



FROM THE KITCHEN

sexism, anarchism, and men

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Editorial.

Kia ora koutou, e tane maa

This zine has been produced by a group of anarchist men in Otautahi as part of an ongoing process of working on our own sexist behaviour in our everyday lives. It is not just for men to read but the primary function is we hope, to encourage more debate and more discussion about issues of sexism amongst ourselves.

We hope that some of the articles in this zine have achieved that. If you have anything you want to say then submissions for future zines can be sent to: menshuizine@katipo.net.nz The real challenge for us however, is to reflect on these issues and take things beyond the pages of this zine to change how we think and act in our everyday lives and interactions with other men and women, not just to respond when we are forced to.

We see this as only the start, this zine should be an on going publication and inspire further anarchist male organising such as workshops and a-men conferences. But for now if you want to be part of the effort to make sure this zine becomes a regular occurrence then join the editorial collective by e-mailing: menshuizine@katipo.net.nz

Happy reading guys.



ME(η) and PORNOGRAPHY

Russell Lee

When I first decided to write about pornography for this zine I thought it would be a cinch to churn out 1500 words denouncing the porn industry for the multitude of abuses and negative social/psychological effects of pornographic images, stories and films. Instead I find myself somewhat lost in a contentious debate, and facing themes which are a constant challenge for and throughout the anarchist movement: personal vs. collective liberation, censorship & control vs. 'free speech', moralism, classism, and racism. Far from being the easy rant that I had envisioned, I found this exploration into the porn debate to be a perplexing, but welcome, challenge. I have chosen to focus on radical feminist viewpoints as I have found them the most relevant when examining women's liberation from an anarchist perspective.

I first came across pornography when I was six or seven years old. I had been playing with my best friend when her brother took me aside into his room to share something very exciting. From the depths of his wardrobe he unravelled a dog-eared copy of a well perused porn magazine. I still remember my disappointment that it hadn't been a new G.I. Joe figure, and my

bewilderment over what he found so interesting. When my father threatened to have a talk with me about sex during our daily walks to school (following which I decided to catch the bus), I was 10 and had already seen many more pornographic magazines. By the time I started my second year of intermediate school, I had seen my first pornographic movies. At the end of that year we had our first official school talk on intercourse, penises and vaginas. My primary sexual education had come through the tatty pages filled with spread-legged women, and from the stories of other boys who had seen the same. Those magazines filled my masturbation fantasies and framed my ideas of sexuality.

About the same time that my friend's brother was excitedly initiating me into the world of sexual objectification, the radical feminist movement was beginning to feel the effects of a rift that some have called 'the pornography wars'. On one side of the divide anti-pornography feminists have fought to remove pornography from our culture; while pro-pornography feminists view pornographic material as sexual liberation, a necessary facet of complete human liberation.

The anti-porn feminists and their supporters rose out of

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the 'second wave' of feminism, and regard pornography as one of the most oppressive and insidious tools of the patriarchy (although some anti-porn feminists endorse erotica, as distinct from pornography). Catharine MacKinnon, Andrea Dworkin and their comrades rallied against a sudden boom in the pornographic industry, and started researching the psychological effects of pornography.

Pornography had found its way into the counter-culture left, and was fast becoming an accepted part of mainstream capitalist societies. Anti-pornography campaigners point to the exploitation of women by (almost always male) pornographers, the repeated use of degrading and dehumanising imagery in porn, the horror stories of women caught up in sex slavery, and the effects on the male psyche of learning to see women as objects available for their sexual use. Groups organised protests and sit-ins, staged direct actions against stores selling pornographic material and fought pitched legal and political battles. The standpoint of the anti-porn feminists is famously summed up in a quote attributed to Robin Morgan; "Pornography is the theory, rape is the practice".

Pro-pornography feminism appeared not so much in support of pornography, but in response to the anti-porn campaigns. The first pro-pornography feminists were sex-workers, free-speech libertarians

and women who identified their sexuality with the (sado)masochism that was being labelled as degrading and dehumanising. They talk about the necessity of exploring sexual fantasies, and dispute the link between pornography and sexual violence. They believe that making marginalised sexualities explicitly visible is an important step towards acceptance and liberation. The catch-cry of pro-porn feminists is "a woman's body, a woman's right".

Both 'sides' in this debate take a hard-line stance, decrying the other relentlessly.

Anti-porn campaigners are accused of being aligned with

I see.

And how old do they have to be before degrading women is all right?

right-wing christian conservatives, of being anti-sex (pro-porn campaigners often label themselves

'pro-sex feminists'), and of having classist attitudes towards the 'erotica of the working class'. Pro-porn advocates are seen to work alongside the pornographic industry, to have internalised their own oppression, and to share their viewpoint with paedophiles and patriarchal capitalist corporations. To read the literature of pro-porn activists you might believe that every sex-worker and porn model was fully-empowered and making a free choice in their involvement; while anti-porn spokespeople tell only of sex slaves and drug addicts lured into a life from which they cannot escape.

Anarchist theory and action on pornography spans these perspectives. Some anarchists burn down porn stores, some anarchists make pornography. Some anarchists

We've agreed to put the magazines which are degrading to women out of the reach of children.



believe censorship of any kind to be un-anarchic, and ask who will act as censor. Others question whether the commodification of sex is any more anarchic than the commodification of other aspects of our lives. Anarchist critics are likely to mention the heterocentric nature of the mainstream porn industry, but have also pointed out the negative sexual stereotypes reinforced in most male porn. Both pro- and anti-porn anarchy-feminists point to classist attitudes (against pornography, or within the porn industry). The anarchist community is as divided as the wider feminist movement on how pornography affects society and the individual.

Reading about pornography has made me aware of the way that pornography has affected me and my intimate/physical relationships. From those first masturbation fantasies of shaved, bronzed, skinny white women I created ideals that future partners would be measured against – and I spent a lot of time with those fantasies during my teenage years. I absorbed the stories and perspectives of misogynist pornographers and formed expectations of my sexual relationships. Those expectations of my lovers, and of myself, did not involve consensual, safe, loving intimacy.

It may be that if I'd had access to queer-positive, vegan, trans-gender, anarchist pornography I wouldn't be faced with the daunting task of extricating that eroticised socialisation from my psyche. The reality is though, that the pornographic industry is a multi-billion dollar megalith, rapidly expanding with digital technology, and reaching younger and younger people. Images and ideas that were available exclusively from specialist pornography stores in the 1980s are now shown on prime-time music television, and pasted across 20-metre-long billboards. Although young men once had to rely on happening across an old copy of dad's playboy magazine, they can now access the most hardcore of pornography from their bedroom, or school, with the greatest of ease (and sometimes involuntarily).



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Radical porn cannot compete with the saturation of the mainstream porn industry.

However, censorship laws intended to restrict pornography could be used by a government to censor this article, or this zine (as they were against a queer bookshop in Canada). In denying a public airing of marginalised sexualities, or safe consensual sex, we may help to keep them invisible. Perhaps by working harder on equipping (young) people to make responsible choices the market for dehumanising misogynist sexually-explicit material will dissolve of its own accord.

