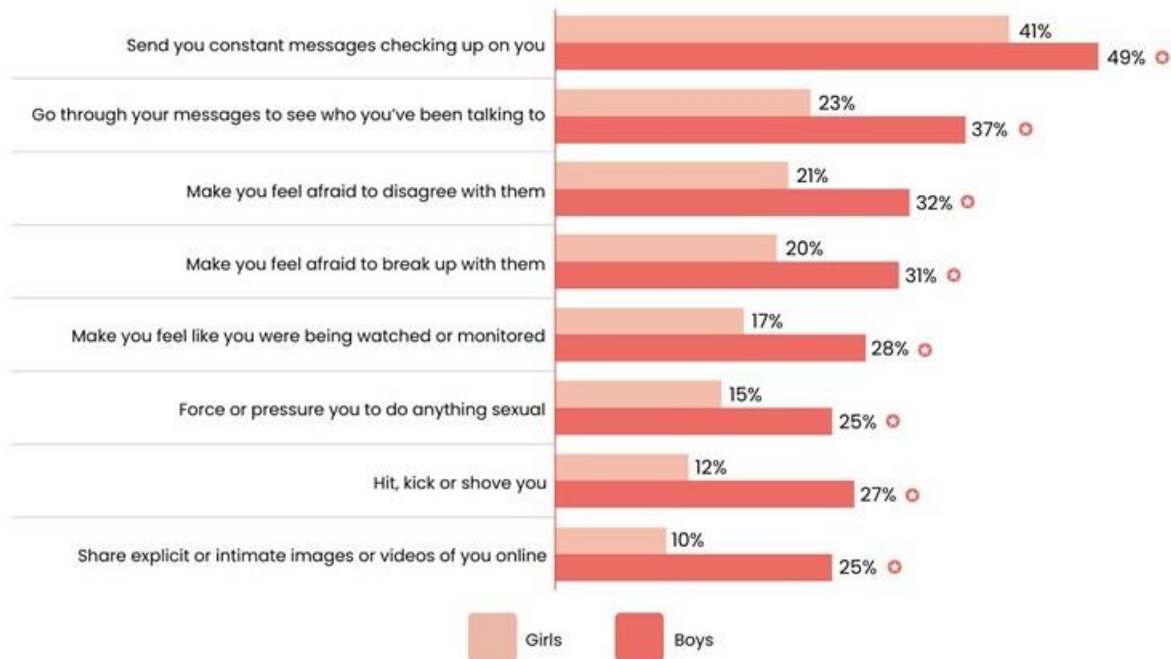


The Reality, Prevalence and Impact of Misandry on Men, Boys and Wider Society

A brief summary compiled in 2025 when the Scottish parliament was considering putting forward a misogyny Bill. Such a Bill may well return, either to Holyrood or Westminster.

Figure 2.2: Proportion of children in relationships who have experienced different types of violent or controlling behaviour by gender



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Misandry has become the air we breathe. It is normative, not regarded as especially reprehensible, and often regarded as laudable. Misogyny exists but is aberrant, not a characteristic of our culture. In contrast, misandry *is* a characteristic of our culture. Vigorous condemnation of misogyny is universal across all centres of power or influence; but no authorities champion the case against misandry, only a few lone voices who thereby render themselves pariahs.

Misandry is not only belittling men, name calling, unwanted sexual remarks or jokes, or other examples of harassment. It is actual discrimination manifest as real-world disadvantage: in education, family life, criminal justice, health care, longevity, suicide – and even in sexual victimisation. For this reason, any discussion of misandry cannot merely be confined to the types of harassment that this Bill targets but must also take cognisance of the far worse aspects of misandry – issues which are largely, or entirely, non-existent now for the other sex.

Misandry is the acceptable prejudice. Its acceptance renders it invisible. As a result, people can support a misogyny Bill without being aware, or perhaps just without caring, that they are ignoring the bigger and more destructive problem.

Moreover, much of the misogyny that motivates the proponents of this proposed Bill is itself a product of the prevailing and all-pervasive misandry. To attempt to cure one whilst ignoring the other is therefore self-defeating.

A Bill legislating against misogynistic harassment but ignoring misandry would be deeply unwise. It would not be a step towards a more just, equitable and harmonious society, but yet another step in the opposite direction and towards our destruction.

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1. What is Misandry?

[Psychology Lexicon](#), Ref.[1], defines misandry thus,

“In psychology, ‘misandry’ refers to a prejudice or hatred towards men. It is a form of sexism or gender discrimination that is directed specifically at men. Misandry is often characterized by negative attitudes, beliefs, and behaviours towards men, and can take many forms, including discrimination in the workplace, media portrayals of men as violent or incompetent, and cultural attitudes that suggest that men are not capable of expressing emotions or performing traditionally feminine roles.

Misandry can have negative effects on men's well-being and mental health, leading to feelings of anger, frustration, and low self-esteem. It is important for individuals to be aware of and challenge misandric attitudes and beliefs in order to promote gender equality and respect for all genders.”

Normative misandry involves the teaching of contempt for men and boys by all aspects of culture, rendering misandry the acceptable prejudice. It both promotes, and is caused by, a muted empathy towards men. These lead to real disadvantage.

2. Does Misandry Really Exist?

If misandry does not really exist, why did academics Paul Nathanson and Katherine Young spend 20 years publishing a definitive four-volume analysis of it? (See Refs.[[2](#), [3](#), [4](#) and [5](#)]).

In a hard-hitting, independently reviewed article published in [Psychology Today](#), Ref.[[6](#)], sociology professor Anthony Synnott gives many examples of misandry in practice, culminating in the Conclusion,

“Misandry is everywhere, culturally acceptable, even normative, largely invisible, taught directly and indirectly by men and women, blind to reality, very damaging and dangerous to men and women in different ways and de-humanizing. This post is to help make it visible and to deal with it - as we have dealt with, or tried to deal with, misogyny, racism, and homophobia.”

That was written 16 years ago. Since then it has got worse.

3. Misandry, Empathy Gap, Male Disadvantages and Gamma Bias

The gender empathy gap refers to a muted concern or empathy towards males in situations where there would be greater concern or empathy for a woman or girl in the same situation. The empathy gap is displayed by both men and women, i.e., both men and women have less concern or empathy for men than for women, other things being equal.

