



**SCAPEGOAT
PUBLISHING**

SCAPEGOAT PUBLISHING is a book publisher dedicated to producing fine art, fiction and non-fictional works of quality for a discriminating audience. Our books focus on the dark, sometimes sinister, often-controversial endeavors of some of the intrepid explorers of our cultural underworld.

SCB DISTRIBUTORS:

Address

15608 S. NEW CENTURY DR.
GARDENA, CA 90248

Phone

t:1.800.729.6423
f:310.532.7001

Internet

WWW.SCBDISTRIBUTORS.COM

≡ *Androphilia: A Homosexual Fetishist's Manifesto*

by Jack Malebranche

Pages: 128

Size: 5x8"

Price: \$9.95

ISBN: 0-9764035-7-9

Website: www.ScapegoatPublishing.com/stephenkasner.htm

❖ *The book* ❖

At once a self-assured embrace of homosexuality and an indictment of mainstream gay culture's celebration of perpetual victimhood, effeminacy and feminist gender theory, *Androphilia* presents homosexual desire in men not as a fixed orientation, but as a sexual fetish or taste. Jack Malebranche rejects the gay moniker completely, using instead the term *androphilia*—literally, 'the love of men'—to specifically discuss the unique dynamic of sexual desire and brotherly love between adult men.

Writing off the modern gay movement as 'latter day Uranism' and the gay identity as the appropriation of an emasculating stigma, Malebranche calls instead for the celebration of innate masculinity and an end to the self-loathing and male-bashing that characterizes contemporary gay discourse. A rare howl of street-level dissent against a culture defined and promoted by liberal academics, activists and professional victims, *Androphilia* is sure to challenge, anger and perhaps even inspire.

❖ *The author* ❖

Jack Malebranche is a painter and writer living in Portland, Oregon. He is the editor of an online sex magazine and his own blog focusing on *Androphilia*. This is his first book.

❖ *Quotes* ❖

"There are so many books exploring "gay" identity on the market and most are saturated with political correctness and feminism. For too long the great heritage of homosexuality has been ignored... A wake up call to those who smell the scent of real masculinity!"

-Robert Block *Living Traditions Magazine*



*"Gay" has taken
the sex out of
homosexuality,
Androphilia
sticks it in.*

*cover design not final

SCAPEGOAT PUBLISHING titles are available through all major wholesalers and SCB Distributors

≡ The introduction from *Androphilia* *GAY IS DEAD (OR AT LEAST IT'S DEAD TO ME)*

I am not gay.

I am a man who loves men, and I'm comfortable with that.

In fact, my love of men and masculinity is one of the daily, simple pleasures of my existence. When gays implore others to believe that they would be heterosexual if only they could, I'd suggest they just try harder. Living a straight lifestyle to please others certainly isn't impossible. People with same-sex attractions have been suppressing them to keep up appearances or just to save their own necks for thousands of years. Sex with the opposite sex is still sex, and it's not all bad. Sometimes it's even fun. I've tried it myself a handful of times. If I had to choose between sex with women and no sex at all, sex with women would get the job done. There is a certain beauty in the timeless dynamic between a husband, a wife, and the children they've conceived together. If I wanted that for myself, I feel confident that I could find a nice girl and live that life. But I am fortunate enough to live in an age of relative tolerance, where I am free to live the life I choose with minimal inconveniences. I favor men, and I have chosen to live with and love another man. That is my preference and my pleasure. I wouldn't trade it away for the shallow comfort offered by the saline drip of an ego-affirming sense of normalcy.

No, this is not another maudlin homosexual apologia or a plea for approval. I don't require approval or acceptance; I simply require tolerance and freedom from governmental involvement in my private affairs. A generation of gay advocates who came before me worked for that. And I'll happily thank them for it. But this freedom came with quite a bit of baggage. Rather than carry that baggage and hand it off to the next generation, I've chosen to lighten the load for myself and perhaps for other men of a particular bent who find that the gay identity has little to do with their identities as men.

I am not gay, and while I do experience some camaraderie with some men who identify as gay, I reject membership in what is known as the gay community—which today seems to include almost anyone who doesn't have husband-on-wife sex in the missionary position with the lights out.

I am not gay because the word gay denotes so much more than same-sex desire.

The word gay describes a whole cultural and a political movement that promotes anti-male feminism, victim mentality and leftist politics. As a man, why should I treat

men as oppressors and masculinity as a universal evil? Why must I constantly think of myself as a struggling minority when I'm doing just fine? And what does socialism have to do with whom I think is hot?

Gay stands for the notion that sexuality engenders ethnicity and complete social identity. I have virtually nothing in common with most members of a gay community that includes lesbians, queens and transsexuals of all religions, nationalities and races. Why should I identify more closely with a black lesbian rapper than with other white men my age who share my interests?