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From the kitchen · Me(n) and Pornography

My father never did have that talk with me about sex, and I'm sure I'll be constantly reappraising my attitudes as I work towards a whole, healthy sexuality. Although pornography was only one of the manifestations of patriarchal culture influential in my socialisation, its direct effect on my sexual ideas and play are undeniable. I'm sure the same is true for my friends. If my parents, my teachers, or my friends had been able to have a frank discussion with me about gender equality and sexual respect, I would have had, at the very least, some concrete, real-life ideas of my own to counter the sexist, racist, homophobic fantasy worlds of the pornography I consumed.

For me, living anarchistically means embodying concepts like freedom, openness, honesty, respect and equality – in our sexualities, and in all our relationships. I have only touched upon the breadth and depth of discussion, thought and research about pornography and healthy male sexuality, there are some good links and references below that you could check out. Reading, thinking and talking openly with our friends, comrades and families might be the most sexually liberating experience we could have.

A DEFINITION OF PORNOGRAPHY

Each and every resource I consulted while researching this article had a different take on what constituted pornography, and what was considered erotica. Many people made disclaimers about not including certain types of sexually explicit material in their definition, or acknowledging that there can be no definition of pornography free of moralism. The word pornography was first used in the mid-nineteenth century and was a back formation from Greek, meaning 'writings of or about harlots'. Some people use the word pornography to differentiate exploitative sexual imagery or writings from non-exploitative, consensual material. However, these boundaries are often blurred, crossed or smashed. Elizabeth Wilson summed up this confusion nicely: "Pornography usually turns out to be the erotica that

the person making the definition doesn't like. Erotica is the pornography that she or he does like". In this article, I have used the word pornography (and the abbreviation 'porn') to mean sexually explicit writing, pictures or films.

References/Further reading:

Brownmiller, Susan. (2000). *In Our Time. Memoir of a Revolution*.

Wilson, Elizabeth (1983). *What is to be Done About Violence Against Women*.

Women Against Pornography (1981). Activist's Handbook.

Against Pornography! - <https://www.againstpornography.org/>

A Feminist Overview of Pornography, Ending in a Defense Thereof. Wendy McElroy. - <http://www.wendymcelroy.com/freerinqu.htm>

Anarchafeminist articles - <http://www.anarcha.org/sallydarity/health.php>

Anti-Porn Resource Center - <http://www.oneangrygirl.net/antiporn.html>

Feminists Against Censorship - <http://www.fiawol.demon.co.uk/FAC/>

Robert Jensen on gender, sexuality & pornography - http://uts.cc.utexas.edu/%7Erjensen/articles_gender.html

XY: men, masculinities, and gender politics - <http://www.xyonline.net>



Some thoughts on the masculinity, authoritarianism and emotional intelligence:

Grant McDonagh

Few are permitted to escape into any kind of authentic use of life since the experience of each is of dependence on the system for their survival.

Life, including sexuality, consists of a number of hardwired biological facts more or less the same in every man as in every woman. But where a chaotic and violent culture exists it lets and even encourages grievous and harmful abuses to Women, Children and (yes) other Men, since social peace and hope are far lower priorities, if they're priorities at all, than the extraction of the highest possible profit for the least possible rewards in production and consumption, and it might be said the safety and wellbeing of the families of workers (including the unemployed), is a kind of ultimate "externality", a price paid in blood and pain by anyone other than the capitalist.

The central fact about the current social order is that it is one big lie, a lie that negates life to benefit an illusion, a mere appearance of life.

Since the current organisation of the economy of this and all other countries is geared to a compulsive form of production and consumption for the profit of a tiny

class of capitalist proprietors, the roles of masculinity and femininity are manipulated to serve the market so that people are maneuvered into buying products to attract members of the opposite sex, with the ultimate goal constantly peddled in hundreds of ads is to become "Homemakers", to rear children while the ever increasing vacuity and sterility of our lives engulfs us steering us to early, frustrated deaths from stress related diseases like cancer and heart attacks due to our having been conned into sacrificing for intensity and passion in our lives to serve in this sterile hall of mirrors.

Current power is all about creating and maintaining passivity in the population, and the way it does this is by imposing a false set of standards and behaviours, of social roles and calling them normality.

A prevailing climate of anti-intellectualism (in the anarchist movement as much as in society at large) aids this process. As if excessive feeling or passion divorced from thought could ever lead to anything but violence, danger to and diminution of life.



Redefining Notions

Mike Love

Walking here to this cafe, I went past an anti-smoking poster. The woman says “it’s just such a turn off” and the man says, “I knew from a young age it was try hard.” The message from the poster is extremely gendered. It suggests that the female is turned off sexually meaning she is a site of sexual desire. The male is concerned about his ego and toughness. It also suggests the man is more intellectual and wise as he “knew from a young age”. The point is that gender is one of the ways that domination and control is activated. Not only of men over women, but of a few ideas over everything. White male is the pinnacle of human imperialism.

So – I’ve thought about myself in terms of my own power in my own world. My patriarchal rights which I am born with thanks to my penis. And I’ve realised that my power is so powerful it controls even me! In every aspect to my life and interactions with others, it is influenced by the fact that I am a man. Even when I am actively conscious of my power I find it is the other person which submits to the teachings of patriarchy – woman or man.

Women have the power to reclaim space, voice, sexualities, womanhood, health etc. Men have these things already (theoretically) BUT are in revolutionary need of redefinition. The struggle for men is to redefine our ideas and uses of our power. We are listened to more often than women, so lets talk about abandoning our patriarchal power.

Lets talk about our fears around sexuality, around relationships, around manhood, around how to express how we fucking feel – let’s talk about our emotions. We men need to break free. We are oppressed by the weight of the world. Our expectation to be intelligent, of being leaders, of being a man does nothing but drive us further and further away from our real emotions and from our love and leaves heaps of us depressed.

As men we must re-define our relationships with women, men, and with ourselves. This is hard to do. As men we must realise we have advantages in capitalist society. We must use this advantage to let go of this power. We must become fully conscious of everything we do. Well, fuck, at least for a day.

Men hurting = Men hurting others.

I don't want to sound authoritative or negative. I certainly am struggling with myself every single day – and I expect to do so for the rest of my life. I struggle to throw up what is fed to me on a daily basis. I have gotten to a point where I sometimes can't even talk to women because I am paranoid they may think I'm just trying to fuck them. I am struggling to find a balance of assertiveness without being dominant. Of speaking up without dominating, of having heterosex without my desires being met more, of trying to organise housework so women in the house do not end up doing it – without being dominant of having input to the roster.

When the desires of capitalism and patriarchy are healed out of our agenda's – then us men can talk and use space without so much guilt. Men are hurting because pain makes the man. Men hurt because we are denied our feelings! Men often close up and go quiet when we hurt – or become enraged and/or violent. We are taught to be physical and not to feel or express our feelings or any emotion if it is not manly or if it is not physical. This attitude in society damages men to a point that drives some men to commit acts which hurt a lot of people. Other men internalize their emotions, and become depressed and/or weird (which also hurts loved ones and of course, ourselves).

