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NEW MALE STUDIES – AN INTERNATIONAL JOURNAL

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INTRODUCTION

Issue two of *New Male Studies: An International Journal* for 2023 offers a variety of articles representing the current state of male-related scholarship. The authors examine topics as varied as the maternal influence on sons, gynocentric female characters in film, a mythological alternative to conventional feminist understandings of masculinities, and the harm done by gynocentrism and misandry. Suggestions are made to improve the plight of males by offering male-celebratory rewards, by suggesting ways to engage men in wellbeing initiatives, by overcoming gynocentric and misandric bias, and by understanding what might be at stake in the boysosphere.

The first of three Analysis and Opinion pieces in this issue, Gerhard Amendt's "You are not born a man, you are made one...by your mother, too Or: How mothers want their sons to be," observes that men "seem unable to speak about their collective disparagement by feminism and gender politics." Amendt argues, "reflection on the relationship of mothers to their sons is not only promising but momentous because it is the first of many steps in overcoming the pervasive feminist perpetrator-victim ideology." An ideal goal of this reflection would see "the tradition of reconciliatory dialogue" regaining "a future."

David Maywald's "The ripples of social change" suggests that "progress on gender relations and masculinity will be made in the centre, with moderate women and moderate men finding better ways of collaborating together." Because "many men are not achieving their leadership potential," he and likeminded Canberrans have created the Awards for Under-Represented Men in Leadership, intended to "provide tangible support plus inspiration for the male leaders of our future." Maywald reports on this year's event.

The issue's final Analysis and Opinion piece, Peter Wright's "The one true masculinity," argues for an archetypal understanding of masculinities, rather than the now-pervasive feminist

one. He perceptively distinguishes between “feminist and archetypalist views” of masculinities, noting “the latter admits that archetypal styles arise from biology even if they are socially manipulated; that they are not socially conferred onto blank slates by society, as some sociologists might view it.”

Tim Goldich’s “The ‘strong female’ caricature,” the first of this issue’s four Brief Articles, wittily describes the straw-leaking silliness of the caricature female character, Rey, in episodes eight and nine of the Star Wars series. Goldich argues, “the problem with Rey is that she’s not a character: she’s a feminist revenge fantasy. Rey is a “strong female” caricature.”

In “Taking misandry seriously,” Paul Nathanson surveys the research he has undertaken with Katherine K. Young on the damaging impact of gynocentrism and misandry on male wellbeing. He observes that “boys and young men must now try to grow up without a healthy identity (that is, with nothing distinctive, necessary or publicly valued to contribute).” Nathanson argues, “Neither gynocentrism (which entails the failure to acknowledge that boys and men actually have distinctive needs and serious problems) nor misandry (which entails the fostering, or at least the tacit condoning, of hatred toward men) encourages healthy masculine identity.”

Andrew Pain explores how one might foster healthy masculine identity in his “How do we get men to engage with our wellbeing initiatives?” He maintains that “addressing men’s mental health and understanding how to engage men, starts with understanding that men’s mental health is everyone’s challenge.” Pain suggests “there are concrete steps we can take to make a difference, to start the conversation around men’s mental health and create healthier working environments for everyone.”

In the last of our Brief Articles, “The boyosphere, the boy cave and the boy box,” Jerome Teelucksingh suggests the terms given in the title to describe how boys connect with other boys, how boys are socialized, how boys learn to survive and eventually emerge into manhood.” He notes, “within the boy box, there is a war against boys, and unless there is more constructive intervention to save our boys, then the world will continue to blame boys for social problems.”

The issue concludes with photographs by Jan H. Andersen: the images, collectively titled “Inherent,” record flashes of the darker side of masculine desire.

The opinions expressed by the authors in this issue do not necessarily reflect those of the Editorial Team. The articles published here are offered in a spirit of open, evidence-based dialogue regarding sex, gender, relationships, and issues related to the experience of males.

We appreciate the authors’ thoughtful contributions to this issue. This journal is made possible through the generous support of our donors. If you would like to donate to *New Male Studies: An International Journal*, please contact me at dr.dennis.gouws@gmail.com.



Dennis Gouws
Editor in Chief



Photo by Pixabay: <https://www.pexels.com/photo/silhouette-photo-of-a-mother-carrying-her-baby-at-beach-during-golden-hour-51953/>

YOU ARE NOT BORN A MAN, YOU ARE MADE ONE...BY YOUR MOTHER, TOO OR: HOW MOTHERS WANT THEIR SONS TO BE

Gerhard Amendt



ABSTRACT

Men seem unable to speak about their collective disparagement by feminism and gender politics. This silence could be related to peculiarities of their relationship with their mother during the early years of their lives. Mothers' influence on the development of their sons is treated as if cultural influences as well as family background and the relationship to their mother were irrelevant in shaping masculinity. The incipient reflection on the relationship of mothers to their sons is not only promising but momentous because it is the first of many steps in overcoming the pervasive feminist perpetrator-victim ideology. The tradition of reconciliatory dialogue thus regains a future.

Keywords: boys, feminism, males, men, misandry, mothers, sons

INTRODUCTION

In 1994, the American magazine TIME published a story that attracted considerable attention. On the right-hand-side of the cover, it read: ARE MEN REALLY THAT BAD? On the left of the cover was a man in an elegant suit. The white shirt was ironed, his hand sported a wedding ring and his arms white cuffs. The tie looked fashionable. It was not a lower-class man, more middle-class. And then his face! An oversized nose with flared nostrils, his cheeks drooping and fat-bloated, his eyes narrowed, promising nothing friendly. The ears oversized to listen. The mouth slightly soiled. In short: a pig's head protruded from the suit.

The cover picture¹ horrified many men: Men—a class of pigs? Scarcely a year before, a woman had cut off her sleeping husband's penis with a kitchen knife—in anger over withheld orgasms—and had thrown it away. It was found and sewn back on. Not a few wondered whether TIME wanted to warn "swinish" men about the punishment of genital mutilation or whether it wanted to denounce the storm of enthusiasm of tone-deaf feminists for castration—seeing that not all feminist battalions were enthusiastic about it. However, a few wordsmiths praised this wife's orgy of mutilation. One German feminist was visibly relieved that women had finally realized the many uses of knives: for chopping parsley, yes, but also for mutilating unwelcome men.

The editors of TIME were still hoping that they could intervene in a moderating way in the emerging polarization of gender relations and stop the destructive anger about “incomplete men”. That was a misjudgment. Everything only got worse. The past decades have distorted the image of men in a way that hardly anyone wanted to imagine. Today, all this is steeped deep in a leaden silence in society. One does not talk about gender relations unless one speaks of women as victims and men as perpetrators—no matter whether from pulpits, in

¹ <https://content.time.com/time/covers/0,16641,19940214,00.html>

churches, parliaments, parties and university seminars. Exceptions are hard to find.

This situation harbors the danger that we will disintegrate into a society of antagonism that will let our culture of conflict resolution perish. Because serious conflicts are not addressed and consequently no longer resolved, this culture resembles a society that does not want to know about the dangers to democracy and slides wide awake into totalitarianism. Little has remained of the appreciation of conflict orientation in the education and pedagogy that emanated from some universities and colleges in the 60s and 70s. Fear prevails, and the trend has a growing influence even on the attitudes of scientists in almost all disciplines. This development is driven by an atmosphere of censorship and repression that makes the search for truth, the core of science, an existential risk.