The empathy gap is an enabler of misandry because it is easier to ignore, denigrate or be contemptuous of those for whom you have little empathy. Thus, a misogyny-only Bill is enabled by the empathy gap because it means that people in general regard harassment, etc., of men as being of no consequence whereas the same harassment when the victim is a woman or girl is regarded as harmful, repugnant and a disgrace to society. This neglect is then perceived by those on the receiving end of the neglect as misandric. How could it not be - unless it were found convenient to believe that men and boys were so emotionless that it just didn't matter. In this way misandry justifies and reinforces itself.

In such situations it is important to place emphasis on empirical evidence as this can help overcome innate biases.

The male disadvantages are aspects of life in which men fare less well than women. There is a long list of male disadvantages and empirical evidence of their reality and quantitative significance abounds, see for example [Collins \(2019\)](#), Ref.[17]. The male disadvantages are facilitated and rendered invisible by the empathy gap, because the empathy gap means that the male disadvantages are not perceived as a pressing social concern. When attention is drawn to the male disadvantages the most common reaction is to claim that it is men's own fault. By this means society avoids squandering resources on disadvantaged men in favour of other causes. But this repudiation of the male disadvantages can be perceived as misandric, and may actually be misandric when motivated by sentiments such as "they had it coming, men have been on top for ever".

Hence, misandry, the gender empathy gap and the male disadvantages are all closely related. Within academic psychology there is an overarching term which encompasses these issues, and even wider phenomena, known as "gamma bias", see [Seager & Barry \(2019\)](#), Ref.[18]. Empirical evidence in support of the reality of the phenomenon continues to accumulate, for example [Barry \(2023\)](#), Ref.[19], [Connor et al \(2023\)](#), Ref.[20], and [Graso and Reynolds \(2024\)](#), Ref.[28].

A substantial literature is now emerging which consolidates claims on women's natural in-group bias as contrasted with men's tendency for out-group bias; in other words a pro-female bias is the dominant feature of both men and women. This drives perceptions of endemic misogyny whilst being blind to misandry despite the empirical evidence to the contrary. A bibliography on the academic studies and surveys on these issue has been compiled [here](#).

4. The Prevalence of Misandry

4.1 General Harassment

In February to March 2022, the Opinions and Lifestyle Survey asked people in Great Britain about their current perceptions of safety and their experiences of harassment in the last 12 months. The Office for National Statistics reported the results in [Perceptions of personal safety and experiences of harassment, Great Britain](#), Ref.[7]. This showed that "in the previous 12 months, 27% of women and 16% of men had experienced at least one form of harassment". This does not justify ignoring the harassment of men.

4.2 Online Harassment

A 2022 report from Ofcom was titled [Ofcom urges tech firms to keep women safer online](#), Ref.[8], a title which is itself an example of misandry as the data they publish indicates a comparable prevalence of victimisation of men as women. Specifically it states,

"Overall, men are more likely than women to have experienced potentially harmful online behaviour or content in the last four weeks (64% vs 60%)."

This finding has been confirmed in [Ofcom's 2024 One Nation report](#), Ref.[9], (Figure 63) which again indicates that men were more likely than women to have experienced potentially harmful online behaviour or content in a four week period in 2024 (69% vs 66%). For teenagers that was reversed, but the percentages remain closely comparable (66% and 73% respectively).

Ref.[8] also reported that,

- 42% of women compared to 48% of men felt that “being online allows them to share their opinions and have a voice”;
- 33% of women versus 39% of men felt “more free to be themselves online”;
- 43% of women versus 33% of men “felt bothered by harmful content they recently came across online”.

Despite the comparability of the findings by sex, and in particular that the male experience is clearly far from negligible, the entire text of Ofcom’s report is slanted towards “harms to women and girls”, as its title indicates.

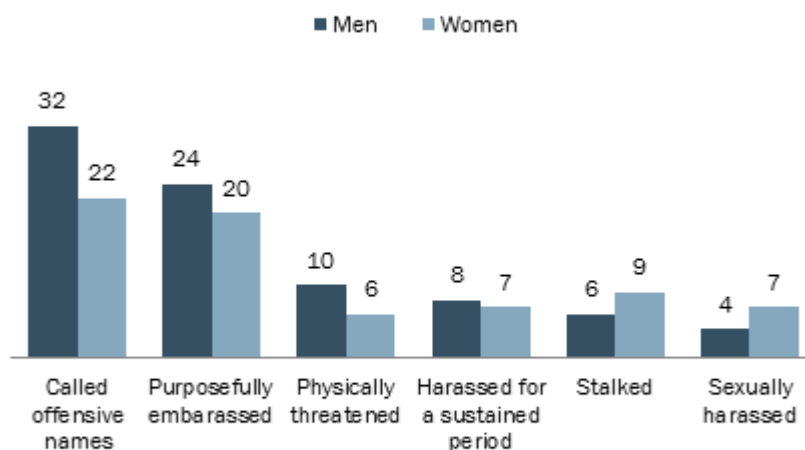
[A survey by Pew Research in 2014](#), Ref.[10], found that,

“Overall, men are somewhat more likely than women to experience at least one of the elements of online harassment, 44% vs. 37%”, see Figure 1 taken from Ref.[10]. Specifically, being called offensive names, being purposefully embarrassed, being physically threatened, and being harassed for a sustained period are all experienced more by men. Whilst more women experience sexual harassment and stalking, the difference between the genders even in these categories is not as marked as implied in the article, namely 10% of men and 16% of women. These findings are given in histogram form below.

But also note that for those in the age range 18 to 24 there were more women than men subjected to all these categories of online harassment. Nevertheless, these Pew findings clearly would not support ignoring the online harassment of men.

Figure 1: The results of the 2014 Pew Research survey of online harassment

Among all internet users, the % who have experienced each of the following elements of online harassment, by gender...



Source: American Trends Panel (wave 4). Survey conducted May 30-June 30, 2014. n=2,839.

