



## BEING MALE IN A FEMINIST CULTURE<sup>1</sup>

*Janice Fiamengo*



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### ABSTRACT

*According to our dominant cultural narrative, men in western societies are privileged and powerful, and have used their power throughout history to oppress and control women. Men's own accounts of their experiences, however, tell a very different story. They highlight how it feels to believe, with justification, that one is unwelcome--even despised--in one's own society. Such stories of alienation must no longer be ignored. We can keep on telling men that when they articulate experiences of powerlessness and injustice, they're really just bitter about sharing power with women, but the sting of the injustice will not thereby diminish. We can keep on showing men that if they object to the feminist story, a massive arsenal of shame will be unleashed upon them, but that will only increase men's anger and withdrawal.*

**Keywords:** feminism's false narrative of male privilege; men's experience; injustice against men

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There's no easier way to get yourself labeled a kook or a hater than to say that you're an advocate for men's rights (or "men's issues," as some like to say in an attempt to lower the derision-level.) "Are you for real?" and "Cry me a river" are predictable responses.<sup>i</sup> Empathy for male suffering is one of our society's biggest taboos, and those who break it are often rebuked by being told that, whatever men might suffer, women suffer far more, as if human empathy were a zero-sum game.<sup>ii</sup> If men are so powerful, one wonders, how come it is so difficult to speak about men's problems?<sup>iii</sup>

Some advocates for men bend over backwards to try to pre-empt the usual dismissals and rebuttals, emphasizing that they recognize that women still have many challenges in our society and that they support women wholeheartedly in their efforts to achieve equality. Such professions, no matter how sincere (and in my experience, they are almost *always* sincere), don't seem to help: on the contrary, often they make detractors even more angry, leading them to charge men's advocates with duplicity and dishonesty as well as woman-hatred, that most damning of accusations.<sup>iv</sup>

Even the acronym MRA (Men's Rights Activist) has now become a slur, as in "MRAs! Go away!" chanted by protesters at men's events. For years, whenever the men's advocacy group I belong to has tried to host a speaker at my university campus—including such gentle souls as scholar Paul Nathanson or the equity feminist journalist Cathy Young—students calling themselves the Revolutionary Students Movement put up posters calling on the university community to "Join the Fight Against MRA Reactionaries!"<sup>v</sup> Note the assumption that caring about men's issues makes one a "reactionary." Our group's desire to talk sympathetically about men's lives outside a feminist framework caused these students such outrage that they regularly tore down our posters, blocked the entranceways to rooms where talks were being held, and pulled the fire alarm to disrupt the speaker.

It is generally accepted in our society that men have it easy. According to our dominant cultural narrative, men are "privileged." They hold power, including power over women, and they have used that power throughout history to oppress women.<sup>vi</sup> They are the decision makers in our societies, and they make decisions that benefit men and disadvantage women.<sup>vii</sup> Men's voices carry the weight of centuries of authority, and they use that authority to objectify and

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dehumanize women. Many men hate women, perhaps because they envy them, and the proof of their hatred is etched in our cultural history.<sup>viii</sup> That's the story.

It doesn't matter how much evidence shows that it isn't the case. It doesn't matter how many examples of male suffering and sacrifice are brought forward—or conversely, how many examples of male admiration, respect, and love for women can be cited.<sup>ix</sup> The story of male advantage and female disadvantage is a cultural narrative of such undisputed validity that it seems impervious to contrary evidence.

In my introduction to *Sons of Feminism: Men Have Their Say*, I originally attempted to sum up the situation of men today in western societies: with data on such issues as male suicide, depression, homelessness, joblessness, declining numbers at post-secondary institutions, unequal treatment in family court, disproportionate criminal sentences, and experience of discrimination in hiring practices. I sought to show that the narrative of male privilege simply did not correspond to men's actual experience of falling behind in employment and education, of blatant job discrimination, of being deprived of the right to parent their children, and so on. I documented the taken-for-granted misandry that passes for informed opinion in the mainstream news, the regularity with which men, alone of all socially identifiable groups, are negatively stereotyped, the ease with which pundits dismiss and deride their issues. I sought to head off objections, shore up the men's rights position, make a watertight case that men are not merely whining about the loss of their much-vaunted privilege—that men have always suffered and sacrificed, have always been disposable, have always given, often out of love, a great deal of their blood, sweat, and tears.