CULTURAL ADAPTATION SHAPES BIOLOGY

The aim here is to explore what it could be that has for decades made men, in particular, unable to speak about the collective disparagement by feminism and gender politics. I want to examine—among the many possible explanations—the assumption that the silence of sons could be related above all to peculiarities of their relationship with their mother during the early years of their lives. This connection is of such outstanding importance that constant efforts are made in politics and the media to prevent it from seeing the light of day. The question is so explosive that even research is studiously avoiding it. Consequently, mothers' influence on the development of their sons is treated as a natural phenomenon, as if cultural influences as well as family background and the relationship to their mother were irrelevant in shaping masculinity. And in family life, exactly the opposite is true. The very suggestion that this relationship might be repeated later in adult men's relationships with women eludes the curiosity of most scientists. Because many researchers fear the precarious uncertainties of the son-mother relationship, from which their own masculinity also emerged, it is kept hidden from view.

Not all men have come to terms with the culture of debasement. Some claimed that their lives were not easy either, then or now. They demand equal rights of recognition as sufferers. Feminists and gender ideologists sensed in this an attempt to seize the benefits of the culture

of compassion offered to female victims: Renunciation of own activity and empathy as consolation.

The attempt, on the other hand, to understand the world of gender relations beyond victims and perpetrators and to gain a differentiated view of their everyday dynamics is what I want to outline using the example of Volker Pilgrim's book, *Muttersöhne (Mother's Sons)*, which caused an uproar in Germany in 1986.

Pilgrim tried to find an answer to the fiercely contested question of why "men are the way they are". How is it that feminist activists, almost unopposed in their single passion, have been able to ascribe every individual man to an ominous collective of violent and misogynistic men? Starting with war and ending with domestic fisticuffs! That they are responsible spouses and fathers did not seem worth mentioning, nor that they go to war to defend family and home—without being asked whether they want to or not.

Pilgrim's core question came as somewhat of a shock: what **is** the role that mothers play in the lives of their sons that produces "destructive masculinity à la Roosevelt, Stalin and Hitler"? Mind you, in so doing he adopted the general feminist thesis of male propensity for use of violence in order to move on to the search for causes. His bold conjectures about powerful maternity opened up the wide range of intimate biographies of mothers and sons. Many puzzle as to why men remain silent about the responsibility for undesirable developments that has fallen to them in the history of humanity. Surprisingly, the issue is not that men do not embrace the "patriarchal collective guilt" that is offered to them by feminists, as the first step towards betterment. Rather, it is about the fact that many men themselves believe they are not good men and fathers, that they believe they have failed. Precisely because they believe that, in their relationships with girlfriends and wives, they have not continued with the duties towards their mother that they learned in childhood.

Other men, on the other hand, are not affected by these reproaches. Their motto seems to be this: as long as women only heap reproaches on us, they have not given up hope that we will improve and at some point, come up to their expectations. By contrast, these men see their role in the partnership is recognized and leave it at that. Their self-image of the "wish-fulfiller"

and breadwinner is not shaken by the storm of debasement. On the contrary, they see it emphatically confirmed. They see themselves as "providers" with potential for improvement.

THE PRESUMPTION OF SERVING WOMEN'S NEEDS

It cannot be denied that men are haunted by self-doubt and unfathomable feelings of guilt, at least in the present, and strive to make amends. This is a part of our culture of sex relations as they are practiced day after day and year after year as a matter of course. I am thinking of the constant efforts to do right by women which dominate most men their entire lives. This is a fundamental element of male identity that points to roots in evolutionary biology, simply manifested in contemporary shape. How else could it be understood that since time immemorial men have taken on the tough and dangerous jobs, gone to wars both just and unjust, work in the mines, hardly ever see their children, without it ever occurring to them—even in these times of constant equality and anti-discrimination rhetoric—to demand at least something similar from women, or at least to expect recognition?

The "concern for women", courtesy and considerate politeness can be observed early in the lives of boys. It becomes more pronounced with female schoolmates, and even more so with girlfriends, wives and in everyday working life. For example, a high school graduate more than twenty years ago said in a conversation that girls were preferred by teachers—both men and women. The matter-of-factness with which he accepted this injustice points to early experiences, especially with his mother. He had already learned as a child that the "man" had to take a back seat. This instance explains why male self-confidence is being damaged by contemporary culture. It can be seen in the fact that young men are again living longer with their parents and delaying the move into independence as well as into stable sexual-libidinous relationships, not to mention the high number of suicides by men and boys. Above all, they are also withdrawing from the desire to have children. So, it's not just about whether what men are accused of is true, but that they themselves question it on a completely different level of their self-awareness: as a doubt that they understand women and that they are good enough for women.

Fantasies about the patriarchy and destructive gender ideology are not the only reasons why men remain silent. Particularly prominent is the discussion about violence in partnerships, "according to which men alone" are the (mis)doers. This contradicts not only men's everyday experiences, but also what women themselves report about violence in surveys—i.e. , that they use violence as frequently as men.

WHY MOTHERS COVER UP THEIR SONS' DEBASEMENT

I will briefly address the question of why the majority of women are also silent about the devaluation of "the men". It turns out that the debasement of one gender leads to the debasement of the other, regardless of who starts it. For sweeping statements such as "all men are potential perpetrators of violence" or "incapable of empathy"² devalue not only their partners, husbands and sons, but also their fathers, grandfathers and great-grandfathers. Masculinity is seen by many critics of masculinity as the "incarnation" of such evils as: emotional defensiveness, rape culture, destruction of nature, lack of empathy, capitalism, etc. Women, they conclude, are victims of men's world. The political strategy behind this is that women are supposed to find it more rewarding to be members of the club of victims than to honor the memory of their male ancestors. This is not only a cultural breach, but it also devalues one's own mothers because they did not put a stop to the "male machinations". This contributes—ultimately—to a combination of female self-aggrandizement (the future is female³) and self-pity, as we ritually experience on International Women's Day. Against this background, the 2023 statement by the German Federal Minister of the Interior, Nancy Faeser, gains significance⁴. She has elevated fatal disputes in partnerships to the status of femicide, quite literally the systematic killing of women: "*killed because they are women*" and "*because*

² See Carol Gilligan and Naomi Snider: *Why does Patriarchy Persist?* 2018.

³ Margarete Mitscherlich: *Die Zukunft ist weiblich*. [The Future is Female.], 1997.

⁴ Nancy Faeser: <https://www.bmfsfj.de/bmfsfj/aktuelles/alle-meldungen/lisa-paus-und-nancy-faeser-stellen-zahlen-zu-gewalt-in-partnerschaften-vor-205244>.

men want to exercise power over them"⁵. It is no longer the fatally escalating psychodynamics of quarrelling partners that counts, nor the judgement of criminal judges who decide on the severity of the act, informed by expert opinions and research by psychological experts. Rather, the individual dynamics of violence are attributed to a societal strategy of destruction, allegedly comparable to the genocide of Jews, homosexuals, Armenians or Cambodians. Equating the murder of women to genocide is a party-political strategy to incite fear and hostility between men and women. And between generations, too. (It is almost reminiscent of the atmosphere of fear in the 1950s when, during the "Cold War" between the West and the Soviet Union, states of anxiety pervaded everyday life because it was feared that threatening scenarios could turn into a "hot" war).

