

US Radical Feminism, into England

By Anthony Shell. June 2023

It was in 1971 that I first heard of the 'SCUM Manifesto'. However, I cannot now remember from whom, or for why, that reference was made. My rather vague recollection is that it was in connection with some sort of a nasty 'psycho-sexual assault' carried out by a young female student against a young (albeit very naïve and un-worldly-wise) fellow-male student then resident at my university. I was given to understand that that incident may well have led to his failing his 'finals' (and possibly something far worse).

The 'SCUM Manifesto' was an extreme hate-filled, anti-men diatribe, created (and first distributed by hand) by the US-based radical feminist Valerie SOLANAS.¹ Unsurprisingly, my only recollection in this regard (as a student in 1968), was of seeing news reports that a young feminist (SOLANAS) had attempted to shoot dead Andy WARHOLE, along with two of his business partners. However, at that time, I knew nothing of her utterly appalling manifesto (which had been self-published by her, earlier that same year).

It is very difficult to underestimate the utter vileness of 'SCUM'. It can be best described as a 'manifesto' for an extreme, gender-based, hate-mongering ideology – agitating for the mass elimination of a biological 'other' based on a fabricated narrative of historical grievances. It is noted that Valerie SOLANAS had a particular interest in applied psychology – and she displayed a consummate skill, in the use of language to adversely manipulate people's emotional state.² SOLANAS clearly knew how to agitate others (primarily other young women) into feelings of utmost hatred toward some 'other' (in her case, an extreme, vituperative hatred of men). Fundamentally, she was a murderously inclined, hate-mongering psychopath.

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

At the time (the 1960s and 1970s) the radical feminist narrative was being created within North America, Australia, France and the UK.³ This narrative was coming mostly from those within (or closely connected to) the professional, globalist, academic establishment.⁴ And there was (and is) very considerable political psycho-sociological pressure imposed upon young people, within the UK, to concur and to embrace (or, at least, to acquiesce) to that hatemongering doctrine.

¹ SCUM: 'Society for Cutting Up Men'

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

³ The US-based Women's Liberation Movement (WLM), and (in particular) the Chicago Women's Liberation Union (CWLU) formed in 1969 by: Heather Booth; Vivien Rothstein; Ruth Sural; and Naomi Wesstein.

⁴ In 1970 'The Female Eunuch' by the Australian author and neo-feminist Germaine Greer was published in the UK as a piece of revolutionary 'scholarship'. Strenuous efforts were made to install that especially unpleasant narrative throughout the UK – and with very considerable success. 'The Female Eunuch', by Germaine Greer, first published by MacGibbon and Key Ltd., in 1970. [Researcher's copy: 4th edition, published by Harper Collins in 2012].

So, what then of more recent / contemporary times?

In 2010 Tina ROSENBERG provided an introductory article (published by John Hopkins University) – under the byline “*Every man knows, deep down, that he is a worthless piece of shit*” – seemingly on the notion that activists within the radical feminist movement should be fascinated by, and thrilled by (and, I would assume, inspired to act upon) Valerie SOLANAS’s hate-filled, anti-men, SCUM rant.⁵

In 2014 the influential ‘Feral Feminism Organization’ published an article titled ‘Writing Violence: The Feeling Politics of Valerie Solanas’ which included the observation: “... *whereas Solanas’ utopian visions for a purely female society are based on the concept of gender as a physical attribute*”, the argument apparently being presented is that of giving consideration as to the extent Valerie SOLANAS could (and should) be viewed as an exemplary *avant garde* revolutionary ‘thinker’ – and extended to the notion of giving license to anyone, assuming any gender identity whatsoever, to hate masculine (biological) men.⁶

In 2017 an article was published by the Feminist Encounters journal (and presented at the University of Helsinki, by the Swedish School of Social Science) titled: ‘*Perceiving shit as shit: on the grammar of patriarchy in Valerie Solanas SCUM Manifesto*’.⁷ Of course, within this context, language is everything.