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4.3 Sexual Harassment

In 2020 the (Westminster) Government Equalities Office reported a large [Sexual Harassment Survey](#) (n = 12,200), Ref. [11]. The salient findings were (with sources in the original),

- In the last twelve months: 51% of women experienced sexual harassment compared to 34% of men. (Figure 3.4)
- Over life: 84% of women experienced sexual harassment compared to 50% of men. (Figure 3.4).
- Within the workplace there is little difference between the incidence rates of sexual harassment for men and women: 26% and 30% respectively for Whites and 33% and 32% respectively for ethnic minorities (Table A4.1).
- For men who experienced sexual harassment, they experienced it more often than women (page 50, bullet 1)
- Across 15 types of sexual harassment behaviours, an average of 12.5% of women and 7.3% of men experienced such specific behaviours.
- While a larger percentage of women experienced most types of sexual harassment behaviours, certain types of sexual harassment behaviour were experienced more by men than by women: “men were significantly more likely to experience displays of pornographic or sexually offensive materials and someone taking and/or sharing of sexual pictures or videos of them without permission.” (page 38, para 1).
- There were no significant differences between men and women’s experience of rape and/or attempted rape in the last 12 months (3% each) nor of flashing (4% each).

The survey used a “perception-based approach” to the identification of the subjects’ experience of 15 specific behaviours which “allowed participants to determine what they experienced based on their own, self-determined view of the sexual harassment behaviours being unwanted”. This is likely to be the cause of the unexpectedly equal statistics for men and women in the category “rape and/or attempted rape”. The statutory definition of rape involves penetration by a penis. This precludes a man being coerced or forced into sex against his will by a woman. To a man this may well feel like being raped (i.e., violated). My guess (though the report does not say) is that men have, unusually, been given the opportunity to have this recorded in the statistics.

To those of us who have researched these matters over the last ten years or so, this is not surprising (see §4.4).

Again, these findings cannot support ignoring the victimisation of men simply because they are men, even in the context of specifically sexual harassment.

4.4 The Bigger Picture of Sexual Offences

It is beyond the scope of this brief review of misandry to address the far larger picture of sexual offences. However it is important to raise this because it provides perhaps the most extreme example of the gender empathy gap, and hence implicit misandry. It may seem to be straying from our remit, but it would be inappropriate in the extreme to address such things as name calling, sexual jokes and unwanted looks when our culture is ignoring some of the most serious crimes simply because the victim is a man. I refer to the sexual offences against adult men committed by women. As soon as sexual offences became defined by (lack of) consent rather than by the use of force any rationale for a gendered perspective on sexual offences was rendered void.

The matter is dealt with in chapter 20 of Ref.[17] where the topic is introduced thus,

“In some cases this involves full intercourse without the consent of the man or boy in question, which only the definition adopted by English law prevents me from calling rape. It is here we meet the full force of sex-bias in the form of the general public’s incapability to conceptualise a female coercing sex with a male. And if they can do so, they struggle to regard it as reprehensible let alone criminal ... This is, in my opinion, where inequality of the sexes is greatest in our society. A simple sex reversal turns one of the most heinous of crimes – rape – into an event which most people do not recognise as being especially improper, let alone criminal, despite all other aspects being identical.”

In this section the intention is only to illustrate how firmly the empathy gap is embedded in our society, and hence how normalised is the associated misandry, manifest in this case by the prejudice that fails to see an act as heinous merely because the victim is male and the perpetrator is female – a fine example of both the negative and the positive aspects of gamma bias. Here is some of the empirical evidence.

Lara Stemple and coworkers report a wide range of evidence of extensive male sexual victimisation by women, [Ref.\[21\]](#). For example, the National Intimate and Sexual Violence Survey (NISVS) found that men and women had a similar incidence of non-consensual sex, the survey implying an estimated 1.6 million women and 1.7 million men in the USA were raped or made to penetrate in 2011. Being “made to penetrate”, the form of non-consensual sex that is particularly applicable to men, was found to be perpetrated by women in 79% of cases.

In the UK the evidence is less extensive because none of the national surveys ask the relevant question, i.e., about “made to penetrate”. However, Siobhan Weare and coworkers have started to make inroads into this neglected area by carrying out detailed interviews with men who self-identified as victims of female perpetrated sexual offences, [Refs.\[22, 23, 24, 25\]](#). Key findings were,

- 26.8% of their sample of male victims had been forced to penetrate (FTP) when they were too intoxicated (drunk) to give consent or were asleep or passed-out;
- 14.4% were made-to-penetrate by the women using force, for example by being held down, having their arms pinned, or the use of a weapon;
- Two-thirds of the sample of men experienced made-to-penetrate repeatedly from the same women, and most men experienced made-to-penetrate within the context of wider domestic abuse;
- The majority of participants labelled their forced-to-penetrate experiences as rape, even though this is not reflected in existing UK laws. This helps explain the survey findings discussed in §4.3.

The incredulity of society in general, and criminal justice in particular, in respect of sexual offences against men by women is another example of endemic misandry.

4.5 The Broader Misandry

In the Male Psychology Magazine of February 2025, Amit Kumar has an article [The Disregard of Male Suffering: evidence from psychology research, therapy and training](#), Ref.[27], which draws on, amongst other evidence, a recent review article by Maja Graso and Tania Reynolds, [A Feminine Advantage in the Domain of Harm: A Review and Path Forward](#), Ref.[28]. These reviews observe the following from an extensive range of peer reviewed and published studies,

- “Research consistently finds that compared to males, females evoke greater instincts of empathy, care, and protection”. As a result females are naturally typecast as victims whereas males are typecast as perpetrators.
- “People are more willing to sacrifice a man’s life than a woman’s in ethical dilemmas where they can end a life to save others.”
- “When viewing pictures of men and women in pain, greater concern is reported for women. In a study where individuals could gain financially from inflicting pain on others, they harmed male targets more whereas they chose to receive less money to shield women from pain.”
- People readily believe women’s under-representation in male-dominated fields (e.g., engineering) reflects societal discrimination and warrants social action, whereas men’s under-representation in female-dominated fields (e.g., nursing, teaching, social work) is the focus of little concern and no action from government bodies, unions or society generally. Furthermore, people “overestimate the degree of hiring discrimination against women and underestimate the degree of discrimination against men”. DEI policies are overtly discriminatory and can appear otherwise only to people who are misandric.
- “Experiments reveal people perceive the same actions as more sexist, harassing, and insulting when they are committed by a man than a woman, and that people desire harsher punishments and are less willing to forgive a man (versus a woman) who makes a potentially inappropriate comment at the workplace.”
- Male victims of female-perpetrated intimate partner violence are met with “ridicule, doubt and minimization, despite evidence suggesting women commit intimate partner violence at similar rates to men.”