I HAVE A SON; I NEED NO-ONE ELSE

In the search for motives that could shed light on the sons' silence about the omnipresent culture of debasement, the idea of the special relationship with the mother warrants closer inspection⁶. Their specialty is the great appreciation of the son. Thus, even in our culture, the birth of a son, albeit with restraint, is still received with greater joy than that of a girl. The relationship with sons is not only different, but more intense than that with daughters. Along with it, mothers place expectations on their young son that they do not want to place on their daughter. What are these maternal expectations expressed in? As my research in *The Lives of Unwanted Children*⁷, *How Mothers See Their Sons*⁸ and *Longing for Dad*⁹ and family therapy case studies from the 1990s¹⁰ show, a not insignificant core of such mother-son relationships

⁵ Faeser, loc. cit., 2023.

⁶ Amendt: *Wie Mutter Ihre Söhne sehen*. [How mothers see their sons.], Fischer Verlag, 1994.

⁷ Gerhard Amendt: "I didn't divorce my kids!" How Fathers Deal with Family Break-Ups, Campus Verlag, Frankfurt 2008.

⁸ Gerhard Amendt: *Wie Mütter ihre Söhne sehen*., Fischer Verlag, 1994.

⁹ Gerhard Amendt: *Vatersehnsucht*. [Yearning for Dad.], Universitätsdruck Bremen, 1999.

¹⁰ Horst Eberhard Richter: *Die Gruppe*. [The Group.] 1995.

can be outlined as follows: Under their care and love they want their son to grow up into the masculinity that comes as close as possible to their wishes and unfulfilled fantasies of good and desirable masculinity. These desires will resemble the idealizing expectations they placed in their son's father in the phase of first infatuation. However, if these expectations were not fulfilled by the husband—or by other men in the course of their lives—many mothers try to bring up their son in such a way that at least he comes close to what their ideas of a good man are. This is—to put it briefly—the explosive basis of many mother-son relationships. The essential prerequisite, however, is that they choose the son as a "comforter" to comfort them over disappointments and avoid confrontation with the son's father. This makes much of men's behavior understandable: not only the silence in the face of everyday debasement, which points to feelings of shame and self-doubt, but also in severe cases the violence that can be attributed to abuse in early childhood. If we want to understand men's violence and not just condemn it, then we must also consider what experiences such men might have had in their childhood.

I want to leave aside at this point the fact that many men experience severe outbursts of violence as a result of war experiences, lifelong crippling or brain damage and injuries leading to traumatization¹¹. This has been demonstrated in research in the USA among male as well as female soldiers in the Iraq war, etc.

LIFE-LONG SUBMISSION TO MOM

Those boys who were their mother's "reliable comforter" in childhood (who sensed her wishes with utmost sensitivity and tried to fulfil them) will find it difficult as adult men to shape their love relationships spontaneously, because the mother acts like a built-in compass

¹¹ Susanne W. Gibbons, Edward J. Hickling, Scott D. Barnett, Pamela L. Herbig-Wall, and Dorraine D. Watts. "Gender Differences in Response to Deployment Among Health Care Providers in Afghanistan and Iraq." *Journal of Women's Health*. 2012, May 21 (5).

that gives them the orientation as to what women expect from a "good man". For better or worse, quite a few men are stuck in the straitjacket of submission to their mother all their lives. They are mothers' sons, inwardly bound to their mothers. This makes it difficult to pursue their own wishes as a man and, above all, to both recognize and acknowledge the individual wishes of one's wife or partner—the reason being that the son wants to conform to the image of a good man and, on top of that, to become a better man than his father. This puts shackles on the son. His spontaneity will suffer. And as long as the sons are young, they will not be able to stand up to this. Rather, they are happy to be able to step into the oversized shoes into which only the father's feet fit. They feel that they can make their mothers happy, but luckily for them only to a certain extent. This is frustrating for the sons and a source of frequent anger and aggression towards their mother, which they cannot allow in childhood. What they are not allowed to show, gradually morphs into the compulsive sense of duty to fulfilment that becomes a trait of their personality. However, the older the sons become, the more they suspect that their childlike impartiality has also been lost. Mixed in with the pride of being as good as their father are feelings of diffuse irritability and disgruntlement. And as they grow older and enter into relationships, they are unconsciously driven by the false conviction that no one, and certainly not women, should tell them how to "treat women well". The tragedy of this is that their experiences with their mother blindly reanimate the repressed anger of childhood, forming the compulsive basis of the sons' know-it-all controlling behavior and thus affecting the daughters of the following generation.

This constellation can nevertheless make men with a history of childlike submission to the mother's world of desires an understanding lover, but one who has a disadvantage. His ideas of what a woman needs and "has to want" are modelled on his experiences with his mother and in extreme cases are a copy of her. The more closely he follows the mother's image, the more likely it is that he will become the "well-meaning controller" in the relationship. His female partner then experiences that her own wishes go unheeded. This is a great danger to any relationship. For both women and men, it increases the likelihood that arguments will

take a violent turn. The inability to empathize¹² that men are so often accused of these days, but for which there is no scientific evidence, cannot be understood in those cases where the accusation is true without recognizing the problem of a controlling mother and an inactive father.¹³

PUT AN END TO THE BLAME GAME!

The attempt by the German Federal Minister of the Interior in 2023 to declare relationships with lethal outcome as femicide against women is the culmination of a policy that wants to polarize men and women. It is the attempt to turn the coexistence of men and women into a scenario of permanent threat and states of anxiety for women in view of supposed constant male propensity for violence.

If Volker Pilgrim's book, *Mothers' Sons*, were published for the first time in today's political atmosphere, it would certainly fail because his sacrilege was not only that he presented men as creatures of a mother-made encroachment. What would lead to the suppression of Pilgrim's thesis today is his statement that women not only have power in the partnership and over the children, but thereby equality in society, and that they do not experience their life as a hardship but, as the latest research shows, are content with it. If they can make "Stalin, Hitler and Napoleon and Richard Wagner" what they were, Pilgrim argues, then they are easily able to model the everyday man as well. And that is true. Pilgrim's boldness was still possible in the 1980s—not least because women were still brave enough to listen to his theses and think about the mother-son relationship. They exposed themselves to unfamiliar aspects of female power play, which confirmed their ability to control their sons

¹² Carol Gilligan attempted to prove the superior empathy of women in an argument with Lawrence Kohlberg, but she was unable to do so empirically. Today's attempt in the media to establish an empathy gap corresponds to the political desire to further intensify the debasement of men.

¹³ Nicola Graham-Kevan (2006). Power and Control in Relationship Aggression. In: John Hamel, Tonia Nicholls (eds.) *Family intervention in domestic violence: a handbook of gender inclusive theory and treatment*, Springer Publisher Company.

(and daughters)¹⁴ and at once opened their eyes to the precarious consequences this can have for sons and society alike. Seeing themselves as "all-round victims with a constant need for counselling" was alien to them. This openness is largely lacking in contemporary gender activists. They call for the state to solve problems for them, identify perpetrators and create language of discrimination such as "femicide"¹⁵, so that gender activists in women's organizations can be "victimized"—so that gender activists can usher women into the unwritten right to claim victim status and pity and to disparage men. Consequently, all research findings that are likely to replace the distorted view with facts are suppressed—especially by federal government departments.

But the fantasy of a world divided into victims and perpetrators is not only enacted by feminists and gender ideologists. It is a project that now permeates the whole of society. The motto is to "help the victims", but not the "perpetrators". More and more, the services of partially state-sponsored organizations, most of which operate outside professional standards and also only address women, are replacing support for dialog between relationship or marriage partners about their conflicts to resolve them. Both victim-perpetrator thinking or, more consequentially, the perception of gender relations as an irreconcilable friend-foe polarity creates a perspective in which the mediation of conflicts tends to be abandoned as a desirable goal.