In 2018 the UK establishment journalist Julie BINDEL, writing for the Feminist Current organization, gushed over Valerie SOLANAS and The SCUM Manifesto, describing the Manifesto in the following glowing terms: “*What to take on holiday to read? I don’t like anything too serious or weighty when I am lying on a sunbed, but a relaxing time off is a perfect time to reread favourites or catch up on classics. That is why I am taking SCUM Manifesto, by Valerie Solanas, on holiday this year.*” Ms. BINDEL went on to opine: “*What I love about this book is how it promotes straightforward man-hating. Blaming men for the ills of the world is underrated. Women have been under siege for centuries, and resistance feels exhilarating, whether in the form of waving placards, or reading radical statements about feminist fight-back.*”⁸

The US-based writer Betty FRIEDAN is usually credited with being the founder of the post-WW2 radical feminist movement.⁹ This was at the beginning of the 1960s, with the publication of her work ‘The Feminine Mystique’.^{10 11} In an especially grotesque passage within ‘The Feminine Mystique’ – and seen as of special significance in both a historical and contemporary context – is this: “*In a sense that is not as far fetched as it sounds, the women who ‘adjust’ as housewives, who grow up wanting to be ‘just a*

⁵ ‘Still Angry after All These Years, or Valerie Solanas under Your Skin’, Tina Rosenberg, John Hopkins University Press, Vol 62, N° 4, December 2010, pp 529-534

⁶ ‘Writing Violence: The Feeling Politics of Valerie Solanas’, Marit Bugge, Feral Feminisms Publishing, Toronto, Canada, 2014

⁷ ‘Perceiving shit as shit: on the grammar of patriarchy in Valerie Solanas SCUM Manifesto’, Salla Peltonen, Mio Lindman, Sara Nyman, Swedish School of Social Science, University of Helsinki, 2017; and also published in Feminist Encounters: A Journal of Critical Studies in Culture and Politics, 1(1), 09, 30th October 2017

⁸ “‘Scum Manifesto’ is your perfect summer vacay read”, by Julie Bindel, Feminist Current, 29th July 2018.

⁹ Often referred to in this context of ‘second wave feminism’

¹⁰ First published in the USA in 1963

¹¹ Notably, all of this was just 4 years before Valerie SOLANAS (also a scholar of applied psychology) wrote and distributed her utterly nasty SCUM Manifesto.

housewife', are in as much danger as the millions who walked to their own death in the concentration camps – and the millions more who refused to believe that the concentration camps existed."

At least Betty FRIEDAN admitted (albeit half-heartedly), in her three-page exposition, that her remark was a crude, nonsensical whimsy: *"The suburban house is not a German concentration camp, nor are American housewives on their way to the gas chamber. But they are in a trap, and to escape they must, like the dancer, finally exercise their human freedom, and recapture their sense of self."*^{12 13}

Betty FRIEDAN's thesis was psychological 'self-projection' – i.e. to portray post-WW2 housewives as concentration camp inmates who need to 'kill their SS guards' (men, metaphorically speaking) to achieve true liberation. And Betty FRIEDAN was there to help them to do it (again, metaphorically speaking).

Unfortunately, it was from such beginnings that – and most perversely – something disgustingly malign emerged, to become politically dominant over the following decades. Radical feminism engenders extreme hate. It is an ideology based on identifying the loathed 'other', based on that 'other's' immutable characteristics of biology and perceived cultural inheritance. That 'other' is presented to the 'in group' as the primary and original source of the 'in group's' supposed historical and contemporary problems – therefore requiring that that particular 'other' be effectively eliminated by means of some sort of State imposed (politically / culturally / technology-based) final solution. The existence of any alternative proposition to that totalitarian new orthodoxy (from the radical feminists' viewpoint) simply could not – and cannot – be allowed any consideration whatsoever.

An intense psychopathic arrogance emanates from the radical feminist movement, in regard to the movement's assumption that every bit of its anti-men rhetoric is justifiable.¹⁴ Potential challengers are viciously attacked (verbally and, increasingly, physically). Therefore, we have seen (especially within the USA) the mass rallies of black-masked radical feminists – with the aggressive, synchronized, stiff-armed and clenched-fist salutes; the hatemongering placards; the spitting, kicking and punching; and the 'dog-pack barking' confrontations intended to provoke an extreme response.

This begs the question to those who import US-based radical feminism to the UK – what possible relevance does it have to the circumstances of the native women, and the native men of the UK (especially of England) from either an historical or a contemporary context? In particular, why is it that despite the claimed rationale of the radical feminist movement, it has gone down the path of adopting a 1930s-style of fascist and (especially, regarding hatred of the 'other') a neo NAZI style political philosophy?