All these sex-based differences are examples of misandry: prejudice against, and lack of empathy for, men. It is not just that some individuals are misandric as that our society is endemically misandric: it is normalised.

Misandry is pervasive across all aspects of our culture. Here are some of its major impacts,

- It is well-known that boys are not doing well in education, but the Department for Education persists in doing nothing to correct the matter, in contrast to the concerns over girls’ education – this is misandry;
- Men have shorter life expectancy than women; men are 43% more likely to die before the age of 75 than women, and 78% more likely to die before 45. Yet it took many years of campaigning by professional bodies to finally persuade the UK government to adopt [a men’s health strategy too](#).

- In criminal justice, virtually everyone believes that you should be punished for what you have done not for who you are – all should be equal before the law. Yet men are, *de facto*, treated far more harshly than women for the same offence. Nor is this accidental. Government policy is to deflect women away from prison wherever possible, whilst the policy for men is to build more prisons (confirmed recently by Lord Chancellor Shabana Mahmood, Ref.[29]). This is misandry;
- Ever since the Children Act declared that fathers should no longer be the natural guardians of their children, the path towards widespread fatherlessness was set, with all the social ills that follow in its wake. That men are now regarded as second-class parents at best, if not actually a danger to their own children, is the bitter fruit of misandry – and also an effective mechanism for its promulgation in the culture;
- That the American Psychological Association can produce guidelines for therapeutic practice by sex, Refs.[30, 31], in which mental ill-health, of both sexes, can be laid at the door of “traditional masculinity” (read “toxic masculinity”) is misandry. So is the British Psychological Society’s [Power, Threat, Meaning Framework](#), Ref.[32], for the same reason.

The evidence supporting the above assertions can be found in [Collins \(2019\)](#), Ref.[17], and the 830 references therein.

4.6 Girls and Boys: The False Messaging about Misogyny

In December 2025 the [Home Office and the Department for Education](#), Ref.[42], announced measures claiming that “the next generation of girls will be better protected from violence and young boys steered away from harmful misogynistic influences”. We are supposed to rejoice that the government will be “tackling” the misogyny in the classroom that we are told is endemic.

The measures will include a helpline for girls to report abuse and “behavioural courses” for boys – compulsory re-education in the best communist fashion. The Prime Minister stated “Every parent should be able to trust that their daughter is safe at school... This is about protecting girls...”

Social media and online “influencers” are blamed for “[radicalising young men](#)” and a link is claimed between such “radicalisation” of schoolboys and violence against women and girls which, the government tell us, is a “national emergency”. The domestic abuse commissioner for England and Wales, Dame Nicole Jacobs, said the measures did “not go far enough”.

This establishment assault on boys is not confined to the UK. These initiatives tend to be coordinated globally. In Australia, Bettina Arndt has outlined the parallel, and equally dishonest, [pogrom against boys](#) there, Ref.[43].

This is the most disgusting end of the misandry bandwagon, with the full force of the establishment turning its artillery against school-age boys. As usual, the government messaging ignores empirical evidence, which is summarised below.

4.6.1 UK, Behaviours in Relationships, The Youth Endowment Fund, 2024

The [Youth Endowment Fund’s 2024 report](#) surveyed over 10,000 children aged 13-17 in England & Wales. It should be common knowledge that boys are more likely to be victims (and perpetrators) of violence than girls and the findings of the report again confirm that. Of

greater interest are the findings on abusive behaviours in relationships. The report summarises this as “Contrary to common perceptions, boys report experiencing higher rates of violent and controlling behaviours from their partners compared to girls”. The breakdown into specific behaviours is shown in the graphic which heads this article. In words the relative victimisation was found to be,

- At least one violent or controlling behaviour from their partner: 57% of boys cf 41% of girls. (This is equivalent to 16% and 11% of all 13-17-year-old boys and girls respectively).
- A partner sending constant messages checking up on you: 49% of boys cf 41% of girls;
- A partner has gone through their phone or social media to see who they’ve been talking to: 37% of boys cf 23% of girls;
- Made to feel afraid to disagree with their partner: 32% of boys cf 21% of girls;
- Made to feel afraid to break up with their partner: 31% of boys cf 20% of girls;
- Made to feel you were being watched or monitored: 28% of boys cf 17% of girls;
- Forced or pressured you to do something sexual: 25% of boys cf 15% of girls;
- Hit, kicked or shoved you: 27% of boys cf 12% of girls.
- Shared explicit or intimate images or videos of you online: 25% of boys cf 10% of girls.

In short – and recall that this is only one survey - girls appear to be more controlling, more violent and more sexually predatory in their relationships than boys. For any old traditional conservatives who insist that all girls are sugar and spice and all things nice please be aware that that was always partly fantasy and, perhaps more especially, that girls are not what they were 50 years ago.

These data powerfully illustrate how prejudiced is the government messaging and policy.

4.6.2 Thorn/Burson Research, Child Online Safety, 2025 (USA)

1,048 minors from across the United States participated in an 18-minute online survey from November 13 to December 6, 2024. Specifically, sample makeup included: 280 in the age range 9–12 and 768 in the age range 13–17: [Youth Perspectives on Online Safety, 2024: an Annual Report of Youth Attitudes and Experiences Findings from 2024 qualitative and quantitative research among 9–17-year-olds](#), Ref.[44].

The questions reiterated repeatedly that answers were anonymous. Data below refer to responses in 2024. Results by sex were as follows,

- Have you ever shared a nude photo or video of someone else without that person’s knowledge online? 10% of girls, 9% of boys.
- Have you ever sent or shared nude photo(s)/video(s) of yourself with someone aged 18 or over? 25% of girls, 35% of boys.
- Have you ever sent or shared nude photo(s)/video(s) of yourself with someone whose age you didn’t know? 32% of girls, 37% of boys.