I scrapped that introduction because it was turning into a ponderous dissertation, statistics-heavy and pedantic, and moreover one that said nothing that had not already been said before by researchers who know the subject far better than I do, and whom I invite you to consult to investigate the reality behind the stories in this book (please see the Recommended Reading section below). If it were a matter of presenting compelling fact-based arguments, the myth of male privilege (and female powerlessness) would have been decisively demolished long ago, in books such as Warren Farrell's *The Myth of Male Power: Why Men are the Disposable Sex* (1993). If it were a matter of showing the dishonesty and inaccuracy of feminist statistics about rape or domestic violence or employment discrimination, Christina Hoff Sommers' *Who Stole*

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*Feminism: How Women Have Betrayed Women* (1994) and her subsequent Factual Feminist video series would have conclusively delegitimized feminism as a social scientific theory. If it were a matter of showing with abundant examples and rigorous analysis the damage done by feminist policies to make workplaces pro-female, then Daphne Patai's *Heterophobia: Sexual Harassment and the Future of Feminism* (1998) would have reversed the direction of contemporary HR interventions in large corporations, businesses, university classrooms, and government offices. If it were a matter of showing feminism's glaring illogic and irrational animus towards men, the smash-hit videos of anti-feminists such as Karen Straughan and Paul Elam (and many others) would have brought the whole house of cards down. Yet the policies, the statistics, and the beliefs remain powerful, perhaps now more powerful than ever.

Statistics tell us only so much. Men's own accounts provide another perspective about how it feels to believe, with justification, that one is unwelcome—even despised—in one's own society.<sup>x</sup> We can keep on telling men that they're privileged, that they have power, but the number of men able to believe that comforting myth is fast dwindling. We can keep on telling men that when they articulate experiences of powerlessness and injustice, they're really just bitter about sharing power with women, but the sting of the injustice will not thereby diminish.<sup>xi</sup> We can keep on showing men that if they object to the feminist story, a massive arsenal of shame will be unleashed upon them, but that will only increase men's anger and withdrawal.<sup>xiii</sup>

I first started to wonder about men's experiences when I became a full-time university teacher in 1999. It was hard not to notice, as a Professor of English, that male numbers in the Humanities were in rapid decline, and that nobody seemed to care (at least, that the fact was never mentioned by anyone at the university). Men now make up only about one quarter of students who study English at my university, and they are a clear minority at universities overall (about 40% of the student body at universities across North America).<sup>xiii</sup> There are complex reasons for the male decline, but it seems indisputable that at least one of the reasons is a demonstrably anti-male environment in the university classroom and in the larger society.

Feminist and other sociological approaches to the study of western culture associate masculinity with violence, oppression, and unjust hierarchy; femininity, in contrast, is associated with life, love, and healing. The message in nearly every literature classroom in the country is some variation of this: women's literature should be respectfully studied as evidence of the

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positive contribution made by women to culture; men's literature should be critiqued as evidence of how men have oppressed women and have been responsible for the social ills of war, poverty, violence, and environmental degradation.