So, what was the actual life-experiences of children and teenagers in England, in the 1950s and 1960s?

¹² 'The Feminine Mystique', by Betty Friedan, Penguin Books, London, 2010 – pages 247 to 249. [Researcher's copy]

¹³ That particular Betty FRIEDAN remark was built upon the work of the 'eminent' US academic Bruno BETTELHEIM – including a verbatim reproduction of BETTELHEIM's extraordinary (and, apparently, most horrifyingly true) story of the killing of a resisting, young female dancer, at a Nazi death camp, during WW2. As cited from: 'The Informed Heart – Autonomy in a Mass Age', by Bruno Bettelheim, The Free Press of Glencoe, Illinois, 1960. This appears to be in reference to the brutal killing of Franciszka MANNOVA, at Auschwitz-Birkenau on the 23rd October 1943. Source: 'Dancers Under Duress: The Forgotten Resistance of Fireflies', Laura Guilbert, Dance Today, Issue N° 36, September 2019 – as reproduced in www.israeldance-diaries.co.il

¹⁴ 'Why can't we hate men?' by Suzanne Danuta Walters, The Washington Post, 9th June 2018.

Firstly (and quite naturally) boys would regularly engage in 'rough and tumble' play – and have the occasional playground fights or wrestling matches – such physical displays of socialized aggression were never directed against any of the girls. This was not because they were told not to do such things – it was because it was contrary to their core nature, and to their socio-cultural upbringing. And notwithstanding the physical, rumbustious side of the boys, the young girls could be just as assertive (if not more so) as boys. They were not averse to telling the boys what to do – and (most especially) what not to do.

Whilst there were no 'facts of life' lessons for the boys (at school), the girls were given special lessons on the details of human reproduction, as a natural part of their biology classes. However, and contrary to absurd contemporary claims, this was clearly not a traumatic episode for the girls.¹⁵ Indeed, the girls could be just as lascivious in their 'earthy' humour and banter as the boys – and often, much more so.¹⁶ The girls (and young women) were never the fragile, timid, weak, terrified and oppressed creatures so routinely presented by contemporary radical feminists (as a supposedly 'historical truth', not to be challenged). At least, this was the case within the UK – the girls were usually strong-willed, with effective agency.

At co-educational secondary school, both teenage boys and the girls were taught in the same classes of: English (language and literature); mathematics; physics; chemistry; geography; history; religious studies; classical music and art. And, as such, were all given exactly the same opportunities to progress to higher education (the school sixth form, vocational college, or maybe onto university).

However the general expectation was that boys would become family wage earners, whilst the girls would become family homemakers (as the bearers, and nurturers of the next generation). The boys' basic education would be supplemented by lessons in carpentry, metal work, and technical drawing – whilst for the girls it would be lessons in domestic science and home economics. There was nothing seen as demeaning in this specialization of learning skills and social roles – not by the pupils, the teachers, nor the parents. It was widely seen as being a very good social / cultural / economic arrangement (for everyone).

The school staff would also organize extra-curriculum dances, theatre productions, and parties, as an early introduction for the pupils into the customs and rituals of courtship. This was a very traditional, civilizing process. Up until at least the latter half of the 1960s dances were occasions where boys (as young men) and girls (as young women) could come into close intimate contact with each another – and to learn the skills necessary to do so with mutual sensitivity, trust and respect. It was a process of traditional social learning, based upon tradition and custom.

However, it is now seen (and especially in hindsight) that, in the final years of the 1960s, extreme and fundamental changes were being imposed upon English society by a foreign (and extremely antipathetic) ideology – the divisive, hatemongering politics originating primarily from within the USA. It was the beginning of a politically engineered 'counter-culture revolution' to force (and enforce) extreme social

¹⁵ A commonly repeated, false trope (false in, at least, in England) is that just-pubescent girls and boys were given sex-education together, in the same class – and that the boys would react by terrifying the girls with aggressively simulated 'rape games'.

¹⁶ Most certainly the girls could be just as bawdy. When I was just 11-years-old a same-aged girl, living next door to me, taught me her own improvised version of 'On the Good Ship Venus'. Such things were, even in those seemingly very innocent of times, a not unusual part of our growing up. This was a part of our true cultural tradition.

change that included the import of a vicious radical feminist ideology. English women were being indoctrinated to believe that it was justifiable, mandatory (and morally good) to contemptuously hate English men – and therefore to act to avenge for their (supposedly) own ‘oppression’, by men.