I strongly identify as a man. I value masculine qualities in myself and in the men around me. In my adult life, I've found that I am most comfortable among other men, regardless of their sexual proclivities. I've developed a profound respect for men and for much of what men have aspired to and achieved throughout history. The culture of men is my shared heritage, and I am proud to be a man—as much as one can be proud of one's gender. I am an unrepentant masculinist. A homomasculinist, as author Jack Fritscher calls it.

Gay culture embraces and promotes effeminacy. The phrase 'gay man' implies effeminacy. As a deterrent, opponents of homosexuality have attributed a stigma of innate femininity to all men who engage in sex acts with other men. To be sure, effeminate subcultures have existed throughout history and those males generally expressed homosexual desires. But there have always also been those, like myself, who enjoyed sex with men but who were no less masculine than their straight peers. Today, homosexual acts are no longer a grave offense, but this stigma remains and effeminates are the predominate figures in gay culture. While those who truly find this culture appealing should feel free to do as they please, why would a masculine-identified guy want to call himself gay? Why would he put himself in the position of having to defy the well-established stereotype openly celebrated by gay culture and inextricably linked to it in the popular mind? What does he gain by associating himself with those whose values run contrary to his own?

The insistence by essentialist gay advocates that homosexuality is absolutely innate and inflexible, combined with their celebration of effeminacy, has actually fostered the perception of a mutually exclusive relationship between

masculinity and same-sex desire. Straight men police their behaviors, interests, careers and interactions with other men to avoid being perceived as something they are simply not, because these things, once unfettered by links to sexuality are now thought to indicate innate homosexuality. Not so long ago, barbershops were masculine hideaways. Today, a most people assume any man who cuts hair has to be a homo. Likewise, men who prefer men are expected to shy away from traditionally masculine pursuits, and are encouraged by gay peers to express their 'gayness.' Such a man who defies expectations attributed to his sexuality is surprising—even disconcerting—to straights and is often identified as self-loathing or in some way repressed by gays.

This black-and-white division between what homosexual men can do and what heterosexual men can do is stifling, restrictive and counterproductive for all men. It is especially counterproductive for same-sex oriented men who are not particularly effeminate, because it encourages them to immerse themselves in gay superficiality and fascination with passing fashions (fashionation?) while discouraging masculine interests which men may find more satisfying in the long term. Men like the things men like for a reason; one can only have so many cocktail hours and make snide remarks about pop culture for so long before life becomes monotonous. It's hardly surprising many gay men are popping anti-depressants with their apple martinis, or turning to methamphetamines to make life more 'exciting.'

Further, a feminist disdain for 'the construct of masculinity,' widespread in the gay world, may actually cheat men out of a masculine value system that has historically been proven to bring out some of men's best qualities. Men who are often single for a significant part of their lives could benefit greatly by championing self-reliance and personal responsibility over perpetual victimhood and blaming society for one's predicaments. It may also prove a cheaper and more effective guard against the spread of disease than the glamorized, affirming, non-judgmental, velvet-gloved finger wagging of the average anti-AIDS ad campaign. Perhaps holding personal achievement higher than the self-congratulatory, therapy-induced 'emotional survivor' mentality that holds sway over the gay community might actually be a good thing. And the concept of masculine honor, when not taken to self-destructive extremes, might prove a welcome change

of pace from a community known for incessant gossip and henhouse bitchiness.

Without the shared threat of physical persecution, there is little reason for the quasi-religious solidarity that gay advocates demand of all those with same-sex interests, gender issues and whomever else they've huddled under the gay umbrella. The goals of today's gay advocates: hate crime and anti-discrimination legislation, politically correct thought-policing, same-sex marriage and adoption 'rights,' and their support for completely unrelated leftist causes are contentious at best. They are dubious wants, not the dire injustices faced by previous generations.

The time has come for masculine men who love men to break away from a politically charged gay community that does not represent their interests or values. It is time for us to wipe away the age-old smear of effeminacy by rejecting the divisive, limiting gay identity, and reclaim our rightful place among the brotherhood of men. In this age of tolerance there is ample opportunity for those critical of gay culture to found a new homomasculinist culture, not as a mere subset of gay culture but in tribute to the rich history of masculine culture itself. Emboldened and inspired by time-tested masculine values, it is in this way that we can reach our true potential as men and earn the respect and admiration of our male peers.

The first step will be to recognize homosexual attraction as a variation in desire, rather than indicating a different kind of man. It is crucial to understand that we are men first, instead of allowing ourselves to be defined our sexual desire. I call this desire androphilia—literally, 'the love of men,' but in this context also a broader love of what men embody, of masculinity itself. I will use this term to distinguish my own attraction to men from the culture and politics associated with the gay identity.

I am not gay.

If I was ever truly a member of the gay community—something I've always doubted—I terminate that membership now. I refuse to be counted among them. This manifesto stands as a record of my dissent.

Gay is dead. Or at least it's dead to me.

I'm just a man who loves men.

I am an androphile.