I began to wonder what it must be like listening to that, in all its versions, day after day, month after month, year after year—learning that women are vulnerable, courageous, and admirable while men are dangerous and despicable, being told that your sex had it too good for too long, and that you need to apologize for that and be ashamed of it your whole life. In campus culture as a whole, men are told that they contribute to a rape culture in which women are terrorized by male sexual violence and by men's failure to take it seriously or to act to change their "toxic masculinity."<sup>xiv</sup>

I began to speak publicly about my perception of the bias against men in academia. My lectures were often protested by feminist and social justice groups, who said that my criticisms of feminism denied the reality of rape and encouraged men to be violent.<sup>xv</sup> When I was prevented from speaking at my own university, feminist activists were pleased that my hateful message had been silenced.<sup>xvi</sup>

I didn't (and don't) accept their account of who I am or what I know. I am neither a "rape apologist" nor a brave heroine. I merely seek to tell the truth as I understand it, and to shed light on what seems to me the greatest and most under-recognized injustice of our time. To see men cruelly treated, misrepresented, and unjustly blamed in our society with no public outcry violates the commitment to fairness that my parents taught me as a child. As someone who grew up in the 1970s, in the immediate wake of the women's movement, I was the beneficiary of male willingness to end sexist discrimination and to support women in pursuing their career aspirations. I encountered nothing from my many male teachers, mentors, friends, and colleagues but decency, generosity, and commitment to excellence. I grew up in a culture in which I always knew that the men in my life cared about me and listened to me; why shouldn't women also care about and listen to men? This book is an attempt to repay a debt of gratitude and to right a wrong.

From the time my first public talk in 2013 was posted on YouTube, my inbox was flooded with emails from men young and old who told me of their experiences.

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They told of how they'd been falsely accused of sexual assault or harassment at their university or workplace.<sup>xvii</sup> One young man was expelled from an American university after two women complained about him; apparently, as he was told by the harassment officer, his "gaze was too intense." Another man lost his job due to the complaints of several women on his shop floor: one woman had complained because he "[stood] too close" (though he studiously avoided her from the moment he learned of the complaint) and another because he had called and spoken to her on the phone at her house (thinking they were friends) and then called again because he couldn't believe she had actually reported him to the police for that. Many young men were investigated and humiliated merely for asking girls out on dates or trying to strike up a romantic friendship, not realizing that what seemed like shy encouragement was actually an inability to say no. One man told about being publicly shamed for objecting to a teacher's assertion that all men needed to be taught not to rape. One man related his experience of sexual assault by a gang of older girls when he was fourteen years old.

I heard about a feminist vigilante group that drove a man out of his job and destroyed his reputation, accusing him of murder after a mentally ill woman who had been in love with him committed suicide. One man showed me irrefutable evidence of the near impossibility of his advancing in his academic job while women with far fewer credentials regularly received plum positions at top-tier universities because of the push to hire women into STEM fields. Yet still this man had to attend gender- and race-sensitivity workshops in which he was compelled to confess his privilege as a white man.

One man told me about being beaten by the police and left permanently disabled because of a woman's false allegation; he has endured a lengthy, financially debilitating court case on a false charge of resisting arrest. Another man was accused of raping his estranged teenage daughter, who made up a story so that she wouldn't have to live at home anymore. With no evidence other than her testimony, the man was sentenced to seven years in prison, where he is now serving his time.

Many men experienced terrible divorces in which they were threatened that if they objected to any of their wives' financial demands, they would lose access to their children. Many never saw their children again anyway, even though they paid out hundreds of thousands of dollars in alimony and child support over the years.

I heard from young men who said that from day one in public school, they were told explicitly and implicitly that girls' lives mattered more, that girls needed to be respected and treated well and supported and encouraged, and boys didn't need that or deserve that. They learned that boys needed to be reformed through lectures about the dangers of their masculinity; they had to learn that they could hurt girls, sometimes just by looking at them.

I heard from young men about what it was like to be raised by a mother who didn't like men, and who made them terrified of their own sexuality. I heard from men whose experience of abuse or neglect at the hands of a feminist mother was so extreme that it left them permanently skeptical about our culture's tendency to see women as innocent victims.

I heard from men about their anguish at being told that they were a danger to women and a blight on society, when all they had ever wanted was to love and cherish a wife and family. I heard from many young men about the difficulty of knowing how to behave around a young woman, whether *any* behavior was not harassment.