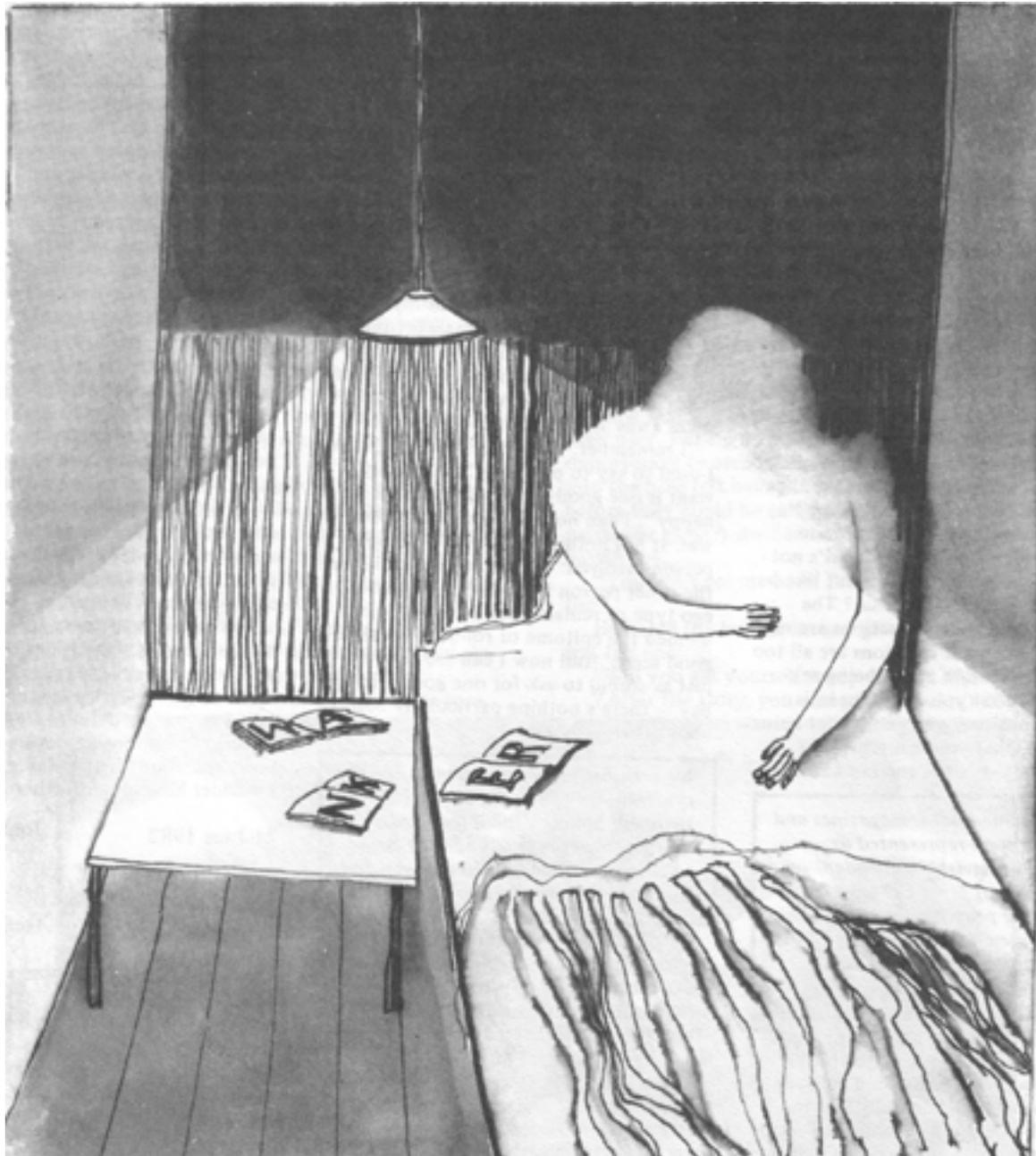
Men are not given the social space to express how we actually feel! We are certainly catered for in terms of how we should/could feel – but in reality we don't want cars, sport, beer and women. In Aotearoa the male suicide rate is one of the highest in the western world. In Aotearoa, society is set up for men with the assumption we are beer drinking, meat eating, and of few words.

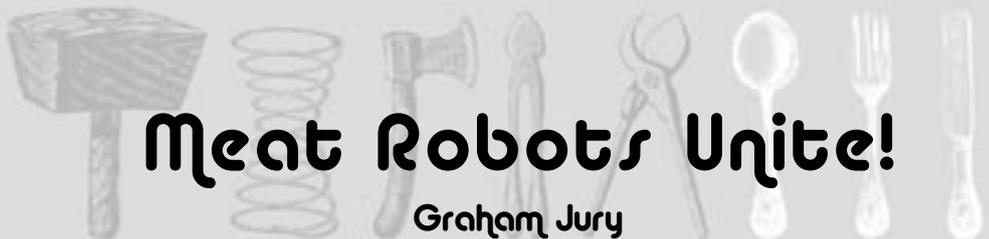
Men need to take responsibility and care of each other. It is only other men that could possibly understand how it feels to be unable to express ourselves. Only men know what it is like to become frozen inside, to be unable to articulate our feelings, to be so afraid of embracing our love and sharing it with others. We are afraid of our expectation to be financially responsible, to be providers for our families (or future families), to have our hair no longer than our ears, to be judged by our facial hair, to cook, clean, sew and cry.

As men we are so inherently divided to perform roles in our humanitarian interactions. Not only in institutionalized social spaces – but our very manners, our very language, our very actions and behaviour are all surrounded by and drawn from patriarchal methods. Society is run by men and therefore caters for our gluttony and desires. We are encouraged to be greedy and ignorant toward those of whom we have taken from. Sexual space, social space, and media are all relevant to tending our supposed desires – and are alienated from us through commodification, sponsorship, and capitalism. All of us have to buy back our feelings – but that's another story.

As a man living in a society that tells me everything I need as a man is waiting for me in 'town', makes it really tough to transform my world. I have to let go of the 'town world' and redefine it for my 'new world' for myself and bring 'my new world' to the 'town world' together and challenge them both.

It is we men who are the only ones who can take responsibility and radical action to breakdown what the patriarchal, capitalist, fascist system provides us with. We must begin by taking responsibility for ourselves and our emotions – and it can only be done effectively by supporting each other.





Meat Robots Unite!

Graham Jury

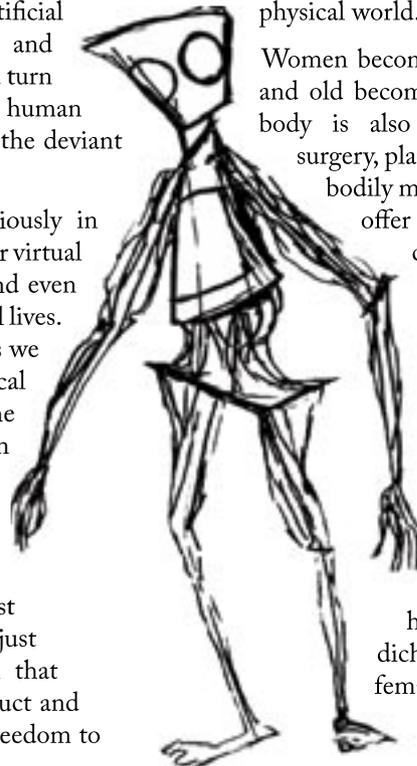
What is gender within a watered-down, commercialized and artificial world? As humans become more and more reliant upon technology they in turn must stray further from nature. The human animal is rapidly dying out. We are the deviant remnant that remains.