Thus, the socio-politically decisive question of how fisticuffs between relationship partners arise remains in the dark. Both in the public media, large educational institutions, the Protestant church and left-wing parties, the irreconcilable polarity seems to be a done deal. This overlooks the fact that all the women and men, who want to know what they could have

¹⁴ Medeiros, R. A., & Straus, M. A. (2006). Gender differences in risk factors for physical violence between partners in marital and dating relationships. Durham, NH: *Family Research Laboratory, University of New Hampshire*. Retrieved from <https://bit.ly/4oVnEm>

¹⁵ Faeser, loc. cit.

"done differently" to prevent violence, are left out in the cold – because professional help is withheld from them. Mostly they are only offered a shift of blame onto the male partner. And the praises sung to the "peace-loving woman" are supposed to give them consolation. On the other hand, women are perfectly aware of their own violence. Besides, research has been proving it with facts for decades that apply equally to cases with severe to fatal outcomes. Without the help of psychotherapists, they will be unable to free themselves from their destructive psychopathology. Labels of guilty perpetrator versus innocent victim help neither side but only harm women and men alike.

As long as politicians try to blame men for "femicide", i.e., the systematic killing of women according to premeditated intentions, violent episodes cannot be stopped and the transmission of violence to children of the next generation can hardly be prevented. Encouraging alone is the countervailing trend, which shows the majority of the population not sharing the paranoid model of "sole male propensity to violence", like many other prejudices about men that are repeated by the media today to excite the population and increase sales figures.

The incipient reflection on the relationship of mothers to their sons is not only promising but momentous because it is the first of many steps in overcoming the perpetrator-victim ideology. The tradition of reconciliatory dialogue thus regains a future. Fathers, as passive participants, must also consider that they let mothers get away with it when they drift into a "secret hideaway" with their sons—precisely by withdrawing from partnership conflicts and wishes. This conflict-averse connivance facilitates—in the worst case—the son drifting into compliant obedience to the mother.

Those who refuse this enlightened discourse and portray women only as helpless victims and indulge in pity for them are in reality their greatest enemy because they have no confidence in women and never tire of denying agency now and in history. This is the central problem of feminists and gender ideologists, and it demonstrates their individual love of victimhood.

Not without pleasure, Volker Pilgrim reproached women for the fact that with their desire for revenge on “unsatisfactory men”, they themselves produce the monsters who harass them and who would also make life difficult for their daughters.

As exaggerated as Pilgrim's thesis is, he has shown men and women that both exercise power and that it is also possible to exercise power benevolently—even when raising children together.

In the debate on violence, shame and pride, society must return to the certainty that men and women are not only the forgers of their own happiness, but also of their own unhappiness. No one doubts this about happiness, but with misery it's different. The horror scenario of femicide is the new weapon to suppress this truth.

Translated from German by **Tom Todd**.

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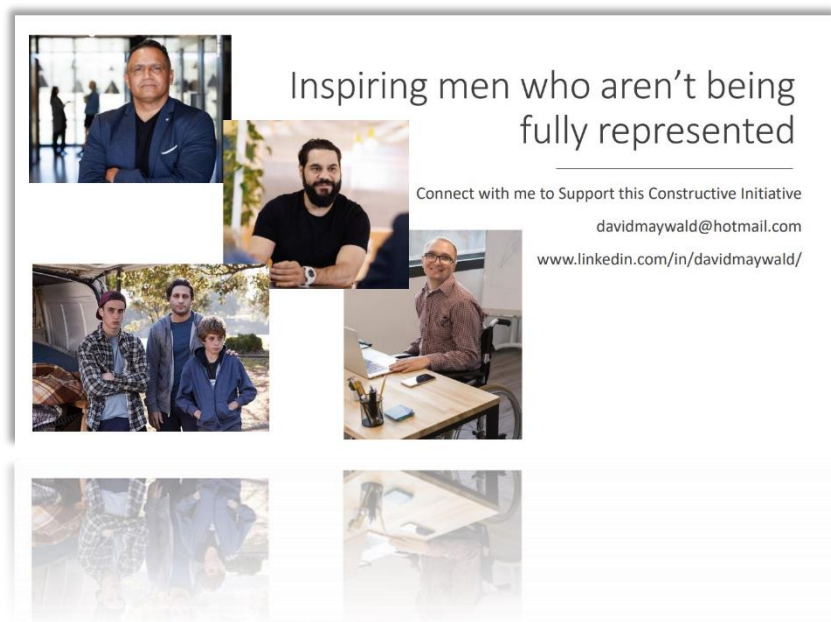


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THE RIPPLES OF SOCIAL CHANGE

David Maywald



ABSTRACT

Progress on gender relations and masculinity will be made in the centre, with moderate women and moderate men finding better ways of collaborating together. Boys and men face discrimination, Gamma Bias, sexist behaviours, and stereotypes. They frequently commit suicide, they often experience the negative impact of relationship breakdown, mental illness, and alcohol and drug abuse. Many men are not achieving their leadership potential in our journeys through work, business, and the public sector. The Awards for Under-Represented Men in Leadership provide tangible support plus inspiration for the male leaders of our future.

Keywords: boys, gamma bias, masculinity, male leadership, men

A unique event was held in Canberra on Sunday 19 November 2023. The capital of Australia is well-known as a “progressive” city, with pioneering achievements across diversity and inclusion. This is a place where women are empowered, to a greater extent than almost anywhere else in the country. Each year there are many events to commemorate International Women’s Day, they are well-attended, the speakers are lauded as champions of change. It’s very unusual to have an event that marks International Men’s Day, let alone one that specifically celebrates men and masculinity.

The inaugural Winners of the Awards for Under-Represented Men in Leadership were announced at this event, held on International Men’s Day. They are Torrien Lau (an experienced executive in the non-profit sector) and Rohit Borekar (an IT and cybersecurity professional who runs his own business). Both men are proud fathers, they both attended with their children. We celebrated the six finalists for these Awards. In particular, we recognised the positive impact that each of them has on our community.

I have a strong conviction that progress on gender relations and masculinity will be made in the centre, with moderate women and moderate men finding better ways of collaborating together. The radicals at both extremes create entertainment and colour, but they will not win over the bulk of sensible people in the long-term. So, my efforts have been concentrated on engagement with centrist individuals and organisations.

My journey of founding these Awards is indelibly marked by my experience of fatherhood, by my time working in the private sector and government as well as volunteering for non-profits. My personal activation as an advocate for boys and men was inspired by empirical evidence, but also by conversations with dozens of men and women. We’d sit down for coffee to discuss careers and politics and families. We’d share observations of bias and discrimination against boys and men. We’d share hopes for our own children, aspirations for men and women to collaborate better (for the benefit of all children). But of course, these were things that are only said in private.

The world embraced feminism like never before, and also moved significantly to the left of

politics, between the embrace of the Me Too movement in 2017 and the Covid lockdowns of 2020 and 2021. Women organised and lobbied for change: there was a focus on personal safety and protection of vulnerable girls and women. The outpouring was much needed, and it was cathartic. This movement was supported by many men. The Covid lockdowns were also supported by many men and many women, but more so on the left. These draconian measures were facilitated by risk aversion, and an increased embrace of safetyism. From 2017 to 2021, cancel culture became prevalent both on campus and in social media. The silencing of inconvenient voices often appeared to fall down onto men and people with right-leaning politics.