The messages I received totally contradicted the feminist narrative of how relatively easy it is to be male in our culture, how men have a sense of entitlement with regard to women, how men have power and women don't, and how when men are angry about feminism, it's because they don't like the idea of sharing their privilege with women.

Over the years, after receiving hundreds of such emails, I came to realize that their stories weren't just for me. The idea for *Sons of Feminism: Men Have Their Say* was born.

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I received over 60 submissions in response to my question, 'How has feminism affected you?' Sent from contributors in the United States, Canada, the United Kingdom, Australia, New Zealand, Thailand, Germany, the Netherlands, France, and South Africa, the stories ranged from a few paragraphs to 18,000 words, and told of loneliness, injustice, and a deep sense of alienation. For readers who believe that feminism is about gender equality, these stories offer a powerful corrective. A number of the contributors chose anonymity because of the risks associated with speaking against our cultural orthodoxy.

I couldn't include all the submissions: the book would have been too long, and probably

overwhelming. It was difficult to select among the compelling, often heartbreaking, stories of personal pain and insight. In the end, I chose essays that represent a cross-section of experiences and perspectives, some focusing on specific injustices and others commenting more generally on the blame, ridicule, and lack of empathy directed men's way simply because they are male.

I don't expect that ideologues will change their minds upon reading them, but I am hopeful that some non-ideologues will hear what these men are saying and may be moved to listen more carefully to the men in their own lives when they talk about their experiences and problems.

A few general observations can be made about the contributions I received, even those I was not able to include.

First, not one of the contributors expressed any hatred of women as a sex. Most were not even particularly angry at the specific women or feminist authorities whose actions harmed them. On the contrary, most expressed love for women and the desire to protect them, which many believe to be an innate part of who they are as men. Their reaction to feminism is a profound sense of bafflement and a visceral rejection of its characterization of them as sexually violent or entitled. Many of these men declare that their deepest longing—sadly unfulfilled for a large number—is to experience a tender intimacy with a woman.

Likewise, not a single one of the contributors expressed any discomfort with the principle or practice of equality before the law. Many welcomed aspects of the feminist revolution of the 1960s, specifically concerning the liberation of both men and women from restrictive gender roles. Many were more than happy to take a more active role in parenting (and devastated when they were denied the right to be a parent). Many were happy with the idea of women taking a more active role in initiating sexual relations (and frustrated to discover that most women would not do so).

Not one contributor expressed any skepticism about women's ability to compete with men intellectually, or to assume leadership roles in business and government. What did cause objection was the consistent undermining of claims of equality by feminist practices of overt discrimination against men and unfair advantages for women, which many men could not help but observe at school, in the workplace, in law, and in social attitudes. For many men, these



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inequities have become so egregious and long-lived as to be intolerable.

A number of the contributors to this book have been victims of violence, in some cases by female loved ones, especially mothers or girlfriends/wives. For these men, the feminist emphasis on male violence against women—with the corollary assumptions that males are rarely victims of violence and females almost never the perpetrators—is both a soul-searing denial of their experience and a factor in their inability to receive the help they needed or even to have their suffering believed. To be a victim of violence is always terrible, but to have that experienced belittled, denied, or ignored is even worse. Services for male victims are in shockingly scarce supply in our ostensibly victim-conscious culture, and public sympathy or recognition is just as rare.

As a number of the contributors to this book note, feminism is not the sole cause of the often-painful experiences related here, and in some cases it is perhaps not even the determining cause. The issue may well be more general: a culture that has always prioritized women's safety and well-being over men's. But the fact that feminist leaders and activists have not shown themselves actively interested in the kinds of experiences recounted here has, in my opinion, entirely undermined their claims to represent an equality movement.