Today it is possible to live consciously in virtual space, communicate with other virtual bodiless entities over the internet and even take on and live out alternative virtual lives. The clothes we wear, the cell-phones we use to communicate, the mechanical contrivances we use to travel and the mass production and homogenization of the music we listen to are all examples of the ongoing apotheosis of our species. We stand at a nexus between animal and machine; insect and angel. Gender today is just as interchangeable, and presents just one facet of the human condition that individuals must constantly reconstruct and reexamine. Virtual space confers a freedom to

the consciousness from the inherent boundaries of the physical world.

Women become men, white and black blur to grey and old become young. The contemporary physical body is also increasingly mutable. Transgender surgery, plastic facial reconstruction and aesthetic bodily modification using tattoos and piercings offer increasing potential for personal customization of the body. With neither body nor soul fixed and permanent, prejudice and stereotyping become even less edifying as mechanisms to understand our fellow human beings. It is time to cast aside a binary view of the world and of one another. We must embrace the anathema and revel in our new found hybridism.

A gender-focused outlook on contemporary politics ignores this hybridism. Clinging to a traditionalist dichotomy between male and female not only divides people into these two poles, but very clearly excludes



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those who exist in the boundary between the two. This dichotomy reinforces the tired illusion of discrete gender categories, and simply perpetuates stereotypes. When we focus upon distinct male and female issues as an approach to addressing sexism and gender problems we fundamentally miss the point. Instead of polarizing our differences we need to examine and encourage this merging of traditional boundaries and ideas.

Where are transgender people in the gender debate? How welcome would they be within your own gender exclusive “safe spaces”? Interpersonal interactions including friendships, professional relationships, social change advocacy, sex, family and love are all limited by this divisiveness. While we may personally be uncomfortable with relinquishing our gender, or pragmatically feel that this is empty idealism, we can and should be constantly aware of the limitations of binary gender. Sexism can only be resolved by mutual understanding, which in turn can only come from effective communication.

Stripping aside the
outmoded

constraints
of the
physical body,
we have nothing
but sexless and

genderless consciousness. Through open and inclusive discussion of these sorts of ideas, we can all find ways to improve upon how we interact with one another as post-gender equals.

Genetics is far from deterministic... rather than acting like a blueprint for a machine,

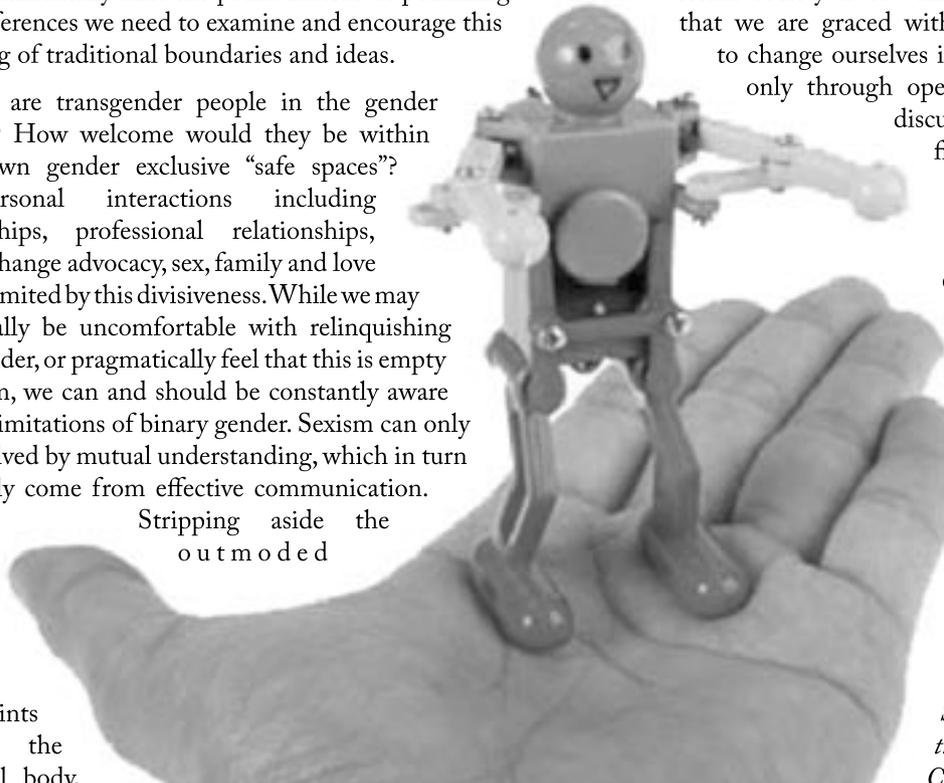
our DNA is more like a recipe for scones; flexible, subject to change and each scone and batch determined by the baking process and oven temperature. It is our environment that shapes who we are and what we can become. Our environment within a contemporary western society is so varied and adaptable that we are graced with plenty of room to change ourselves if so inclined. It is only through open and integrated

discussion that we can find ways to surpass our differences and relate to one another as equal individuals, and not as stereotyped clichés.

Some of the ideas I discuss here are inspired by the 1991 essay; *A Cyborg Manifesto: Science, Technology, and Social Feminism in the Late Twentieth Century*, pp 149-81 in “*Simians, Cyborgs and Women:*

the Reinvention of Nature”, New York, Routledge.

Graham Jury holds degrees in Biological Sciences and Mass Communication. He currently studies the representation of marginalized ideas within the corporate media, at the University of Canterbury.



What is to be Done · Ha!

Dan Rae

I wasn't really sure where to start with this article, it has mainly ended up being me talking about myself. I hope this hasn't really been for the benefit of my own ego but more from the belief that we really need to start with our own behaviours and experiences as men if we are to get anywhere as men working on our sexist behaviour.

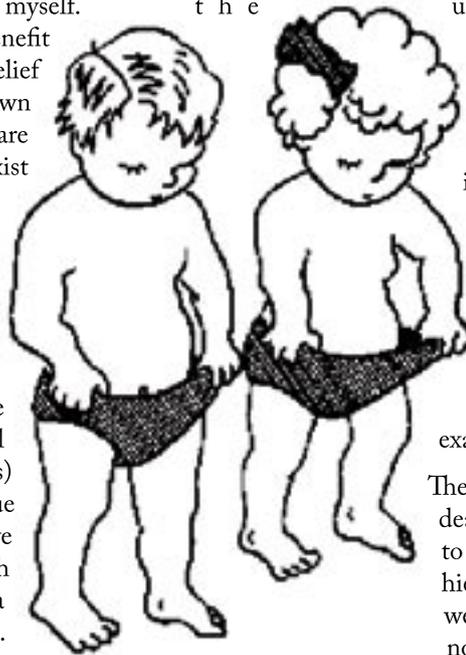
Having been involved in "political" groups for about six years now, I have consistently found that one of the most disruptive experiences in activist group has been our own male behaviour. If we are serious about building inclusive collective and political movements (as well as improving our personal relationships) then it is about time that this is an issue we take seriously. In the process we might even find that an engagement with Feminist ideas and critiques can often be a challenging but also liberating experience. We certainly don't seem to have a shortage of issues to engage with. Sexual abuse, womanising, male domination of meetings

and speaking
t h e

roles, the unequal division of roles, use of women for emotional and sexual support are just some of the places we could start.