During the last couple of decades, we have continued to see the impact of the feminisation of Western societies and economies. Boys have been falling behind in education, for example: Australian boys are 9% less likely to complete high school compared with Australian girls. University campuses achieved gender parity about three and a half decades ago; now women achieve more than 60% of undergraduate graduations. Several Australian universities have campuses with 70% women in the student population.

Men's health and wellbeing has attracted some sympathy and some funding. Australia has homegrown successes in both Movember (fundraising and research) as well as Men's Sheds (older guys meeting to build/fix and to socialise). However, the burden of workplace injury and death falls much heavier on men than it does on women. In Australia about 75% of suicides are men, in the United States the proportion is closer to 80%. If six or seven Australian women were killing themselves every day there would be national outrage, and no other issue would contend for media coverage.

Men die four years earlier than women in Australia, and men also retire later than women. This results in men working a larger proportion of their lives, and enjoying a much smaller proportion of their lives in retirement. But the pension age (and superannuation preservation age) is the same for both men and women. Few people have ever pondered this unfair outcome. However, there is daily attention paid to the "gender pay gap".

I was curious about allegations against the so-called Patriarchy being used to tar all men

with the same brush. There certainly are privileged men, who make up a small minority. However, there are many more men who are disadvantaged and vulnerable. Intersectionality has been extensively applied to various cohorts of women (and used to advocate for their support), but the concept of intersectional groups of men has hardly been explored in any depth at all. Mentions of the Patriarchy have steadily increased during the last fifteen years, even as the Matriarchy has blossomed and grown into a formidable political force.

The concept of Gamma Bias helps to describe the positive framing of women and femininity contrasted with the negative framing of men and masculinity. After becoming conscious of this phenomenon a couple of years ago, I started to see and hear hundreds of instances of Gamma Bias that overlapped with my life (and I also became increasingly aware of misandry). The asymmetry really struck me. In many cases the sexist treatment of men, and even the outright hatred of men, was being openly celebrated. These behaviours clashed with my personal ethics, of applying principles to all people with neutrality.

What was I to do, as an individual man? I was intellectually and ethically very uncomfortable about the gender relations situation. I wanted to help the men and boys who have been overlooked, the people who have had little sympathy or support. I wanted to speak to moderate men and moderate women, in order to start making practical progress. I wanted to add a little weight to rebalance the scales (which have been unhealthily unbalanced for many years).

Women's activists and feminists have been calling for men to be their allies, to support the good cause. For several years I have been a supporter through my personal actions, helping aspirational female executives and emerging board members to achieve the next steps in their career. I have enjoyed both working and volunteering in diverse teams. I have made a positive difference for dozens of women, of various ages and backgrounds. But my intuition was driving towards making a different type of contribution – women's empowerment is such a huge movement that the efforts of an individual are imperceptible. However, the efforts of an individual champion of boys and men are impactful and material.

I was initially keen to mentor younger guys in their twenties and thirties. Discussing this with a series of people who are close contacts resulted in a significant pivot. Focusing the support on under-represented men would put intersectionality into operation for men, and would also channel resources to where they are most needed. Shining a spotlight onto disadvantaged and vulnerable men is a direct challenge to the anti-patriarchy messaging that “tars all men with the same brush”.

After forming these nascent ideas into a single-page “term sheet” and a draft presentation, I discussed the concept with a further group of close contacts, seriously pitching it to them. It was edgy and fresh, it sparked their attention, and they leaned into the discussions. Some of them would publicly endorse the initiative, others were curious but would shy away from personally supporting it. I felt both anxious and energised. There was a window of a few days when it was possible to push ahead with the fully-formed initiative, or abort and walk away from the sunk costs...

The product design of the Awards for Under-Represented Men in Leadership eventually settled on:

- A scholarship of A\$10,000 for studies or professional development in leadership and governance, structured mentoring with the Winners for almost a year, plus tailored introductions and networking suited to each individual Winner.
- Available to applicants who live and work in Canberra, in response to the particular circumstances of this gender environment as well as to ensure in-person engagement with the Winners.
- A very broad definition of under-representation that captures ethnic-and-cultural diversity, Indigenous men, disability and chronic conditions, plus various types of social-economic disadvantage.

The launch took place on 19 September 2023, and the next month was consumed with promotion of the Awards as well as drumming up applicants. Social media usage included posts through my personal profiles, establishing pages for the Awards initiative on Facebook and

LinkedIn, as well as paid advertising. Articles and advertisements were placed in two weekly magazines, Canberra Weekly and CBR CityNews, which have both online as well as printed circulation. I used email and in-person networking to personally promote the initiative. The reach extended to tens of thousands of people across Canberra (including the 5,000 members and supporters of Canberra Business Chamber). There were hundreds of likes, comments, threads, and in-person conversations generated by the promotion. This is meaningful and material in a city of 460,000 people.

Pleasingly the Awards were publicly endorsed by several high-profile local women, leaders who can see the need to support a wide range of people (and not just double down on empowerment of elite white women). This was a crucial test of being able to engage with moderate adults, who sit towards the centre of social and political issues.

The four Selection Criteria for the Awards were mostly qualitative, as follows:

- How are you a **positive male role** model for others? This includes your roles in our community, as a part of your family, and covering all aspects of health (physical, mental, fitness, etc.).
- Specifically looking for the **demonstration of agency** (actions that you have taken to make things better). Plus, your personal achievements, and examples of overcoming obstacles in a constructive way.
- **Contributions that you have made to society**, our environment, and volunteering to help the broader community will be highly regarded.
- **Seeking male leaders with high potential**, favourable likelihood of driving positive change, as well as strong personal desire to achieve social impact.

Over twenty applications were received by the closing date of 19 October 2023. These comprised a Cover Letter addressing the Selection Criteria, as well as a Résumé from each applicant. I personally met with or interviewed every applicant, except for one who was travelling. These meetings were extremely rewarding and insightful. We discussed personal experiences and journeys (through work, business, public service, families, personal growth, and development). There were many examples of discrimination against boys and men, Gamma Bias,

sexist behaviours, and stereotypes. There were also harrowing stories of close experiences of male suicide, the negative impact of relationship breakdown on children and men, mental illness, alcohol and drug abuse. These are typical examples from the frontlines for modern masculinity.

Each applicant was assessed against the Selection Criteria, based on their written materials and interactions. The short-list of applicants was formally interviewed in-person. These men were narrowed down to six finalists, whose references were checked with phone calls. There was broader due diligence, in order to ensure quality control for the process and for the selection of Winners.

Short profiles on each of the finalists were shared on Facebook and LinkedIn during the week before the announcement of Winners. This generated exposure for the applicants, engaged their online followers/contacts in the Awards, and it importantly put a spotlight onto each of them as positive male role models. In alphabetical order of surnames:

- Mark Acebo
- Rohit Borekar
- Saad Khalid
- Torrien Lau
- Craig Roxburgh
- Tinashe Sydney

There were about fifty people at the announcement event on Sunday 19 November 2023, men and women, boys and girls, from a wide range of ages. This was held mid-morning at a well-known location for conferences and events in Canberra near Parliament House (the Realm Hotel). I approached the announcement with equanimity, and felt comforted by the attendance of good friends. There were two guest speakers, Martin Fisk (ex-CEO of Menslink) and Lucie Hood (Head of Human Resources and Corporate Service for DOMA Group). There was also an exceptional panel of impressive men from diverse backgrounds: Eshan Ahuja (ACT Government Director and Engineer), Alfred Chidembo (Charity Founder and TEDx speaker), plus Mainul Haque (Board Member and Community Leader). It was a very positive event, celebrated with

families and children.