- Have you ever sent or shared nude photo(s)/video(s) of yourself with someone under 18 years old? 72% of girls, 59% of boys.
- Among minors who've shared their own nudes, did you ever share with someone you had never met in person? 40% of girls, 53% of boys.
- It's normal for people my age to share nudes with each other: 17% of girls, 20% of boys.
- Have you ever sent or shared a nude photo or video of yourself either directly with someone else or with your social media followers? 12% of girls, 10% of boys.
- Percentage of minors who have had an online sexual interaction with someone they believed to be under 18 years old: 25% of girls, 27% of boys. (Involving a request to send a nude photo or video, 16% of girls, 14% of boys).
- Percentage of minors who have had an online sexual interaction with someone they believed to be 18 or older: 27% of girls, 31% of boys. (Involving a request to send a nude photo or video, 15% of girls, 16% of boys).
- Please indicate if you have ever had someone share a nude photo or video of another kid with you: 7% of girls, 10% of boys.
- Please indicate if you have ever experienced being bullied online: 33% of girls, 38% of boys.
- Please indicate if you have ever experienced being made to feel uncomfortable online: 39% of girls, 40% of boys.
- Please indicate if you have ever had any potentially harmful experience online: 56% of girls, 60% of boys.
- Do you use any pornography site: 8% of girls, 17% of boys
- Do you use 'OnlyFans': 9% of girls, 9% of boys

What is most noticeable here is the comparability of the replies by boys and girls. Once again this graphically illustrates the gross mismatch between government messaging, policy and – frankly, propaganda – and the empirical reality.

4.6.3 Inflation of Misogyny

The layperson is very easily misled by the enormous quantity of bad, or deliberately misleading, research that abounds. A generic issue relates to surveys specific to misogyny in which the questions asked do not measure misogyny at all but the results are presented as if they did. Misogyny may be defined as the hatred of, or prejudice against, or disdain towards or contemptuousness of women or girls. [A YouGov poll recently](#), Ref.[45], presented its results under a banner “How common are potentially problematic views on gender dynamics, misogyny and masculinity?” Problematic to whom?

Take a look at the questions asked. Do they measure misogyny? No, they actually measure the extent to which the respondent dissents from the establishment promulgated narrative on gender. So next time you see the result of a survey which claims to show that X percent of young men are misogynists you can probably reinterpret that as “X percent of young men disagree with the establishment promulgated narrative on gender”. This is what “problematic” means.

The only result from that survey that can fairly be said to reflect the prevalence of misogyny is this, “The results show that only a small fraction of young men (6%) say they have a negative view of women, a figure not hugely distinct from Millennial men (5%), Gen X men (4%) or Boomer men (3%). However, it is worth noting that half of this total may be more misanthropic than misogynist, in that only 3% of Gen Z men say they dislike women and do not say the same of men.”

And I take personal exception to this entirely unjustified assertion by the authors of this YouGov report, “Perhaps one of the most obvious tests for misogyny is to simply ask men whether they dislike women: it is reasonable to expect that the very most avowed incels and strident anti-feminists would be willing to volunteer that this is their view.” I can’t speak for incels, I don’t know any. But the conflation of anti-feminist opinion with misogyny is the very thing against which we struggle. That statement alone discredits this entire report.

5. The Impact of Misandry on Men and Boys

In England and Wales at least one-in-three victims of domestic abuse, or partner abuse, is a man, [Office for National Statistics \(2024\)](#), Ref.[36]. As of 2025, the [latest ONS data](#), Ref.[41], 41.7% of adult domestic abuse victims are men and just over half of current victims of partner abuse are men. The comparable victimisation of the two sexes in these matters has a long history – a history notable principally for being kept from public attention.

International studies indicate that the statistics are either close to parity or that men are the majority of victims. For example [Ahmadabadi et al \(2021\)](#), Ref.[37], report typical gender parity although “males more often remain in an abusive relationship and report experiencing higher rates of IPV in their current relationships compared with females”. The [Partner Abuse State of Knowledge Project \(PASK, 2013\)](#), Ref.[38], is the most comprehensive review of domestic violence research literature conducted to date. This three-year research project was conducted by 42 scholars at 20 universities and research centres and combines the results of hundreds of studies into domestic abuse, worldwide. Headline conclusions were,

- Rates of female-perpetrated violence are higher than male-perpetrated (28.3% vs. 21.6%)
- Among large population samples, 57.9% of inter-partner violence reported was bi-directional, 42% unidirectional; 13.8% of the unidirectional violence was male to female (MFPV), 28.3% was female to male (FMPV).

There is a claim made in the context of domestic abuse, made by those of misandric inclination who wish to minimise male victimisation, that the prevalence statistics are misleading because domestic abuse simply does not impact men as badly as it does women. Bates, Ref.[33], quotes Johnson (2008) as claiming that,

“When a woman slaps her husband in the heat of an argument, it is unlikely to be interpreted by him as a serious attempt to do him physical harm. In fact, it is likely to be seen as a quaint form of feminine communication.”

Contrasted with men’s reported experience of persistent abuse this claim is not only preposterous but obscene. In similar vein, [Mary Barnish \(2004\)](#), Ref.[39], reported that “men are much more likely to laugh at, or feel amused by their partner’s violence”, a claim that is absurd. No one laughs as they are being attacked with a knife (the most common means by

which women kill their male partners, see Ref.[13] chapter 19 for a list of men in the UK killed by their female partners).

From the perspective of this misandric mindset, exactly the same abuse is simply far more harmful to a woman than to a man. The usage of the term “equity” to mean “equality does not mean treating everyone the same” embodies this idea, appealing to the notion that some people’s needs are greater than other people’s. But the claim that men’s needs are of lesser importance than women’s *is* misandry. If you prick us, do we not bleed?

Men *are* harmed by misandry in all its forms. This should be obvious from the foregoing examples of the effects of misandry in causing real disadvantage. Harms resulting from some specific types of misandry are as follows.