Notably, one of the key issues upon which radical feminism promotes its ideology, and upon which it operates, has been that of domestic violence – and especially of violence against women by their male partners. It is notoriously difficult to get reliable and accurate data concerning domestic violence, perpetrated by men against women – or (equally importantly) *vice-versa*. However, the narrative, vigorously promoted by the radical feminist movement, is that domestic violence is almost exclusively violence against women by men, and that it is a massive and ongoing problem. Much of the so-called ‘evidence’ is anecdotal, assumed, or simply made up, to suit the political need – “*believe all women*”, and “*me too*”. Particular examples are blithely presented as being symptomatic of the total social condition.

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

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

One notable exception to this has been found – the BCS report for 1996. The BCS 1996 data reports approximately 1 million cases of domestic violence (for that year). Of that 1 million, approximately 520,000 were reports of violence perpetrated by men against their female partners (or ex-partners), whilst approximately 203,000 were reports of domestic violence perpetrated by women against their male partners (or ex-partners).¹⁷ This means that victims of inter-partner domestic violence were 72 percent women, and 28 per cent men. This is consistent with data from other sources, and from other regions of the Western world (such as, for example, the USA and Canada). The violence is not ‘all one way’.

The Feminist movement has been very successful in promoting the narrative that in domestic violence it is always (or almost always) the case that it is the husband violently attacking his wife – that it is symptomatic of a predisposition of male violence against women. However when the problem of domestic violence is properly and thoroughly examined, a very different picture emerges. Not least it indicates, for example, that it is women – significantly more so than men – who initiate such violence.^{18 19 20}

This, of course, provides a very different picture compared to that promulgated by ‘feminist’ activists. It should also be noted that whilst women are very actively encouraged to report incidents of domestic violence against themselves, men are generally not. Testimony given by male victims has often included

¹⁷ ‘The 1996 British Crime Survey – England and Wales’, by Catriona Mirrless-Black, Pat Mayhew, and Andrew Percy, Issue 19/96, 24th September 1996, pages 28 to 32

¹⁸ ‘Domestic violence explodes – police find the problem “mind blowing” as attacks double in parts of Britain’, by Martin Bright, Home Affairs Correspondent, The Observer, 16th July 2000.

¹⁹ ‘Women are more violent, says study’, by Sophie Goodchild, Home Affairs Correspondent, The Independent, 12th November, 2000.

²⁰ ‘Archers domestic abuse story: we need to talk about male victims’, by Michael White, The Guardian, 8th April, 2016.

their extreme reluctance to admit (to anyone) of being physically attacked by their female partners.^{21 22} It is very likely that that 28 per cent figure (of male victims) is significantly below the true figure.²³

The cynically false political narrative, being aggressively advanced by radical feminism, is that domestic (family) life is likely to be dangerous for women, and should therefore be avoided – or abandoned. Of course, any and all forms of domestic violence should be deplored – as should any effort made to create a false or misleading narrative, regarding the nature of such violence, for extreme political purpose.

Another major branch of radical feminism ideology concerns abortion.

It is seen that childlessness has increasingly been used as a demonstration of ideological commitment (that is to say, as a commitment to the radical feminism ‘cause’). The procedures implemented has included a variety of extreme social engineering practices, including: discouragement of traditional family life; cultural propaganda promoting childless marriages and divorce; the promotion of extreme sexual depravity (enforced by the arrest and punishment of those who dare to express disgust, dissent or opposition); the inculcation of degenerate behaviour in young children and infants (from extreme anti-social, to suicide cultism) – and the political support of abortion solely for the purpose of ending a life. This, therefore, leads to a consideration of the highly lucrative, so called, family planning industry.

Between 1968 and 2012 the lives of some 4.9 million unwanted, unborn babies, of English parentage, were abruptly ended.^{24 25} And this occurred despite comparatively cheap and effective forms of contraception, widely available through the National Health Service. The justification for much of this – aggressively flaunted and promoted by (especially) US based groups (such as PRA) – is essentially political, with such abortions being disingenuously presented as “*reproductive justice*” and feminist “*empowerment*”.^{26 27} It is a political ideology, presented as an issue of the freedom of fundamental ‘rights’ for woman – in which the unborn child, with no voice to be heard, has no ‘rights’ whatsoever. It is a position most vigorously supported by radical feminism – “*our bodies, our choice*”.