It is also true, of course, that if I had sought from men accounts of positive experiences of feminism, I would have been able to find some. There are many male feminists, some quite famous, who are enthusiastic about condemning male perfidy,<sup>xviii</sup> enumerating the benefits to men of joining the feminist revolution, and analyzing “Guyland” in a patronizing, negative manner.<sup>xix</sup> The stories in *Sons of Feminism: Men Have Their Say* represent the voices that are rarely heard or validated in our politically correct culture. Naysayers will claim that these stories are examples of “cherry-picking,” but on the contrary they are fully representative of all that I have heard from men and observed with my own eyes over the past years. I affirm that they will resonate with many, and that there is nothing peculiar or idiosyncratic about them. On that basis, those who claim to care about equality and justice should pay them heed.

Men have always known that, under certain circumstances like war, dangerous work, or threats to family, their lives are expendable. Most men, for physiological and psychological reasons, have been willing to accept that reality in exchange for the basic social recognition that

once came with it. To be told, as now, that not only are their lives still expendable but that their very existence is often unwanted, and that they must constantly apologize for and unlearn their toxic masculinity, is an assault on male dignity that has become unendurable for more and more men.

What happens to men when their sense of worth and purpose are actively denied and undermined by the culture at large? The accounts in *Sons of Feminism: Men Have Their Say* tell that story.

We ignore such accounts at our grave peril, for a society cannot flourish if it tells men that they do not matter. It makes pragmatic sense to listen to men's concerns—but I hope that readers of this book will listen for other reasons as well, out of empathy and love.

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## RECOMMENDED READING

- Stephen Baskerville. *Taken into Custody: The War against Fathers, Marriage, and the Family*. Nashville: Cumberland House, 2007.
- Roy F. Baumeister. *Is There Anything Good About Men? How Cultures Flourish By Exploiting Men*. Oxford: Oxford University Press, 2010.
- John Davis. *False Accusations of Rape: Lynching in the 21<sup>st</sup> Century*. Old Town Publishing, 2015.
- Warren Farrell. *The Myth of Male Power: Why Men Are the Disposable Sex*. New York: Berkley Books, 1993.
- Warren Farrell. *Why Men Earn More: The Startling Truth Behind the Pay Gap—and What Women Can Do About It*. New York: Amazon, 2005.
- Tim Goldich. *Loving Men, Respecting Women: The Future of Gender Politics*. Chicago: Anima-Animus Publishing, 2011. Revised 2014.
- Tom Golden. *Helping Mothers Be Closer to Their Sons: Understanding the Unique World of Boys*. Gaithersberg, MD: G.H. Publishing, 2016.
- Christina Hoff Sommers. *The War Against Boys: How Misguided Policies Are Harming our Young Men*. New York: Simon and Schuster, 2000. Revised 2013.
- Christina Hoff Sommers. *Who Stole Feminism? How Women Have Betrayed Women*. New York: Simon & Schuster, 1994.
- Peter Lloyd. *Stand By Your Manhood: A Game-Changer for Modern Men*. London: Biteback Publishing, 2014.
- Wendy McElroy. *Rape Culture Hysteria: Fixing the Damage Done to Men and Women*. Vulgus Press, 2016.
- Paul Nathanson and Katherine K. Young. *Legalizing Misandry: From Public Shame to Systemic Discrimination Against Men*. Montreal & Kingston: McGill-Queen's University Press, 2006.
- Daphne Patai. *Heterophobia: Sexual Harassment and the Future of Feminism*. Lanham, MD. Rowman and Littlefield Publishers, 1998.
- Herbert Purdy. *Their Angry Creed: The Shocking History of Feminism, and How It Is Destroying Our Way of Life*. Ips Publishing, 2016.
- Steven E. Rhoads. *Taking Sex Differences Seriously*. New York: Encounter Books, 2004.
- David Shackleton. *The Hand That Rocks the World: An Inquiry into Truth, Power, and Gender*. Ottawa: Take2Now, 2015.
- Helen Smith. *Men on Strike: Why Men Are Boycotting Marriage, Fatherhood, and the American Dream—and Why It Matters*. New York: Encounter Books, 2013.
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## ENDNOTES

- <sup>i</sup> For a representative if particularly unsympathetic feminist response to men's rights activism, see Amanda Marcotte, "The solution to MRA problems? More feminism." *The Daily Dot* 19 January 2015. <https://www.dailydot.com/via/mra-problems-feminism/>. Referring to men's rights activists as "a loose coalition of men embittered that they're not getting as much tail as they believe they're due and men embittered after having their wives up and leave against their wishes," Marcotte could not find a single issue on which men's rights activists had anything legitimate to say: "They're so wrong about everything," she quipped, "they're wrong even when they're right."