The (Westminster) Government Equalities Office 2020 Sexual Harassment Survey, Ref.[11], notes that,

- Of those experiencing sexual harassment, “57% of women responded that their quality of life was affected by their experience of sexual harassment in the last 12 months compared to 48% of men”. (Page 103 and Figure 4.7)
- “...for some behaviours men were more likely or just as likely to say that it affected their quality of life. For example:
 - Significantly more men than women reported that their experience of unwelcome cat calls, wolf whistling or other provocative sounds in the last 12 months had affected them (43% of men and 36% of women).
 - Similar proportions were affected by unwelcome comments of a sexual nature about their body and/or clothes in the last 12 months (54% of men vs. 53% women) and feeling pressured by someone to date them or do a sexual act for them in exchange for something in the last 12 months (63% men vs. 70% women).” (Page 103)

As regards the broader misandry, which subsumes many ignored disadvantages and discriminations, the evidence from academic researchers is mounting regarding the consequent harms to the male victims. Refs.[21-25] include many first-hand accounts of the impact of domestic or sexual abuse on men, with testimony such as,

- “I’ve been diagnosed with PTSD ... [the] trauma and stuff, the impact has just been colossal, absolutely colossal.”
- “I mean it’s taken me, mentally, mental health wise it’s taken me to extremely dark places and suicide ideation, I’ve not attempted, but you know it felt like I’ve been on the cusp of making an attempt, and even to this day it’s still, obviously it’s a big thing, it still triggers me in a negative sense”
- “It really gets me very angry when, on the news you hear about, you know, rape and #metoo and everything and you think “well actually I’m not even allowed to say that I was raped”, you know, it’s actually deeply hurtful and it really does make me quite angry”

[Dr Elizabeth Bates \(2017\)](#), Ref.[33], has presented evidence of the impact of partner abuse on male victims. Abused men experience emotional hurt, shame, fear, helplessness, depression,

stress and often PTSD. People remain sceptical that physical violence perpetrated by women upon men actually happens, yet it is not rare. Examples from that paper are,

- “She beat me up, punched me She raped me ... I tried to fight her off, but she was too strong... I was bleeding and she wouldn’t let me get to the doctor’s.”
- “G reports that his estranged wife frequently targeted his genitals in her attacks, which included head butting and choking.”
- “I was writhing, crying in the corner...I couldn’t get up for two hours...she kicked me in the groin at least 12 times.”
- “She held a knife to my genitals and threatened to cut them off.”

Bates’s presentation states bluntly, “women have been found to be more controlling”.

Examples of men’s testimonies quoted were,

- “I don’t know our phone number here because she changed it and it’s unlisted. I have tried to get it but I haven’t been able to...She checks the caller ID to see who has called when she comes home from work and she locks up my trainers in the daytime.”
- “She convinces me that I am wrong all the time. She came at me flailing her arms hitting me and I went outside to get away from her and she locked me out...but she wouldn’t let me back in.”
- “Yelling, screaming at me that if I don’t shut up, I won’t live to see tomorrow.”
- “I started the car and she stood behind the car with the baby...Then she put the baby on the ground behind the car where I couldn’t see her so I wouldn’t leave.”

Further examples of abused men’s own testimonies can be found in [Collins \(2020\)](#), Ref.[26].

Another very large survey of male victims was reported by [Professor Nicola Graham-Kevan and Deborah Powney \(2021\)](#), Ref.[34]. Their findings were,

- The findings demonstrate that male victims experience severe and longstanding negative effects from female perpetrated coercive control including anxiety, depression, post-traumatic distress and suicidal ideation.
- Even in areas that are often exclusively seen as affecting female victims such as economic abuse and sexual coercion, we see that over half of the male victims had their earnings controlled and one in five men was forced to penetrate as an ongoing pattern of abuse.
- Coercive control for male victims is uniquely gendered in some aspects. In particular, men’s relationship with their children is often exploited to coercively control men, both within the relationship and post-separation.
- False allegations, or the threat of making these, to the police and social services as a pattern of abuse are experienced by almost two thirds of male victims in our survey.
- Male victims’ sense of choice and freedom was severely limited by coercive control. The distress of experiencing abuse had a physical impact and psychological affect that would be of clinical concern in eight out of ten men.

An original study by the author of this briefing note ([Bradford 2025](#), Ref.[35]) addresses the impact of partner abuse on fathers in Wales undergoing parental separation. The findings were as follows,

“Mental well-being and social/emotional isolation (loneliness) were quantified in this cross-sectional study using validated measures for a cohort of non-resident fathers in Wales. The study population was found to have substantially higher loneliness and lower mental well-being than the general population. Of fifteen predictor variables which might potentially have an association with these adverse outcomes, the fathers’ experience of partner abuse was the variable most strongly associated and its effect size was large and significant. The severity and prevalence of the observed degraded well-being and severe loneliness challenge the notion that partner abuse of men is either relatively uncommon compared with that of women or that it is lacking in comparable impact.”

The misandry in these examples of domestic abuse does not relate to the female abusers; it relates to the widespread societal disbelief in the reality of these things, despite overwhelming evidence going back many decades. The conviction statistics for coercive control are massively at variance with Bates’s simple statement “women have been found to be more controlling”: 98% of those convicted are men with female victims. This is widespread societal misandry at its most horrible.

6. The Impact of Misandry on the Wider Society

Denigration is the handmaiden of discrimination. It is inevitable that those two things would provoke a reaction from those who suffer them: men and boys. This is as inevitable as Newton’s Third Law. It has appeared in two guises: men becoming angry and complaining about it, and a tendency for men (and women) to be less keen on intimate relationships.

As to the former, among the more hot-headed, the result can be the very misogyny that the proponents of this Bill are determined to stamp out. They could not be attempting to do so in a more cack-handed, ill-informed and counter-productive manner. The threat of draconian punishment may reduce the incidence of these behaviours (maybe), but it will most certainly increase the (justifiable) resentment and anger that underlies it. It will merely drive it underground where it will result in the second effect: an increasing withdrawal of interest in intimate relationships.