The unwillingness of men in activists groups to take these issues seriously has often been disheartening. It often seems easier for us to totally externalise power relations to focus on the "state" or the "capitalists" and not examine our own privileges.

The lack of commitment to dealing with sexism seems to me to create de facto hierarchies (and as anarchists we are against those are we not?). If we are not willing to put as much effort into



**"OH! THAT EXPLAINS THE
DIFFERENCE IN OUR PAY"**

From the Kitchen · What is to be Done, Ha!

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these issues as we are willing to in “confronting the state” or “disrupting capitalism” then we diminish their importance. We obviously are not serious about gender power relations within our activist “communities.” Male privilege and the power we gain from it is an issue we need to constantly engage with much the same as with white or middle-class or heterosexual privilege (or any other privilege) within activist “movements”.

One of the most important ways that we can deal with sexism, I think, is through a collective response. While in some ways the recent process where some men have been “called-out” has forced some issues to the forefront and forced some of us men to try and think about the way we act, it has also created a false dichotomy between the males “called-out” and the rest of us men. The point I am making is that there is no “good” or “bad” men but rather all men (in my experience) exhibit (or “perform”) certain sexist behaviour to various degrees and in various ways. All of us men seem to exhibit sexist behaviour on a continuum (and yes we have been socialised to do so, by a “gender regime” that often violently maintains acceptable “performances” of masculinity).

For instance, at the moment we are attempting to deal with cases of rape and sexual abuse within our anarchist “communities” at the moment. To create a dichotomy between those men who have been “called out” and the rest of us men would be both unhelpful and a distortion of “reality”. I very much doubt that there are many of us men (who have engaged in heterosexual sex) that could honestly say that all of our sexual relations with women have been free of pressure or any form of coercion.

I remember reading the diary (yep, I shouldn't have been reading it!) of an old “girlfriend” of mine about ten years ago and finding a passage about how she had felt I had pressured her into sucking my dick. I would like to say that that moment was some sort of epiphany for me but I have no doubt that I haven't exhibited similar behaviour in the following years. Subtle and not so

subtle forms of coercion that don't fit the stereotype of violent rape are common in our sexual interactions with women and it's about time we started dealing with it. But at the moment we seem so far removed from engaging in these issues we don't even seem to know where to start. At the very least, however, we should have the expectation that we will have a willingness to examine our own behaviour, and from there we can develop processes and become more proactive rather than just reactive when women have decided that they have had enough.

If we don't do this it allows many of us men to get off the hook. We haven't been “called out” - we aren't sexist or rapists. Instead we can end up in the perverse place where us men kind of compete to see who is the most “feminist”. This is then seen as just another trait to then compete in the process for the sexual conquest of women for heterosexual men (look I'm not like other men!).

I have recently become a “father” and how that happened and my experiences of parenthood or “fatherhood” has been yet another challenge for me to examine my own behaviour, and for me to reflect on where we seem to be at as “men”. I could have been a father at sixteen or a couple of times since then, but it has finally happened at 32. The first woman I could have had a baby with had an abortion - we talked the issue over for at most an hour. Later on an ex-girlfriend told me that the heavy periods she had when we were “together” was in fact mis-carriages. Once again we spent an hour talking about it. My almost total disregard for the emotional and physical consequences of those experiences for my “girlfriends” is reflective of what was my general attitude towards pregnancy and sexuality. I come from a working class family and grew up in a poor working class area in the country, where men are taught (or forced) to be “men” and these experiences aren't uncommon. As such it is often hard for me to see class and gender issues in isolation. Unwanted pregnancy was common and many

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women I knew had abortions. I can never remember getting talks from my parents or anybody else about the “dangers” of unsafe sex. There were never talks about children ruining your future because there wasn’t any expectation that there was going to be one (as opposed to the middle-class sense of having a personally rewarding career at the centre of your life). However the men I knew never talked about or even most of us I would say - even thought about the consequences of pregnancy and potential parenthood for the women involved as my above experiences illustrate. It seems like we didn’t even care really. Now I am a father because I still hadn’t taken the issues of birth control seriously.

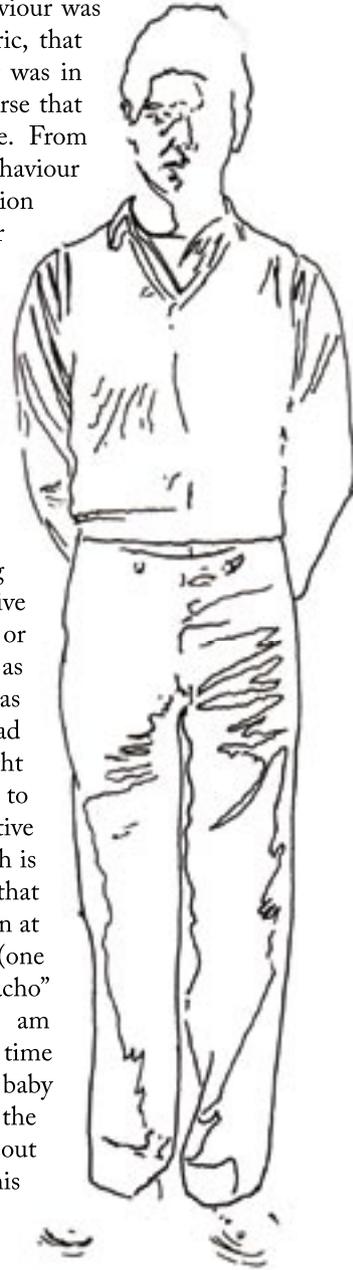
Since then I have constantly struggled with feeling that I have a lack of support in attempting to undertake the dual roles of working and parenting largely separately from the other primary caregiver (I would rather be on the DPB). It has been hard not to feel depressed or resentful about this situation. Becoming a parent is one clear way to realise just how individualistic we pakeha generally still are (in my experience,) despite all the talk of “community.” While generally I have been feeling like there is a lack of support (except from a couple of people, whose help which I greatly appreciate) the lack of support from men has been particularly noticeable.

Only three men have actually offered over the last nine months to look after the baby but none have actually done it. My inability to articulate how I have been feeling about the lack of support is yet another example of things we often seem to struggle with as men. Learning to - as men to provide emotional and physical support to other men seems yet another area in which many of us men seem to have a long way to go. If we can honestly work on this then we would also be working on our sexist behaviour of relying on women (especially the ones we are having sex with if we are having heterosexual sex) for emotional support.

I was worried that the above examples of

my own sexist behaviour was sounding too historic, that my sexist behaviour was in the past. But of course that isn’t really the case. From passive aggressive behaviour to poor communication and many other examples, I know I still have a lot to work on (a life long process no doubt).