- ii In “Why I hate men,” feminist Julie Bindel, after alluding to the “millions” of incidents of male violence and sexual abuse against women as the reason for her hatred, pre-empted reasoned response: “Before the misogynists start ranting on about how many men are abused by women, how many women kill their children, etc, etc, don’t bother. Every piece of credible research produced in every country in the world where this work has been done shows that sexual and domestic violence is committed overwhelmingly by men against females.” Only a misogynist, according to Bindel, would seek to exonerate men from their collective characterization as the killers and abusers of women. She didn’t cite the “credible research” she spoke of so confidently because she couldn’t. Sober statistics demonstrate that men and women are both capable of violence, and that indeed women are more likely than men to kill their children. See Julie Bindel, “Why I hate men.” *The Guardian* 2 November 2006. <https://www.theguardian.com/commentisfree/2006/nov/02/whyihatemen>.
- For a factual article decisively rebutting Bindel’s claims, see Cathy Young, “Hope Solo and The Surprising Truth About Women and Violence,” *Time* 25 June 2014. <http://time.com/2921491/hope-solo-women-violence/>
- Citing national surveys of domestic violence, Young notes that researchers have consistently found that “women were just as likely as men to report hitting a spouse and men were just as likely as women to report getting hit.” Moreover, Young points out, studies show that women are “at least as likely as men to kill their children—more so if one counts killings of newborns—and account for more than half of child maltreatment perpetrators.” This article has many useful references for those wishing to delve more deeply into the reality of male and female violence.
- iii For an excellent discussion of what he calls an “empathy gap” in western culture, see Glen Poole, “Nine out of ten victims of police-related deaths are male. Who cares?” *InsideMan* 24 July 2015. <http://www.inside-man.co.uk/2015/07/24/nine-out-of-ten-victims-of-police-related-deaths-are-male-who-cares/>
- Poole highlights the gendered nature of news reporting by showing how when men or boys are killed or injured, they are referred to as “people,” while when women or girls are killed or injured, their sex is specified. The only time men and boys are singled out by sex in media reports is when they have committed a crime or perpetrated an atrocity. Thus empathy for male people is consistently minimized while animus against them is heightened.
- iv For a typical example of feminist rage at men’s attempts to empathize with women while articulating discomfort at being held personally responsible for collective male evil, see Andrea Dworkin, “I Want a 24 Hour Truce During Which There is No Rape.” Vancouver Rape Relief and Women’s Shelter. <http://www.rapereliefshelter.bc.ca/learn/resources/i-want-24hour-truce-during-which-there-no-rape>. For Dworkin, the only acceptable stance for a non-violent man is to embrace the harshest of feminist judgements on male perfidy.
- v See “Join the Fight Against MRA Reactionaries! CAFE Has No Place in Our Communities.” 15 March 2016. <http://mer-rsm.ca/join-the-fight-against-mra-reactionaries-cafe-has-no-place-in-our-communities/>
- vi For a pithy articulation of the commonly held view, see Thomas Tudor, “Rabble Rouser: Men have made a mess of society.” *Courier-Post* 25 March 2015. <http://www.courierpostonline.com/story/opinion/readers/2015/03/25/rabble-rouser-men-made-mess-society/70455508/>
- vii For an articulation of the view that men are powerful and women powerless (and that therefore hatred of men is both justifiable and innocuous), one could read nearly any article by feminist columnist Jessica Valenti, but one good example is her “Feminists Don’t Hate Men, But It Wouldn’t Matter if We Did.” *The Guardian US* 13 March 2015. <https://www.theguardian.com/commentisfree/2015/mar/13/feminists-do-not-hate-men>
- viii For perhaps the most comprehensive expression of this viewpoint, see Andrea Dworkin’s brilliant and deranged *Woman Hating: A Radical Look at Sexuality*. E. P. Dutton Publishers, 1974.
- ix A number of male authors have made the case that the history of humanity, perhaps particularly of western societies, demonstrates the male imperative to protect women and children through male sacrifice. Tim Goldich makes a strong case for male sacrifice as a cultural norm in his *Loving Men, Respecting Women: The Future of Gender Politics* (2011). Herbert Purdy has argued in *Their Angry Creed: The Shocking History of Feminism and How it is Destroying Our Way of Life* (2016) that “Social leadership by men was a tacit, natural development, born of aeons of natural selection for survival that morphed into men becoming the law-making, law-enforcing agents within developing nations, which not only had to be protected from outside attack, but often from power struggles within” (92). The protection of women and children was a key objective, and traditional patriarchal societies, far from being woman-hating, were (and remain) focused on the well-being and safety of women. David Shackleton