The feedback has been overwhelmingly positive. There's a realisation that this Awards initiative starts to fill an enormous gap. The applicants are extremely appreciative. The positive and constructive messaging towards men is strongly supported, across a wide range of people. This makes me very confident that the initiative is worthwhile, and that it is helping to address the large imbalance in gender relations.

Here are some thoughts for moving forwards, through the centre with moderate men and moderate women:

1. Lower the inflated expectations that weigh down parents and provide realistic role models for younger men and younger women (juggling work, health, exercise, community, children and other caring responsibilities).
2. Increase the flexibility for mothers and fathers through the whole period of raising kids, transitioning to part-time work as a normal pathway and accepting that life changes a lot (for both mother and father).
3. Ease away from financial targets and measures towards quality of life, with a lot more focus on outcomes for children... Gross Domestic Product rises as we destroy the environment and as we harm society. Striving to maximise workforce participation and wealth is hurting the interests of children... Some progress has been made in terms of Wellbeing Budgets, but a lot more needs to be done. Quality of life for disadvantaged and vulnerable people is more important than growing GDP.
4. Have less ideology and noise. More evidence and listening. This includes tolerance, respect, and freedom to express a wide range of views.
5. Listen to men of all ages and all backgrounds. In the UK there's an All-Party Parliamentary Group on issues affecting Men and Boys. In Australia I envision there will be new advisory bodies, various committees to government and service providers, possibly a Parliamentary Friendship Group for Boys and Men, in addition to peak body

representation for men's issues and masculinity. We can't wait to be invited by government to form these bodies. Distilling priorities and writing action plans will lead, while governments, non-profits, and businesses will follow.

6. Recognize the importance of fathers. There is clear empirical evidence that children are more likely to thrive when living in a home with both their mother and father. Kids need positive male role models. Marriage is an important factor for the quality of life of children, according to the new book *Two Parent Privilege* by Melissa Kearney. Her focus is on the large proportion of babies born to unwed mothers in disadvantaged, poor and culturally-diverse communities.
7. Create more services tailored specifically for boys and men through co-design, most likely from existing and adjacent organisations (not necessarily by new organisations). This provides growth opportunities to non-profits, businesses, and government agencies.

Taken together these approaches will start to address the educational underperformance of boys, plus the poor health and wellbeing of many men.

AUTHOR PROFILE



David Maywald is father to a son and daughter, and happily married for over a decade. Fatherhood brings added meaning to his life. David grew up in Adelaide, studied at the Australian National University, and then worked for two decades as an Investment Manager in Sydney. He currently serves on five boards as a Non-Executive Director. He is Chair of a public company called SolarShare Community Energy Ltd, board member of St John ACT and Community Services #1 (both in Canberra), as well as board member of a foundation in Sydney and a trust in Adelaide. David is proud to be a champion for boys and men (while also supporting girls and women).

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“THE ONE TRUE MASCULINITY”

Peter Wright



ABSTRACT

Underlying physiological structures, the base unity of masculine potentials, are shared among all males: a Y chromosome, androgens, muscles and a penis. But this tells us little about how individual men will behave in the real world – and behave individually, and variably, they certainly do. Masculinity is more than one thing – more than testosterone, more than intelligence, more than muscle mass, more than status-seeking, and more than a powerful urge to have sex and reproduce. Its more than the sum total of these things, and individual men’s expression of them will widely vary. Viewing masculinity as plural can be as simple as returning to ancient Greek culture, or to any other classical culture, or even Bible-based cultures in which varieties of masculine styles are showcased.

Keywords: feminism, gynocentrism, male, masculinity, masculinities, mythology

Have you noticed everyone attempting to nail down the one true definition of masculinity? It's a bit like arguing which is the One True God. Likewise, with every earnestly researched and precisely crafted definition of masculinity, a broad acceptance of any single definition seems out of reach.

If you have an hour to waste on the internet you can discover hundreds of competing definitions of masculinity, each one vastly different, which raises the question of why we can't agree on a singular, universal statement. Why the ongoing lack of agreement, even within the men's movement which sets out to champion that very topic of men and masculinity? There's no doubting that underlying physiological structures, the base unity of masculine potentials, are shared among all males: a Y chromosome, androgens, muscles and a penis. But this tells us little about how individual men will behave in the real world – and behave individually, and variably, they certainly do.

Defining masculinity appears doomed because we tend to rely on singular expressions of it – and singular definitions likewise follow; “masculinity is to be interested in things, not faces” “masculinity is striving for status,” “masculinity is to be more rational and less emotional” (etc.). Are some men like this? sure. Are all men like that? Hell no – far from it. And, naturally, in response to such monocentric definitions the disagreements come lightning fast, with detractors claiming that masculinity is something far more, or something other, than the reductive definition offered.

When we seek singular stereotypes (whether they be based on some example of a traditional male social role, or on some author's view such as “the way of men,” on singular evopsyche¹ fantasies, or on singular fixations on testosterone as the whole picture) – in such

¹ Evolutionary Psychology (“evopsyche” or “EP”) is the study of human behaviour viewed through the lens of evolutionary biology and psychology. Evopsyche theorists, say critics, tend to exaggerate various sex differences and thereby invite narrow and misleading stereotypes about masculinity. See Miller, G. F. (2013) and Stewart-Williams, S., & Thomas, A. G. (2013).

mono-models we will never feel settled on the question of masculinity because there are too many outliers from whatever singular definition we've chosen. Obviously, masculinity is more than one thing – more than testosterone, more than intelligence, more than muscle mass, more than status-seeking, and more than a powerful urge to have sex and reproduce. Its more than the sum total of these things, and individual men's expression of them will widely vary. On that basis a plural understanding of masculinity appears to be the only way to save the concept, though I don't for a second subscribe to feminist ideas of masculinities with their convoluted and unscientific hierarchies of good and bad instances of masculinity.

Viewing masculinity as plural can be as simple as returning to ancient Greek culture, or to any other classical culture, or even Bible-based cultures for that matter in which varieties of masculine styles are showcased. The Greeks for example had many gods, each expressing a different archetypal face of masculinity. Those expressions ranged from effeminate Dionysus to macho Ares, from instinctual Pan to the ordered and intellectual God Apollo. There is Zeus and his concerns for leadership and hierarchy, and Hephaestus with his labor consciousness, and so on and so forth. Instances of masculinity, never all seen together in one character, each god or man tending to specialise in one way or another.

It might be argued that because feminists have seized the term masculinities and subsequently twisted the concept into perverted, misandric typologies, that we should shy away from plurality and stick instead with the traditional idea of a masculine singularity – a kind of Vitruvian man who displays all masculine behaviours at once. That'll teach those femmos! But this defensive retreat from feminist dominance over the gender discussion is a needless one that throws out the baby with the bathwater. That retreat avoids forthright celebration of male plurality and leads not to better understanding of various masculine dimensions of behaviour, but rather to singular and often reductive definitions that few men can relate to. Furthermore, insisting (as some have) that many expressions of masculinity can be accounted for within a singular definition of masculinity hasn't helped to provide an agreed definition thus far, so why would we believe it can do so in future? Fighting over the One True Definition rages on.

Nailing down a singular definition of masculinity that everyone will agree with reminds increasingly of Sisyphus rolling his boulder up a hill, only to have it roll back down to the bottom before he starts rolling a new definition up the hill – over and over ad infinitum. Isn't the definition of insanity that of repeating the same process over and over but expecting a different outcome? This is why personally I'm an advocate of classical models over modern monocentric ones – people relate to them, and tend to agree with them.