The proponents of a misogyny-only Bill are unable to understand this because, like the bulk of society, they are completely blind to the endemic misandry which renders their views obnoxious to those of us who are aware of it.

And that brings us to the [2023 Pew Research survey](#), Ref.[12], which reveals a turning-away from intimate relationships in the USA (and by implication the rest of the West may be close behind). The term “single” is used in the survey to mean “not married, not living with a partner and/or not in a committed romantic relationship”. The key results were,

- 63% of men in the age range 18 to 29 in the USA are single, compared with 34% of women.
- Across all ages, 32% of men in the USA are single.
- Across all ages and both sexes, of people who are single, most (57%) are not currently looking for a relationship of any kind – not even casual dating.

- The proportion of single men in the USA who are not looking for an intimate relationship of any kind, not even dating opportunities, has increased substantially from 39% in 2019 to 50% in 2022.
- The proportion of single women in the USA who are not looking for an intimate relationship of any kind, not even dating opportunities, has increased slightly from 62% in 2019 to 65% in 2022.

This paints a picture in which even the active desire for an intimate relationship is disappearing amongst those not already “sorted”. This is especially the case for the under-30s, though not exclusively. And the phenomenon appears to be of epidemic proportions for men under 30. Note that the Pew data relates to being inactive even in seeking dating opportunities, even for casual hook-ups.

7. If Misandry is Real, Prevalent, Pervasive and Harmful, Why Do Many People Scoff at the Very Notion?

In short the answer is “innate gendered psychology”.

This has its origin in two aspects of evolution: (i) the extreme asymmetry of the biology of human reproduction, and, (ii) the evolutionary processes which created distinct males across all anisogamous (dimorphic) species.

It would be too long a digression to present details here of the biological science and evolutionary psychology to which (i) and (ii), above, relate. However, see [Collins \(2024\)](#) and [Moxon \(2016\)](#), Refs.[13,14], for an introduction to these matters.

This evolutionary perspective illustrates how the closely related phenomena of misandry, the gender empathy gap, the male disadvantages and gamma bias all arise. It also explains why society (of both sexes) tends to be blind to these matters. It is because society is strongly invested in these realities remaining unacknowledged because to acknowledge them would compromise their continuance, and historically the success of human societies has depended upon the concomitant male disposability.

We are culturally blinded to misandry by the muted empathy towards males (by both sexes) because this historically carried evolutionary and social advantages.

8. Doesn't Feminist Thought Repudiate Misandry?

It varies. Whilst feminists will generally agree on certain core aspects of their beliefs (e.g., patriarchy theory and the historical oppression of women) they may be diametrically opposed on many other topics. There is certainly a body of feminist opinion – exemplified by the proponents of a misogyny-only Bill – who regard misandry as so insignificant as to warrant no recognition (or protection).

There is a tradition among certain feminists of explicitly declaring their hatred of men, the followers of Valerie Solanas being the prime example. [Léa Védie \(2021\)](#), Ref.[15], for example concludes, “I argue that claimed hatred of men can open fruitful political venues in challenging the stifling effects of respectable politics”.

However, that is far from always the case amongst those espousing feminism. Published very recently by The Feminist Project (which one must regard as 100% feminist in outlook) was an article [Why Do Feminists Seem to Ignore Misandry? The Overlooked Issue](#), Ref.[16].

After rehearsing the many ways in which misandry is manifest, they conclude,

“Such complexities may not always be at the forefront of feminist activism, generating the misperception that the movement sidelines male experiences altogether...Misandry, thus, emerges as an important issue worthy of dialogue in feminist circles, as neglecting it risks perpetuating a cycle of disempowerment across genders.

Revelatory Insights: The Importance of Addressing Misandry: Ignoring misandry ultimately discounts the broader goal of parity and mutual respect across genders. By overlooking the ramifications of misandry, feminists may inadvertently uphold the dichotomous narrative that limits discourse and fails to foster genuine empathy between genders. The path toward a future where both misandry and misogyny are addressed in tandem beckons a collective endeavour that prioritizes empathy, understanding, and mutual respect.”

9. Can a Law against Misogyny which Ignores Misandry be Justified?

The SHRC (Scottish Human Rights Commission) have attempted to justify a gendered law which offers protection to one sex only. A specific refutation of their argument will be made elsewhere. Any argument will rest on a claim of particular needs of women not shared by men. In view of the evidence presented here, no claim that misogyny is more deserving than misandry of particular legal prohibition is possible without itself being misandric (prejudiced).

10. Overall Conclusion

It has been demonstrated beyond reasonable doubt that misandry is real, highly prevalent and pervasive, and seriously harmful to the individual and to society as a whole.

The only rationale for a law against misogyny which ignores misandry is prejudice.

In short, any initiative to create a law against misogyny which ignores misandry is itself an example of misandry.

11. A Gender Neutral or Gender Equal Bill Versus No Bill

It is not the primary purpose of this briefing note to address this issue, which goes beyond the declared scope, i.e., a discussion of misandry. However, the statistics presented above reveal something which should not be ignored in addressing this question: the very high absolute prevalence of these behaviours – as experienced by both sexes. Do we want to criminalise so many people? Potentially of both sexes?

Moreover, punishment does not promote charity. And unjust punishment will certainly do the opposite.

A Bill which legislates draconian punishments for misogyny whilst ignoring misandry will deepen both; it would not be a step forward but another step towards our mutual destruction.

But a Bill which legislates against both fails to appreciate the normative nature of misandry and hence that legislation is not its cure. The law cannot cure a cultural problem, but it can make it worse.

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Appendix A: Examples of “Proud to Espouse Misandry”

Further evidence that misandry is normalised and acceptable in Western society now is provided by the many examples of respected and influential figures who openly espouse misandric views.

In *The Washington Post* of 8 June 2018, Suzanna Danuta Walters published an op-ed called [“Why Can’t We Hate Men?”](#) Walters is a professor of sociology and director of the Women’s, Gender, and Sexuality Studies Program at Northeastern University, and also editor of the gender-studies journal *Signs*. Whilst her article met with much criticism in some quarters, she knew she was in no way jeopardising her career by expressing such a view – and so it has proved. There was no sanction from her employer to my knowledge. Reverse the sexes and any man publishing an article in a leading newspaper “why can’t we hate women” would be sacked as soon as it hit the press (not that it ever would be published in a mainstream newspaper).