²¹ ‘Why female violence against men is society’s last great taboo’, by Martin Daubney, The Telegraph, 15th March 2016.

²² ‘Why does the CPS report on violence against women include men in the stats?’, Ally Fogg, The Guardian, 7th September 2016.

²³ Indeed, based on these BCS figures, it could well be that up to 50 per cent of victims of domestic violence are the male partners.

²⁴ ‘Statistical Bulletin – Abortion Statistics, England and Wales’, reports for 2006, 2007, 2009, 2011 and 2012, Department of Health. The abortion numbers given are those under categories C and D of The Abortion Act 1967, as amended, section 1(1)(C)/(D) where the risk of the pregnancy to the woman or to the family is greater than the risk of termination to the mother. An estimated 4.87 million terminations of unwanted English children, under that category, occurred between 1968 and 2012. This is based on a figure of 68% of all abortions, calculated from: 98% of all abortions being categories (C) and (D); 98% of ‘White British’ (of England and Wales) being ethnic English; and 85% of those (relatively few) listed as ‘unknown ethnic group’ being ethnic English (from official ONS data). The model used is a simplified first-order (straight line fit) – which means that the number of abortions (for the first 3 decades, especially) is likely to be on the conservative (i.e. low) side. The best straight line fit, based on ONS and NHS data, was found to be of the form: $0.8 - 0.0026x(\text{year} - 1968)$. This was found to agree very well with recent data (subject to the previous proviso).

²⁵ Within the UK, the argument for the introduction of the Abortion Act 1967 was presented (mainly) as a response to the claimed huge numbers of illegal (so called ‘back street’ abortions). However, data shows that in 1965 (for example), out of a total of 1,013,575 pregnancies in the UK, there were 16,300 miscarriages or stillbirths, 19,500 legal abortions, and just 173 illegal abortions (albeit 173 too many). Source: ‘Historical Abortion Statistics, United Kingdom’, Wm. Robert Johnston, 11th March 2012, <http://www.johnstonsarchive.net/policy/abortion/ab-unitedkingdom.html>

²⁶ See, for example, ‘Continued Threats to Reproductive Rights’, The Public Eye, a publication for the Political Research Associates, Fall 2009, Volume XXIV, N° 3, pages 3 and 6, reference: pe-fall-09.pdf

²⁷ ‘Polished Lenses and Focused Targets: Defending Reproductive Justice’, by Pam Chamberlain, Political Research Associates, 2009, source: <http://www.publiceye.org/ark/reproductive-justice/new-overview.php>

That this disposal of unborn English children has been driven by US-originated political extremism is made all-too-obvious by the manner in which the 'pro-life' movement has been subject to racist, hate-fomenting lies and calculated disinformation by both the political UK State and the corporate media industry (the BBC, especially). The intention has always been to make issues concerning abortion (in addition to politically-directed mass immigration) taboo areas for any serious investigation or sensible debate.

In the 1997 Parliamentary Elections candidates stood on a single-issue 'pro-life' platform, in an attempt to present their concerns directly to the UK public. The response of the 'progressives' was to use the mainstream media to stir-up unjustifiable fears and extreme hatred against pro-life campaigners. Over the following three years numerous newspaper articles appeared alleging widespread infiltration of the pro-life movement by "*secret Nazis*" – whose existence and activities appear to have been known only to mainstream newspaper journalists.^{28 29 30} An extreme hate narrative was being vigorously promulgated against the UK pro-life movement, by the UK corporate (business) media. In 2002 and 2009 the BBC transmitted so-called 'real life' TV dramas that sought to portray pro-life campaigners as terrorists, and (most perversely) as psychopathic child murderers. Notably all of the perpetrators were shown as 'white' Christian people (and predominantly women) – indicating a clear racist position of the BBC.^{31 32}

The BBC chose to adopt such a hatemongering stance (on abortion), despite the fact that the genuine, UK-based, pro-life movement never used, nor supported, violence to further its cause – and campaigned on behalf of all sections of UK society (including the non-English immigrant community).