- argues in *The Hand that Rocks the World: An Inquiry into Truth, Power, and Gender* (2015) that men's physical power has been consistently balanced by women's significant moral power, the power to shame and influence men.
- x A startling example of feminist indifference to male troubles is exemplified in feminist Jane Caro's dismissal of recent concerns about boys falling behind in school (fully documented in Christina Hoff Sommers' must-read *The War on Boys*). According to Caro, boys don't bother to work hard in school because they know they don't need to; the world outside the classroom is biased in their favor. See "How to help boys do better at school. Stop giving them a leg-up in the outside world." *Life & Style* 15 August 2016. <http://www.stuff.co.nz/life-style/life/83181546/How-to-help-boys-do-better-at-school-Stop-giving-them-a-leg-up-in-the-outside-world>
- xi Journalist Rose Hackman, who was surprised that every time she wrote about gender issues, men wrote to say that they felt "wronged—silenced, even," devoted an (astoundingly under-researched) article to exploring men's experiences in a feminist culture, concluding that most of what felt like disadvantage was merely the discomfort of having one's "sense of entitlement" removed. Get over it, men, was the clear message. See Rose Hackman, "I didn't choose to be straight, white, and male': Are modern men the suffering sex?" *The Guardian* 5 September 2016. <https://www.theguardian.com/world/2016/sep/05/straight-while-men-suffering-sex-feminism>
- xii For an excellent overview of male confusion and withdrawal—and their negative impact on women—see Milo Yiannopoulos's "The Sexodus, Part 1: The Men Giving Up on Women and Checking Out of Society." *Breitbart* 4 December 2014. <http://www.breitbart.com/london/2014/12/04/the-sexodus-part-1-the-men-giving-up-on-women-and-checking-out-of-society/>; and Milo Yiannopoulos's "The Sexodus, Part 2: Dishonest Feminist Panics Leave Male Sexuality in Crisis." *Breitbart* 9 December 2014. <http://www.breitbart.com/london/2014/12/09/the-sexodus-part-2-dishonest-feminist-panics-leave-male-sexuality-in-crisis/>
- xiii A 2013 study by two economists at MIT found that far fewer men are pursuing higher education than women: women born after 1975 are "roughly 17% more likely than their male counterparts to attend college and nearly 23% more likely to complete a four year degree." Because education is intimately related to lifetime income and social status, the prospects for men—and particularly for their sons, as the study explores, because boys in single-mother households are more negatively affected than girls—are bleak: "Recent cohorts of males are likely to face diminished employment and earnings opportunities and other attendant maladies, including poor health, higher probability of incarceration, and generally lower life satisfaction" (7). Such results are not unique to America, the authors indicate. See David Autor and Melanie Wasserman, "Wayward Sons: The Emerging Gender Gap in Labor Markets and Education." *Third Way*. 20 March 2013. <http://economics.mit.edu/files/8754>. Accessed 15 February 2017.
- xiv The idea that masculinity is "toxic" or in some other sense harmful and pathological has now become widespread. Many colleges and universities in North America offer programs for young men to unlearn or re-think their deformed humanity. For an overview of such programs, see Lily Dane, "Look out, Men: Your Toxic Masculinity Is Now the Focus of Progressive Wrath." *The Daily Sheeple* 18 January 2017. [http://www.thedailysheeple.com/look-out-men-your-toxic-masculinity-is-now-the-focus-of-progressive-wrath\\_012017](http://www.thedailysheeple.com/look-out-men-your-toxic-masculinity-is-now-the-focus-of-progressive-wrath_012017). The University of Regina, which hosts a Man Up Against Violence program to encourage men to take responsibility for ending violence against women, recently offered a "Masculinity Confession Booth" in March of 2017. It encouraged both men and women to fess up to the manner in which they had reinforced what is called "hypermasculinity": "*We have all reinforced hypermasculinity one way or another regardless of our gender! ...Come and share your sins so we can begin to discuss how to identify and change our ways !!!*" For the most explicit delineation of masculinity as a form of sickness, see the Institute for the Prevention and Treatment of Mascupathy. <https://mascupathy.org/what-is-mascupathy/>
- xv For an overview of the anger stirred by my anti-feminist talk at Queen's University in 2014, see "Institutions of Higher Indoctrination," *Studio Brule*, 21 October 2014. <https://www.youtube.com/watch?v=-jEQYHAFfjg>
- xvi Two feminist activists argued on Steve Paikin's TV Ontario show "The Agenda" that protestors had the right to shut down my talk at the University of Ottawa because it was anti-feminist. "The Agenda," 13 May 2014. <http://tvo.org/video/programs/the-agenda-with-steve-paikin/free-speech-at-what-cost>
- xvii The website SAVE (Stop Abusive and Violent Environments) provides a voluminous compendium of fact-based articles documenting the lack of due process and the denial of the presumption of innocence for young men accused of sexual misconduct on university campuses across North America. For a good overview of the problem that now confronts those who care about equality before the law, see Sonja Sasser's "The War Our Sons (and Daughters) Now Face on College Campuses." *Politichicks* 3 February 2017. <http://politichicks.com/2017/02/war->