Well, getting towards the end of this article and thinking that I don’t want everything to read as negative (because it isn’t), or that I really am as hopelessly sexist as this article might read (but of course I might be!) makes me want to think of some positive things. One of which is the funny situation that I know find myself in at work as a builder (one of the most “macho” trades there is). I am now working part time and caring for the baby the other half of the week, my boss is about to close down his business to be the primary caregiver at home, and



now the “foreman” is working 9-3 because “his wife” is working full time and he has to get the kids off to school. So things can change; static notions of what it means to be a “man” are challenged and can be altered (which is of course one of the aims of us engaging in this type of work).

Likewise the establishment of a men’s group in Otautahi (that hopefully is long-lasting) and the publishing of this zine are things I feel positive about. I look forward to the ongoing meeting of us men to work collectively through our sexist behaviour. Hopefully we can do this

in a way that is supportive of each other and doesn’t result in men feeling like they are being singled out or punished for something it seems all of us engage in as men. In doing this we shouldn’t expect to feel any extra “kudos” for doing things that “traditionally” men might not have done before since women have been doing these things for years, but we do need to help each other change, and I do know this can be a real challenge. There is much to write about and I look forward to issue 10 of this mag and future anarchist men’s conferences.





Recipes From the Kitchen

Kerry Nisbet

One of the reasons we chose the name “From the Kitchen” was when we first started meeting as a mens group we did so over kai. It was one way to bring us together and it gave a certain sense of solidarity. These recipes over the next few pages have been well tried and tested at various men’s group meetings (as well as other meetings) so I thought it was appropriate to include them here. I hope you enjoy these recipes as much as I do.

Green Hummus

Ingredients:

1¼ C Cooked Chickpeas
1 Knob Fresh Ginger
2T Tahini
2T Toasted Sesame Seeds*
1C Frozen Peas
¾t Salt
2T Olive Oil

½t Ground Pepper, Hing**, Cumin (whole or powder)

¼C Lemon Juice

½C Fresh Herbs

Pinch of Chilli Powder

Method:

1. Soak chickpeas overnight then cook until tender.
2. When chickpeas are cool, drain then set liquid aside.
3. Place all ingredients except herbs and seasonings in a blender then blend leaving ingredients coarse.
4. Add herbs and seasonings to taste, blend to mix.
5. Store covered in a fridge. This will keep for around 5-7 days.

*Toasted sesame seeds place seeds in a medium hot pan and toast for around 2-3 mins, you will need to stir seeds as they will stick to the pan

** Hing or asafoetida is a powder used as an onion and garlic replacement in cooking and can be usually found at bulk food, health food and ethnic food places.

Focaccia Bread

Ingredients:

¾C Warm Water
3t Yeast
3C Flour
1t Salt
Olive Oil
Fresh Rosemary (optional)
Sliced Olives (optional)
Rock Salt (optional)

Method:

1. Dissolve yeast in ½ C of warm water then let sit for 10 mins.
2. Mix flour, salt, yeast and water, then kneed into a ball.
3. Place dough in a bowl and cover with a cloth and let stand until dough doubles in size.
4. Place dough onto a baking try then flatten into desired shape, sprinkle with rock salt, olive oil, olives, rosemary, etc.
5. Place in center of oven preheated to 220C for 20 mins.



Non-Alcoholic Ginger Beer

To make Bug:

8 Sultanas
Juice of 2 Lemons
1T Lemon Pulp
4t Sugar
2T Ground Ginger
2½C Cold Water

Combine all ingredients in a large screw-top jar (large Agee jars are good) and leave in a warm place to ferment for 2-3 days. After initial fermentation add 1t Ginger and 2t Sugar each day for the next seven days.

To make Ginger Beer:

Ginger Beer Bug
5C Boiling Water
1kg Sugar
Juice of 4 Lemons
9L Cold Water

Place ginger beer bug in a tea towel and strain. Dissolve sugar in boiling water, then add lemon juice, strained ginger beer bug and cold water and seal in sterile bottles for at least 3 days. The ginger beer will be at it's best if stored for at least 4-6 weeks.

To re-use the bug halve the residue then place back in jar with 2½C water, 4t sugar and 2T ground ginger. Then follow bug instructions.





Slugs in the Sandpit?

Steve Luke

Gender politics are changing as continuously as the technologies used by women and men in various forms of work. Bodies, machines, and social mechanisms shape and are shaped by our reproduction, our social labour, our play, and our relations of domination. I think it is possible to follow and grasp the semi-solid strands of such shapechanging from their inside, as an embodied participant in a woven 'body' of history. I'm attempting to understand, from one man's perspective, how my earliest memories might have contributed to later understandings of gender conflict and gender futures, along with attitudes to deviance and authority

The terms sex, romance, gender and love are often confused, so I'd better specify my usage. For me, sex is about irrational immediacy, carried out by means of an interplay of bodies as physiology, bodies as unknowable presence, and bodies in articulations that semaphore pleasure. Romance, however, is a semi-rational process of deferring immediacy by using time, distance, difference and risk to intensify emotional motivation. Both

sex and romance are directly and strongly 'embodied in experience', though with antagonistic emphases, and not necessarily in alignment on

any particular issue. Sex and romance are often found together, but in hybrid arrangements that cohere in places and repel in others. Gender, by contrast is at best indirectly experienced. It is a socially constructed symbolism. Gender is rational, abstract and heavily 'structured into' as an experience. Love is a concern for others that overlaps with the concern for self, and can potentially merge, or shift between, personal romantic aspects and political collective aspects. Confused? Too complex? I think that's the value of it all. The complexity defeats rationality, which is good for life because life isn't rational. Humans, however, are somewhat rational because the character of humanity is to retreat from material life by constructing virtual worlds. How else could we kill and abuse so pointlessly yet enthusiastically?

Some see the replacement of concern/care with abuse as an aspect of nature. I disagree. People abuse others against a human nature of mutual care. People do this by romanticising virtual unreal scenarios of dominance. People use symbolic structures, both material and habitual, to emplace forms of authority, usually gendered, and to justify the way authority becomes domination through being unaccountable to those affected. Virtual

scenarios both cause, and are caused by, material conditions of life which in seeming natural and given, are encouraged to propagate, often as habitual abuse in both structural and personal relationships. In this sense people 'grow' each other, as seen in the 'husbandry' of domestic gardens, where wildness is both kept at bay yet simultaneously internalised.

That said, much remains unsaid. In this reflective exercise I will try to use my earliest memories partly as a device to pick up a theme of 'gendered productivity'. Even back then I vaguely understood that this productivity was linked to the suburban lawns and family vegetable gardens that were treated as inherently male. We can see in the phenomenon of community gardens some ways in which the soil politics of such spaces and productive activities have more recently become ecologically radical, collectivised and hybrid - and thus perhaps not-male but without necessarily becoming feminine. But I do not think this can be adequately understood without a grasp of garden gender history. Which is personal. Therefore I am writing between personal, garden and national history. In a ferment. Call it an exercise in political composting :-)

1. The slug

My earliest memories involve abhorrence and animals. When I was very young I played in a sandpit. I liked that sandpit. One day I found the walls of the sandpit, made from wooden planks, seemed somehow different. To have become curiously textured. To feel soft and open, rather than gritty and ephemeral like sand, or hard and structured like wood. I probed deeper into what had been a boundary but now seemed a new territory,



Image taken from Yates packet of Blitzem

an uneasy spreading of decay, and uncovered a large slug. This random, inappropriate presence horrified me into flight, seeking the reassurance and protection of my mother.