The BBC was using its very considerable hate-fomenting skills to exploit public sensitivities on a very important issue – and to destroy any possible opposition to the 'progressive' pro-abortion agenda. It is therefore difficult not to conclude that the BBC was deliberately stirring up extreme hate against those who did not hold it's own 'progressive' views (on abortion, for political ends). Obviously the effect of such extreme propaganda will have been anticipated. It will have made many members of the public extremely wary of joining pro-life groups – or even fearful of expressing support. It will have done much to help prevent the emergence within England of any popular, and effective, pro-life movement. And quite clearly this was the intention.

²⁸ See, for example: 'Hack – Sex, Drugs, and Scandal From Inside The Tabloid Jungle', by Graham Johnson, Simon and Schuster, 2012, page 261. In his autobiography, journalist Graham Johnson admits to having fabricated totally untrue stories, which were subsequently published by the national (UK) press.

²⁹ For example, in newspaper articles in The Sunday Mercury (Birmingham) on the 18th October 1998, and in The Sunday Mirror on the 7th May 2000 (by journalist Graham Johnson).

³⁰ Quite clearly (and unsurprisingly) the police have no information on the existence of such groups – this is in reference to specific requests for information, by letter, to: the West Midlands Police (the 14th June 2012; response received on the 7th September 2012 - ref. 2303-ack); the Greater Manchester Police (the 14th June 2012; response received in the 8th July GSA/3106/12); and the Nottingham Police (also the 14th June 2012; response received on the 11th July 2012 - ref. 003476/12); the Metropolitan Police Service (response received on the 22nd October 2012 - ref. 2012080003499 - ref. Graham Johnson of the NOTW and the fictitious report on the neo-Nazi gang 'Wansee Directive', published on the 25th February 1996).

³¹ 'Spooks', Season 1, Episode 1, BBC TV, broadcast: Monday 13th May 2002. The programme plot concerns the setting up of anti-abortionist terrorist cells within the UK, with the help of an extremist from the USA. The script for the programme includes that of a family planning doctor, and her young daughter, being killed by a bomb planted by the anti-abortionists.

³² For example: 'Hunter', BBC TV, 18th and 19th January 2009. The programme plot of this 'real life' drama concerns the kidnapping of two 7-year-old boys by "*pro-lifers*" (anti-abortionists) who threaten to kill them if the BBC refuses to broadcast an anti-abortion video. One of the boys is subsequently killed by one of the anti-abortionists, by lethal injection.

Increasingly radical feminist activists have been insisting that those critical of the abortion industry – including “*human beings who do not have uteruses*” – should not be allowed to express their opinions.³³ Such agitprop political tactics are part of a more general effort to separate sexuality from the act of procreation – and instead to make sexuality an issue of “*contested identities*”, social conflict, shallow self-gratification, and extremely intrusive political control.

So, finally, - and given all of the above – what can be concluded?

On the basis of my own research work, I am in no doubt that radical feminism has destroyed the lives of many good men such that they will have involuntarily broken the hearts of many good women – and / or may even have destroyed (taken) their own lives.^{34 35 36 37 38 39} The committed radical feminists will see such outcomes as being ‘all grist to the mill’. There is a cruelty at the core of radical feminist ideology that beggars belief. And, of course, there have been appalling consequences for very many children – those that find their family life destroyed by their parents being driven apart, those whose lives are made a wretched misery through being subjected to relentless radical feminist propaganda and coercion, or (of course) those whose life is ended before they can even be given a chance to be born.

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³³ ‘Students of Dogma’, Brendan O’Neill, The Spectator, 22nd November 2014, pages 14 to 15

³⁴ Within the UK the suicide rate for young male adults is approximately 3 times greater than it is for females. Notably, it is the greatest killer of men under the age of 45. However, very little attention has been paid (by UK State institutions, academia, or mainstream media) as to the reasons for such a disparity.

³⁵ ‘Suicide: facts and figures’, The Samaritans, 2017, source: <https://www.samaritans.org/about-us/our-research/facts-and-figures-about-suicide>.