- [sons-daughters-now-face-college-campuses/](#). See also an editorial by KC Johnson and Stuart Taylor, “Students Accused of Campus Sexual Assault Are now Guilty until Proved Innocent.” *Los Angeles Times* 3 March 2017. <http://www.latimes.com/opinion/op-ed/la-oe-johnson-taylor-campus-sexual-assault-20170303-story.html>
- xviii Some men are even willing to insist that women have a *right* to hate men. See Anthony J. Williams’s blog post, “Women have a right to hate men.” <https://medium.com/@anthoknees/women-have-a-right-to-hate-men-df41b4de3842#txs66147k>
- xix Michael Kimmel has made a career belittling men who object to feminist theory and arguing for their need to reform according to feminist dictates. See Michael Kimmel, *Guyland: The Perilous World Where Boys Become Men*. New York: HarperCollins, 2009.

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## AUTHOR PROFILE



**Janice Fiamengo**, creator of the *Fiamengo File* YouTube series at Studio Brulé, is a writer, professor of English, and advocate for men’s issues. She teaches literature at the University of Ottawa and is the author of *The Woman’s Page* (2007), a study of early Canadian female journalists, as well as of numerous periodical essays and edited books. She has also published online articles criticizing feminism and political correctness in journals such as *PJ Media* and *Front Page Magazine*. She lives in the Thousand Islands region of Ontario with her husband, poet and songwriter David Solway.

**Contact details:** [fiamengo@uottawa.ca](mailto:fiamengo@uottawa.ca)

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