierarchy between the two genders, placing men as superior than women.

Thus, in essence, the man is a status of underdogger within the sexist and patriarchal system. And even if Guy is not macho and has been treated harshly by the sexist system that wanted at all costs to turn him into a rugby player when he'd rather preferred dancing, he remains a representative of a class of underdoggers in any case. Guy has been alienated by the sexist system which creates gender roles to which everybody has to submit to, but hasn't been underdogged by it. Roughly, Guy has been molested every day for many reasons that I absolutely do not want to deny, but not for the reasons that he didn't have the right chromosome. Now sexism, is an oppression simply based on a chromosomic difference. If Guy has been beaten because he looks effeminate, it's because of being non-conform to the masculine gender role, and not because of a sexist hierarchical relationship.

So a man can well be alienated by the sexist system which expects a certain amount of things from him, but no, a man can not be oppressed by the sexist system at all. He can be oppressed for loads of other reasons: because he's poor, young, old, black, brown, not muscular enough, etc., but not because he's a man.

To cut a long story short, I think I'll stop here for the moment because it's really hard for me to express myself from such a theoretical point of view. But still I wanted to try because there's no reason for leaving the theoretical expression reserved for intellectuals and other sociologists...

I WANT TO DO WHAT I WANT WITH MYSELF

Seems easy, said like that, ain't it?

But let's have two minutes of deep reflection about this sentence.

To do what I want with myself, is to reject nature and culture. This amounts to having absolute power over one's own body and mind. This means to emancipate oneself from one's poor condition of being a product of society.

I'm a natural being: I've got a body, which needs to be fed, to rest, to be maintained. I've got sick eyes (which wear glasses with a short-sightedness of -7), I'm quite broad-shouldered, I've got a dick, I've got hair almost everywhere, I've got a prostate, I've got a potbelly, and loads of other things that you too probably HAVE...

I'm a cultural being: I've got several privileges in society, I'm a boy, I'm young, I'm economically quite poor on the scale of France, but quite rich on the scale of the planet. I'm white-skinned, I'm one of those who graduated a second-year university level, I'm one of those who don't have any regular salaried income, by choice. I'm an anarchist, a zine editor, a musician. I'm a homosexual who grew up and lived as a heterosexual without practically suffering from it. I'm a friend, a lover, a comrade, an acquaintance, an unknown, and loads of other things that you too probably ARE...

My cultural characteristics have been conditioned by my biological characteristics. I've got a dick, I'm a boy...

Society, this weird thing that is not really us but still a little bit, has wanted to see me be a man, strong, with self-assurance, enterprising, confident, dominant, not really thoughtful towards the others, insistent, violent, and loads of other things that you too probably ARE...

And the society succeeded more or less quite well! Though bad luck, it forgot to ask for my opinion! Because I don't really want to be a man, white-skinned, from the western world... or maybe, yes, I accept to have a dick, a white skin, and to live in a part of the world called France, but I don't really want the cultural and social implications that come with it...

In short, whether I like it or not, I'm raping women. Whether I like it or not, I'm exploiting black people, brown people, yellow people... Whether I like it or not, I'm soaking up the wealth that belongs to thousands of people. Because despite all my nice efforts, I'm not only an individual. I'm also the representative of a dominant and privileged social class. Fortunately I'm young and gay, because if not the mess would be total...

All this to tell you that I'm a lot of things that I never chose to be... And rather than telling myself that life "is what it is" and I have to make do, I want to change these things. Don't forget that I want to do what I want with myself.

So stop, I don't want my penis and my skin to be synonyms of oppression anymore. I want to change myself in plenty of ways. I want to destroy what I don't like and to build better solutions instead. I want to be able to build stuff knowing that maybe one day I won't like anymore, and I want to break them again and create new ones instead.

To do what I want with myself, is to replace nature and culture with what I truly feel like and desire. Even if what I feel like and desire is often influenced by either nature or culture, I can try my best to make them come from my own depths, that are mine and only mine. And I won't just do it in a flash; it takes time, years, a whole lifetime, or several...

To do what I want with myself is extreme... because before choosing what I want to do with myself, I need to break what I'm forced to do. I need to manage not to be what I don't like anymore. To control my body and my mind. To manage not to sleep, not to eat, to live several hours or days without my glasses, to have sex without using my dick. To try loads of cool stuff with my body, to transform it, to take possession of it, really, together with all that it implies.

To manage not to be a mean dominant male anymore, a mean contemptuous white, a mean proud frenchman... To manage to be weak, to cry, to listen, to keep quiet, to take the others into account, to show humility... It may sound kinda weird, but humility is super important when one has a status of privilege. I would even say that humility is where emancipation begins...

I want to play with my body and my mind... I want to modify them as I please. To always go further to call into question, into deconstruction/reconstruction, into radicality, into coherence, into honesty with what I really want...

I THINK THAT MY PURPOSE IN LIFE, IS TO NOT BE RULED ANYMORE, AND TO CHOSE EVERYTHING...

SEEMS AMBITIOUS LIKE THAT, AIN'T IT ?

I WANT TO BE A SPHERE OF EXPERIMENTATION FOR FREEDOM.

YEAH, THERE'S A LOT TO DO THERE...

Next page

<i>I'm sorry but it's itching</i>	<i>from your mafia, your empire</i>
<i>My poor male chauvinist skin</i>	<i>Of men...</i>
<i>Around the prostate</i>	<i>To each one's own revolution</i>
<i>Of men...</i>	<i>Would I have at least three companions</i>
<i>Excuse me but I'm pushing off</i>	<i>Who would share the indignation</i>
<i>With no regret nor sigh</i>	<i>Of a man ?...</i>

(henri tachan)

sortie

Excusez-moi mais elle me gratte

Ma pauvre peau de phallocrate

Dans la region de la prostate

Des z'hommes...

Excusez-moi mais je me tire

Sans un regret, sans un soupir

De votre maffia, votre empire

Des z'hommes...

A chacun-e sa revolution

Aurais-je seulement trois compagnons

Qui partagent l'indignation

D'un homme ?...

(henri tachan)