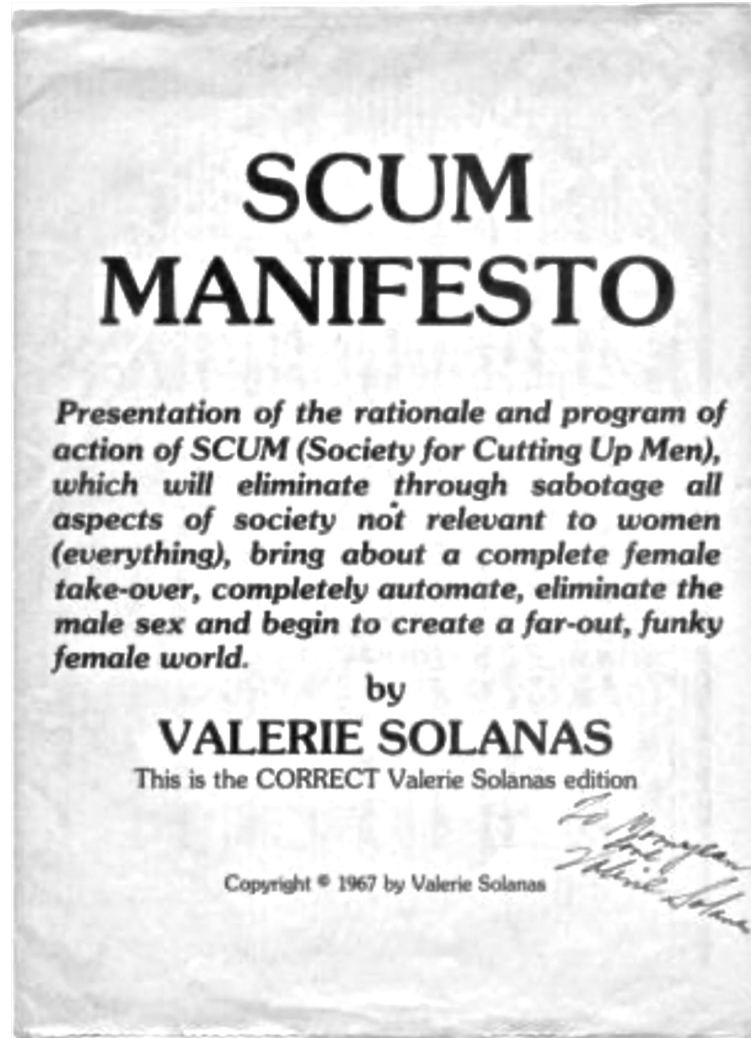
³⁶ ‘What’s the biggest killer of men under 45?’, by Louisa Valvano, posted on August 11, 2016, source: <http://www.stress.org.uk/whats-biggest-killer-men-45/>

³⁷ UK Office for National Statistic (ONS) data, as referenced in: ‘Why men are killing themselves’, by Finlay Young, 12th February 2015, source: <http://www.newsweek.com/2015/02/20/suicide-men-305913.html>.

³⁸ ‘Depression’, William Styron, Vintage, London, 2017

³⁹ ‘Depression and Anxiety – The Drug-Free Way’, Mark Greener, Sheldon Press, London 2015

US Radical Feminist Movement - into England, 1970s



I always call Ulster by another name — England's Vietnam." Hoffman broke off to hold a telephone conversation with John Lennon, leader of the Beatles. It was tentatively agreed that they should meet, if possible in Belfast, to talk about the current 'revolutionary scene' in Ireland. The plan eventually fell through, but Hoffman remained undismayed. Not afraid "I think John is a great man. He's got the right ideas about what is going on in the world these days, and he's not afraid to say it. His book, 'Power To The People' really says it all." While he was in Belfast Hoffman visited the	Volens Club, a Republican social centre in the upper Falls area. He made tape recordings at the club, and also in the streets. Main aim In a second meeting I had with him he said one of his main aims in Belfast was to start an effective Women's Liberation Movement. "Women's Liberation hasn't been fully appreciated yet," he said. Hoffman returned to America to give evidence at the hearing of his appeal against the sentences imposed at the Chicago Conspiracy Trial. He said he hoped to return to Belfast within the next month.	Transcription of highlighted newspaper text: In a second meeting I had with him [Abbie Hoffman] he said one of the main aims in Belfast was to start an effective Women's Liberation Movement. "Women's Liberation hasn't been fully appreciated yet" he said. Source: 'Hoffman Predicts More Trouble in Ulster', Sunday News, Belfast, 28th March 1971 — from the FBI File Vaults: BUFILES:100-449923 and 176-34 and downloaded by DARKLAKE99 November 2015
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