Feminists can never own the concept of masculine variety, even if they have seized on the plural masculinities. Ironically, their attacks on masculinity tend to be one-dimensional caricatures, and when they do get around to exploring plurality of male expression, they tend to make value hierarchies out of the different masculinities, dividing them into good and evil according to arbitrary misandric criteria. For example, the more typically effeminate male = good, and the less typically effeminate = bad. This is why their attempt at a plurality of masculinities is junk science and why we men are turned off from celebrating our very real diversity – i.e., even though it's a fact of life, it has been poisoned with needless ideology.

The word masculinities has been around for at least a few hundred years, referring in the 1800s to any behaviors deemed a departure from the narrowly assigned gender roles of the day, or alternatively to any male behaviors considered inappropriate for polite society. Feminist activists from the gender studies world revived the word during the 1980s and 1990s, basically reaffirming the practice of deeming some masculinities toxic (e.g., “hegemonic masculinity” – R. Connell) and others as non-toxic. One academic, Eric Anderson, who was embedded in the scene during that period of “problematizing” masculinity, broke ranks with the obsessive pathologizing narratives and emphasised rather that men of different styles can and are forming what he calls “inclusive masculinities.” This approach admits that men are more accepting, or at minimum more tolerant of differences than we were led to believe by the misandric character assassins Robert Connell, Michael Messner and Michael Kimmel et al. who portrayed the vast majority of men as ruthlessly intolerant.

This approach, celebrating masculine variety, is not new to the non-feminist men's movement. The wider men's movement has honoured the very plurality I'm describing, and it

has done so consistently for decades, with the trend increasing since the turn of the millennium. Men, strong and weak, stoic or sensitive, physical or intellectual, gay, or straight... the men's movement has demonstrated inclusive masculinity from the outset. This article serves as a reminder of the importance of those values, while introducing the concept of masculine variety to new readers.

When it comes to terminology, we need not rest only on the loaded term masculinities. Well before Connell and his henchpersons began to discriminate and denigrate so many examples of masculinity, the Jungian and archetypal psychologists already viewed men in terms of masculine variety, and they didn't apply any of the familiar pathologizing narratives – they simply referred to them as male archetypes. For example, the Archetypal Psychologist Adolf Guggenbuhl-Craig wrote the following statement in the year 1976, which is long before sociology got onboard with its plurality of masculinities:

It should be clear that there is not only one masculine archetype and one feminine archetype. There are dozens, if not hundreds, of feminine and masculine archetypes. Certainly there are many more of them than we usually imagine. But not all archetypes are dominant at a particular period in the life of an individual. Moreover, every historical epoch has its dominant masculine and feminine archetypes. Women and men are determined in their sexual identities and behavior by only a select number of archetypes.

Behavior is determined only by those patterns that are momentarily dominant in the collective psyche. This leads to a grotesque but understandable error: the archetypes that dominate masculine and feminine behavior in a particular time come to be understood as the masculine and feminine archetypes. And from this limited number of archetypes it is decided what “masculinity” and “femininity” are. This misunderstanding has led, for example, to the assumption in Jungian psychology that masculinity is identical with Logos, and femininity with Eros. It is assumed that the essence of femininity is personal, related to one's fellow man, passive, masochistic, and that the essence of masculinity is abstract, intellectual, aggressive, sadistic, active, etc. This naïve assertion could have been made only because the masculine and feminine archetypes that were dominant at that time and in that culture were understood

as the only valid ones.

A contrast between feminist and archetypalist views is that the latter admits that archetypal styles arise from biology even if they are socially manipulated; that they are not socially conferred onto blank slates by society, as some sociologists might view it. Our biology-based archetypes may lay dormant if not facilitated by culture, or they may arise at certain stages and phases of life, and of course we are each born with our peculiar masculine predilections, or style, that may not be the lot of the next man. Despite that complexity, biology remains a fundamental factor in the theory of archetypes – and yes, environment remains important too.

While the mythopoetry movement of the 1980-90s emphasised singular masculine archetypes, such as Robert Bly's "Wild Man," the movement also tended to follow the Jungian tradition of honouring a variety of male archetypes and expressions. For those who are new to the men's movement, it might be worth studying this aspect of the mythopoetic tradition to help you avoid the pitfalls of an overly singular view of masculinity.

Ultimately, it's a personal choice whether to see masculinity as one or many, or as both, but in my experience an overemphasis on 'the one' tends always to swallow the many, and in the process, we lose too much.

An earlier version of this article was published by [Gynocentrism and Its Cultural Origins](#).

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Peter Wright, creator of the blog *Gynocentrism and Its Cultural Origins*, is a gender-relations historian and an advocate for men's health. He has published numerous essays, edited a three-book series of writings by Ernest Belfort Bax, and published 14 books including *Red Pill Psychology: Psychology for Men in a Gynocentric World*, *Gynocentrism: From Feudalism to Feminism*, and *Chivalry: A Gynocentric Tradition*. He currently works in the disability sector as a Development Officer and lives in Queensland, Australia.

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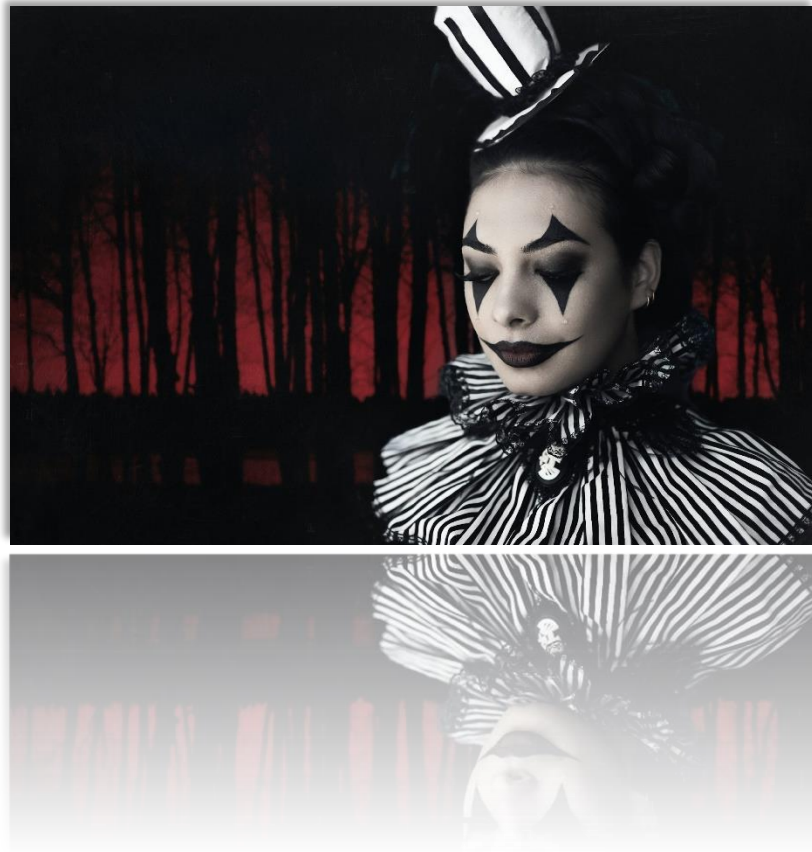


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THE “STRONG FEMALE” CHARICATURE

Tim Goldich



ABSTRACT

Kathleen Kennedy, President of Lucasfilm, claims that male prejudice against Rey, the “strong female character,” is the reason why episodes 8 and especially 9 did nowhere near as well as expected at the box-office. The problem with Rey is that she’s not a character: she’s a feminist revenge fantasy. Rey is a “strong female” charicature.