This is the reality of the huge distinction between the way misogyny and misandry are regarded in our culture. This is why a misogyny-only Bill would merely be another step in that wrong direction.

There are many examples of people with misandric opinions, influential figures virtually boasting about it as if the denigration of men and boys was a mark of strength and moral rectitude. Betty Friedan, one of the most highly influential of the second wave feminists with books such as *The Feminine Mystique*, likened husbands to SS prison guards in a concentration camp for women, namely marriage.

Marilyn French, another highly influential author, also liked the Nazi analogy, writing, “My feelings about men are the result of my experience. I have little sympathy for them. Like a Jew just released from Dachau, I watch the handsome young Nazi soldier fall writhing to the ground with a bullet in his stomach and I look briefly and walk on. I don’t even need to shrug. I simply don’t care. What he was, as a person, I mean, what his shames and yearnings were, simply don’t matter.” (*The Women's Room*, p.278, *Simon and Schuster*). In case of doubt she also wrote, “All men are rapists and that's all they are”. (*The Women's Room* chapter 5, 1977)

Gloria Steinem, perhaps the most influential of all the second wave feminists through her *Ms.* magazine, wrote “Patriarchy requires violence or the subliminal threat of violence in order to maintain itself...”. (*Revolution from Within: A Book of Self-Esteem*)

Robin Morgan, one time editor of *Ms. Magazine*, was the author of the 1970 anthology *Sisterhood Is Powerful*, which was cited by the New York Public Library as one of the 100 most influential books of the 20th Century. She is a rich source of unashamed misandry. Here’s some:

- “I feel that man-hating is an honorable and viable political act...” (*Going Too Far: The Personal Chronicle of a Feminist*, p.171, *Open Road Media*)
- “Sexism is not the fault of women - kill your fathers, not your mothers” (*The Word of a Woman: Feminist Dispatches*, p.39, *Open Road Media*)

- “I claim that rape exists any time sexual intercourse occurs when it has not been initiated by the woman...” (*Theory and Practice: Pornography and Rape in Going Too Far: The Personal Chronicle of a Feminist*)
- “White males are most responsible for the destruction of human life and environment on the planet today”. (*Going Too Far: The Personal Chronicle of a Feminist*”, p.114, *Open Road Media*)

Then there is Kate Millett, author of *Sexual Politics*, yet another very influential book.

“Intercourse is an assertion of mastery, one that announces his own higher caste and proves it upon a victim who is expected to surrender, serve, and be satisfied”, “The concept of romantic love affords a means of emotional manipulation which the male is free to exploit”.

And Shulamith Firestone (*The Dialectic of Sex*): “(Male) culture was (and is) parasitical, feeding on the emotional strength of women without reciprocity”, “All men are selfish, brutal and inconsiderate - and I wish I could find one”.

Andrea Dworkin was another extremely influential writer, contributing to *The New Statesman* and *The Guardian* and authoring books such as *Woman Hating* and *Intercourse*. Dworkin is a strong contender for being the richest source of proud misandry. Examples are,

- “Heterosexual intercourse is the pure, formalized expression of contempt for women's bodies.”
- “Any man will follow any feminine looking thing down any dark alley; I've always wanted to see a man beaten to a shit bloody pulp with a high-heeled shoe stuffed up his mouth, sort of the pig with the apple; it would be good to put him on a serving plate but you'd need good silver.”
- “The hurting of women is . . . basic to the sexual pleasure of men.”
- “I never met a man who wasn't stupider than me.”
- “Men especially love murder. In art they celebrate it. In life, they commit it.”
- “In this society, the norm of masculinity is phallic aggression. Male sexuality is, by definition, intensely and rigidly phallic. A man's identity is located in his conception of himself as the possessor of a phallus; a man's worth is located in his pride in phallic identity. The main characteristic of phallic identity is that worth is entirely contingent on the possession of a phallus.”
- “Have you ever wondered why we [women] are not just in armed combat against you? It's not because there's a shortage of kitchen knives in this country. It is because we believe in your humanity, against all the evidence.” (*"This strong feminist voice was hardly a man-hater"* wrote Robert Jensen, *www.chron.com*. April 19, 2005. *I beg to differ*).

And Catharine MacKinnon, Dworkin's legal sidekick: “You grow up with your father holding you down and covering your mouth so another man can make a horrible searing pain between your legs....” (*Only Words*, 1993.); “The arena of logic was made by men for men; it was expressly founded on the exclusion of what is not male”.

And, of course, Valerie Solanas, of the Society for Cutting-Up Men (SCUM)” and author of "The SCUM Manifesto" must be mentioned. In practice she preferred a gun to a knife.

The point of quoting these women is not primarily to castigate them *per se* (though that is appropriate). A few extremists will always be found to adopt any opinion, however nasty. The point is that their writings were not only readily accepted but rapidly became recommended texts in university courses, and still are. Moreover, many young women found the message these writers were promulgating very attractive. What’s not to like when you are told you are owed the world and all wickedness is, and always has been, committed by the despised others. We are now in the third generation of young people, of both sexes, raised with these ideas as accepted wisdom. That is the point. It is how misandry became normalised. And the constant hand-wringing over misogyny is part of the process that distracts attention from the dominant sexism, misandry, and keeps it hidden.

Now we have a culture in which misandry sells; not only hating men but also hating boys has been commodified, it is now a business model. Tens of millions of dollars have been made selling T-shirts bearing slogans such as: “boys are stupid, throw rocks at them”, “boys tell lies, poke them in the eyes”, and, “the stupid factory where boys are made”.

In September 2020, Pauline Harmange, a feminist blogger and activist, published *I Hate Men* through a small independent French publishing house. An employee of the French Ministry of Gender Equality, Ralph Zuméry, decided the book was hate speech and asked the publisher to stop selling it. That became publicly known and the Streisand effect kicked in: what would have been a virtually unknown book from a tiny publisher was picked up by a major publishing house, reprinted in large volumes and translated into several languages. Hate sells, as long as it is hatred of men and boys.