I don't remember what happened after, but the memory of the shock often returns. It was probably the first time I was really scared. But I cannot say why, and so I try to use the incident as a tool to unlock aspects of my identity. I think this incident has set a pattern for my life, or at least offered a starting point for an ongoing story of fears and desires, often animal or animist, and frequently gendered. For although I was not then sexual in the conventional sense, I was certainly gendered. I participated in the pervasive sex and gender relations that linked 'my' developing identity, family care, household work, employment, and a state system of record-keeping and regulation. My integration into this adult world was carried and directed by my growing into a man's body and a male identity.

I was patterned after men in the 1950s for whom sand, wildlife and raw wood were garden things. Gardens were places of order and mastery. Gardening books were dedicated to "that vast army of Home Gardeners" (McPherson, 1964: frontispiece) who produced food in 'their' suburban micro-fields, created 'softened' conditions of life for their families, and attempted through such understandings of masculine role activity to make life more palatable and secure for women and children.

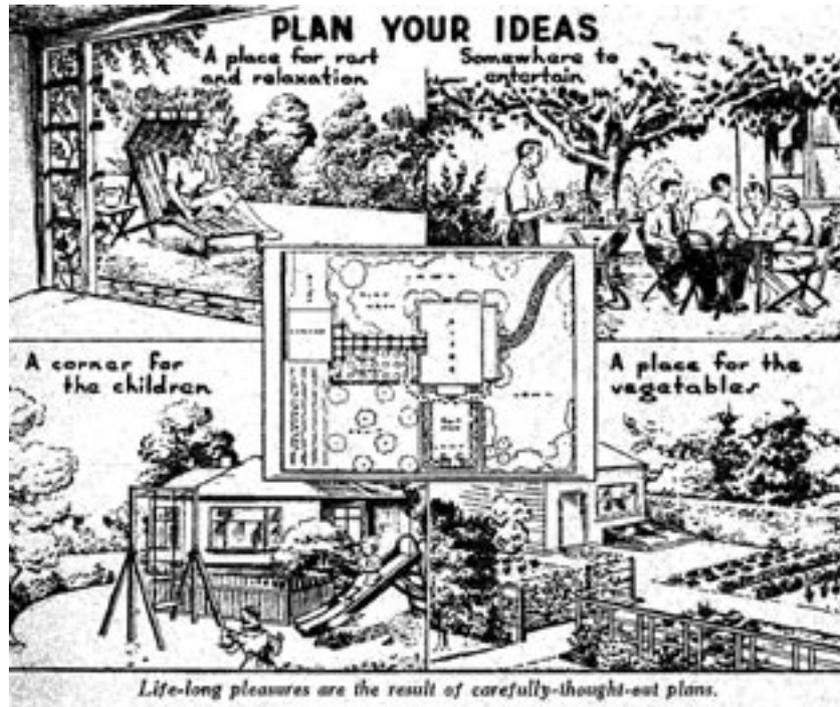
When I was growing up, men worked in paid employment outside the house, but tended lawns and grew vegetables in gardens in back sections. Women grew flowers in front sections and worked unpaid inside the house. These domains were not always so distinctively divided. In the early phase of European colonisation of Maori lands, both men and women worked in home gardens whenever necessary. Even after strong gender role divisions had reshaped gardening activity and spaces,

these might be put aside in favour of pragmatism during any emergency, for instance in the world wars. Women might indeed do vegetable gardening, but this was in the back section where there was more privacy, and where such non-adherence to cultural norms was less overt. There were fewer opportunities for passers-by to look and wonder where the man of the house had got to. I now think that the promotion of gardening was seen as a civilised, empire-building activity that contributed to a moral order and was therefore inevitably entangled in gendered moral divisions. Furthermore, there was a strong religious aspect, not only from the garden of Eden account, but also from the pre-WWII eugenics movement that connected soil health with 'naturalness' and race health. The display of gardens was highly approved by social authorities. For instance, tenants of the early state houses were inspected for the quality of their gardens by private agents on behalf of government

bureaucracy.

The intensity of gender divisions depended upon whether the gardening activity was understood as productive as contrasted with decorative. The intensity also depended upon a sort of magic to do with fires. Men lit garden fires as of right, but it always seemed an urgent and uneasy thing when a woman lit an outdoors fire. Men also seemed to have a rightful control of the organic debris, which was potentially dangerous in encouraging vermin and disease if not destroyed by fire, or scientifically composted. Was it not a good thing all those men knew the technomagic to keep the forces of chaos at bay? Yet, even then, I had a feeling that the cure might be worse than the disease. Were all those poisons really such a good idea? Why plant things in boxes when nothing that grew seemed rectangularly shaped?

Note the playpen. This is probably a sandpit, with the bars to keep out cats who's cheerfully shit in sand.



But NOT a place for slugs!

Note the moral order, in which rational direction and compliance precede pleasures

Image from Arthur Yates & Co. Ltd., 1957, page1)

What would happen if the boxes were eaten by insects, or decayed away? My father was constantly vigilant for signs of borer. Borer was evil. Borer could eat away our house. Borer was a sign of laziness and negligence. So also in the garden. A standard New Zealand internet history states that:

A house and garden on a patch of land were part of the 'New Zealand dream' for most of the twentieth century. In that vision, the garden has been both utilitarian and decorative: vegetables out the back in the fenced-in, private area, and flowers out the front on open, public display. ... The vege garden belonged to the man of the house, while women tended the prettier flower section. ... A vibrant vegetable garden was a sign of a healthy, hard-working family. (nzhistory.net, 2008)

James Belich and Christine Dann agree that the garden was a place to demonstrate social conformity (Morris, 2006: 53 cites Belich, 2001: 348, Dann, 1992: 244-246). Why was this? Or more sociologically, how had this come about? What processes were involved, and where have the formation of institutional boundaries distorted the messily complex reticulation of of natural reality into a small number of planes, where the artificial boundaries are also potential lines of fracture?

(To be continued ...)

References

Arthur Yates & Co. Ltd. (1957). *Yates Garden Guide: For New Zealand Home Gardeners*. 39th ed. Auckland: Arthur Yates & Co. Ltd.

Belich, James. (2001). *Paradise Reforged: A History of the New Zealanders from the 1800s to the Year 2000*. Auckland: Allen Lane: Penguin.

Dann, Christine. (1992). *Sweet William And Sticky Nellie: Sex Differences in New Zealand Gardening and Garden Writing. Women's Studies Int. Forum, Vol 15 (2): 233-249.*

McPherson, J.A. (1964). *The Complete New Zealand Gardener. 5th Ed.* Auckland: Whitcombe and Tombs Ltd.

Morris, Matt. (2006). *A History of Christchurch Home Gardening from Colonisation to the Queen's Visit: Gardening Culture in a Particular Society and Environment*. Doctoral Thesis. Christchurch: University of Canterbury.

nzhistory.net. (2008). <<http://www.nzhistory.net.nz/culture/no-pavlova-please/fresh-canned-frozen>

Links of Interest

Radical Mens Groups

Otautahi Mens Hui

PO Box 377
Otautahi/Christchurch
menshui@katipo.net.nz

A-Men! Wellington Mens Group

a-men@riseup.net

Aotearoa Anarchist Men (email list)

<https://lists.riseup.net/www/info/aotearoanarchistmen>

Infoshops/Radical Printers

The Freedom Shop

Shop 204B, Left Bank, Cuba Mall
Wellington
Ph (04) 3847980
PO Box 9263
Te Aro/Wellington

Black Star Books

PO Box 812
Otepoti/Dunedin
www.blackstar.nihil.net.nz

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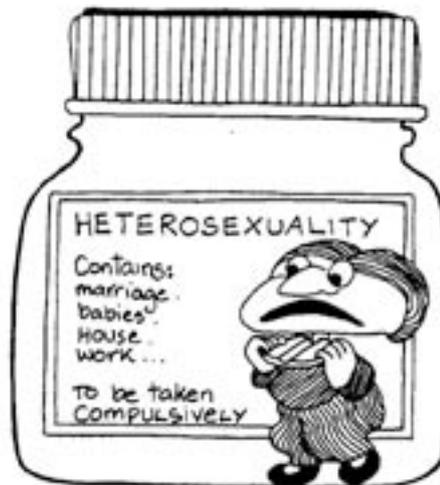
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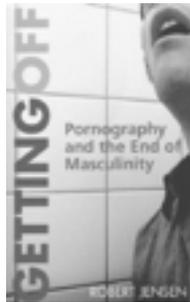


Recommended Reading List

This is a selection of books available through Katipo Books, www.katipo.net.nz. These and other similar titles will be available from other infoshops (see our contact page for details).

Getting Off: Pornography And The End Of Masculinity

Author: Robert Jensen
ISBN: 9780896087767
Publisher: South End Press
Release Date: 25/2/2007
198 pages

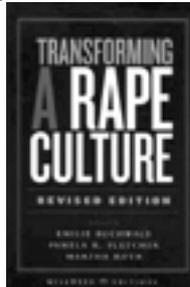


Pornography is big business, a thriving multi-billion dollar industry so powerful it drives the direction of much media technology. It also makes for complicated politics. Anti-pornography arguments are frequently dismissed as patently “anti-sex”—and ultimately “anti-feminist” - silencing at the gate a critical discussion of pornography’s relationship to violence against women and even what it means to be a “real man.”

http://katipo.net.nz/product_info.php/cPath/31/products_id/394

Transforming a Rape Culture 2nd Edition

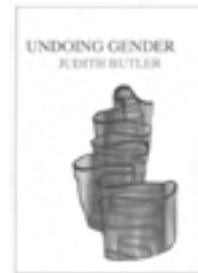
Editors: Emilie Buchwald, Pamela Fletcher), Martha Roth, Bell Hooks (Contributor), and Carol J Adams (Contributor)
ISBN: 1571312692
Publisher: Milkweed Editions
Release Date: 26/2/2005
424 pages



First published in 1993, this pioneering anthology is a powerful polemic for fundamental cultural change: the transformation of basic attitudes about power, gender, race, and sexuality. The diverse contributors range from free thinkers, activists, academics, religious zealots, anti-porn crusaders, and popular authors of all genders.
http://katipo.net.nz/product_info.php/cPath/31/products_id/172

Undoing Gender

Author: Judith Butler
ISBN: 9780415969239
Publisher: Routledge
Release Date: 2005-12-29
273 pages



Undoing Gender constitutes Judith Butler’s recent reflections on gender and sexuality, focusing on new kinship, psychoanalysis, the incest taboo, transgender, intersex, diagnostic categories, social violence, and the tasks of social transformation. In terms that draw from feminist and queer theory, Butler considers the norms that govern and fail to govern gender and sexuality as they relate to the constraints on recognizable personhood.

http://katipo.net.nz/product_info.php/cPath/31/products_id/434

Obsession, With Intent: Violence Against Women

Author: Lee Lakeman
ISBN: 9781551642628
Publisher: Black Rose
Release Date: 2005-09-13
236 pages



Obsession, With Intent is an investigative report into one hundred cases of violence against women; in all cases the women tried to get help from the system. It is

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a harrowing account of individual women's stories, their understanding of the danger they faced, their attempts to get help, the incompetence and/or indifference they met, and, in those cases where someone was willing to prosecute, their vulnerability under/within the law.

http://katipo.net.nz/product_info.php/cPath/23/products_id/438

Feminist Theory: From Margin to Center

Author: Bell Hooks
ISBN: 0896086135
Publisher: South End Press
Release Date: 20/6/2000
182 pages

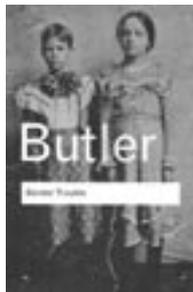


The classic criticism of white middle-class feminism remains a passionate call to overcome the personal and political barriers raised by differences of class, race, sexual orientation. Hooks' call to put poor women and women of color at the center of any feminist analysis or politics is still a necessary reminder. A new preface by the author introduces this new edition of this essential classic to a new generation of feminist readers, while reminding seasoned activists of the need for continual, critical reflection.

http://katipo.net.nz/product_info.php/cPath/23/products_id/86

Gender Trouble: Feminism & the Subversion of Identity

Author: Judith Butler
ISBN: 0415389550
Publisher: Routledge
Release Date: 30/5/2006
236 pages



A new 10th anniversary revision of the classic book on performing

gender, a book which shattered the safe old ideas of gender stability and heralded the gender-fuck of the last 10 years. Outweek called it "at times brilliant, always groundbreaking, it is bound to make some trouble of its own."

http://katipo.net.nz/product_info.php/cPath/23/products_id/91

The Rotting Goddess: The Origin Of The Witch In Classical Antiquity

Author: Jacob Rabinowitz
ISBN: 157027035X
Publisher: Autonomedia
Release Date: 28/3/1998
162 pages



A joyous account of how the figure of the witch emerged in the Classical world. From drawing down the moon to the origin of the cauldron and flying ointment...

http://katipo.net.nz/product_info.php/cPath/23/products_id/150

Gynocide: Hysterectomy, Capitalist Patriarchy, and the Medical Abuse Of Women

Mariarosa Dalla Costa (Editor)
ISBN: 9781570271762
Publisher: Autonomedia
Release Date: 24/7/2004
150 pages



How much of contemporary medical practice still derives from a practice rooted in the witch-hunts that plagued Europe from the fourteenth to the seventeenth century, and burned at the stake, after horrible torture, hundreds of thousands of midwives and healers along with other poor women — the greatest sexocide in recorded history?

http://katipo.net.nz/product_info.php/cPath/23/products_id/429

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