Keywords: charicature, feminism, gynocentrism, male, misandry, Star Wars

As is widely known, returns on the most recent Star Wars trilogy were disappointing, with each film in the series doing worse than the previous one. Having so offended the Star Wars fan base, many believe the franchise is now dead. Kathleen Kennedy, President of Lucasfilm, claims that male prejudice against Rey, the “strong female character,” is the reason why episodes 8 and especially 9 did nowhere near as well as expected at the box-office. Are there any other (more credible) explanations that might account for the negative fan reaction? I think it’s worthwhile to cut through Woke Hollywood blaming the audience for poor box-office (relative to the enormous cost of making these films) and dig deep to get very clear about what’s going on here.

Many will say that recent Star Wars has simply suffered from bad writing. But *why* was the writing so slipshod? I believe that it all comes down to priorities. When presenting a female character that towers over all male characters past and present is far and away your top priority, other aspects of the films are neglected.

The problem with Rey is that she’s not a character: she’s a feminist revenge fantasy. Compare and contrast the story arcs of Luke vs. Rey: Luke begins impulsive, even rather foolish. To reach his potential, Luke must travail his Hero’s Journey. To succeed he needs mentoring from those older and wiser, and he needs his friends. He must pick himself back up after suffering defeat, even to the extent of losing a hand. Luke begins as a feckless youth and ends up a Jedi. He’s a character with character flaws, a character arc, deep interactions and interdependence with other characters. Luke Skywalker exists to entertain and to enlighten us—becoming a hero ain’t easy kids.

Though it’s essentially an adolescent boy fantasy, we’re given the strong female character. At first, Princess Leia was gun-toting, ball-busting, haughty, and condescending—but that’s not ALL she was. She was funny and likeable and she wasn’t superior to the men in everything. She had vulnerability and she truly cared about her male friends. And the male fans loved her for it. So, the problem isn’t the strong female character; the problem is The Strong Female CARICATURE, like Rey.

Superman LOVES Lois Lane. In Superman I, he defied *law*; he turned back time to save the woman he loves. In Superman II, he gave up his powers, gave up **everything** out of love for her.

But Superwomen rarely give men a second glance. The hero defeats the Bad Guys and the heroine defeats the Bad Guys. Men go around shooting men; and women go around shooting men—much of what they sell as equality is really sexist misandry to the core. Rey owns sexual power, beauty, grace, goodness, home, family, parenting just as women do and have always done. But Rey must be superior to men in EVERYTHING. The misandric sexism within Woke films runs much deeper than we perceive.

Rey begins flawless and ends up flawless. And that's because she's a feminist fantasy that only exists to beat men at their own game. While the men stand around, she repairs the Millennium Falcon, a spaceship she was introduced to only hours ago. Her character interactions are shallow because she doesn't need mentoring; she doesn't need the support of friends. She doesn't need anyone. The very first time she picks up a lightsaber she uses it to fend off a Sith Lord.

They disparage the male hero, rendering Luke Skywalker an embittered old has-been so that Rey can be the one, the ONLY hero. Rey ends up taking everything Luke loved most, his lightsaber, his droids, his X-wing, the Millennium Falcon . . . at the end she even winds up taking his home and taking his *name!* Not all men are gender-politically indoctrinated to the point of blindness. Kathleen Kennedy's man-hating, female-exalting agenda could hardly be more obvious. As feminist indoctrinated as most modern men are, even men balk at such blatant misandry (even if they don't know what the word misandry means). Woke Hollywood is delusional if they think space movies featuring spaceship battles, lightsabers, and robots can draw vast female ticket buyers just because they now star ball busting Super Heroines that take zero erotic interest in men. When such movies antagonize their male audience, they crash and burn (just look at how *The Marvels* has bombed at the box-office).

So, let's be clear here, Woke Hollywood's recent movies have failed in large part because they're not movies . . . they're flatter the female and shame the male feminist propaganda. By now the pattern has been ingrained in all of us.

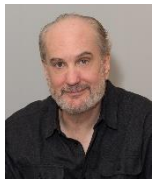
“Should we go see the new Indiana Jones movie?”

“Nnnn no . . . we know what the movie's going to be before we even enter the theater—

beloved male hero is humiliated, ridiculed, and lectured to by smug, chip-on-her-shoulder, young female who surpasses him in all things.”

“Hmm, what do you say we stay home and watch a real Indiana Jones movie?”

AUTHOR PROFILE



Tim Goldich is the president of the Chicago chapter of the National Coalition for Men and an avid member of the ManKind Project, two organizations that variously support men politically and emotionally. He is also an educator and mentor to boys on their way to becoming men. Goldich facilitates the personal growth work of men on New Warrior Training Adventure weekends and of men and women on personal growth weekends called Path to Spirit. He is the author of four books, including [Loving Men, Respecting Women: The Future of Gender Politics](#).

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Photo by Paul Nathanson

TAKING MISANDRY SERIOUSLY

Paul Nathanson



ABSTRACT

*At the core of our research on misandry, discussed most fully and directly in *Replacing Misandry*, is the historical, moral and psychological problem of masculine identity. Everyone needs a healthy identity, both personal and collective. To attain that, everyone must be able to make at least one contribution to family or community that is (a) distinctive; (b) necessary; and (c) publicly valued. Boys and young men must now try to grow up without a healthy identity (that is, with nothing distinctive, necessary or publicly valued to contribute). Neither gynocentrism (which entails the failure to acknowledge that boys and men actually have distinctive needs and serious problems) nor misandry (which entails the fostering, or at least the tacit condoning, of hatred toward men) encourages healthy masculine identity.*

Keywords: feminism, gynocentrism, male, masculine identity, misandry

Over the past thirty or so years, Katherine K. Young and I published four volumes in the series about misandry. Here is a very brief summary of each volume:

Spreading Misandry: The Teaching of Contempt for Men in Popular Culture (Montreal: McGill-Queen's University Press, 2001) originated as the opening chapter of a single volume on misandry. It is about the depiction of men in American popular culture during the 1980s and 1990s. Of greatest importance in this volume, though, is its chapter on "Making the World Safe for Ideology," which carefully defines "ideology" as a worldview that has all or most of nine characteristic features (the most important of which is dualism), applies that definition to ideologies on both the Left and the Right, and discusses the danger that any ideology presents to liberal democracy.

The first part of *Legalizing Misandry: From Public Shame to Systemic Discrimination against Men* (Montreal: McGill-Queen's University Press, 2006) is about events or trials that journalists turn into high-profile venues for ideological feminism; the second part is a comparative study of legal changes that have directly or indirectly rigged the system against men in connection with divorce, custody, sexual harassment and so on. Although legislators now express every law in gender-neutral language (except for the law that requires young men in the United States, but not young women, to register for the draft), the interpretation and implementation of some laws by bureaucrats behind the scenes can be anything but gender-neutral.

Sanctifying Misandry: Goddess Ideology and the Fall of Man (Montreal: McGill-Queen's University Press, 2010) is about the use of organized religion to give ideological feminism metaphysical legitimation and, in some cases, to replace or fundamentally alter historic religions such as Christianity and Judaism by introducing goddess worship.

Replacing Misandry: A Revolutionary Theory (Montreal: McGill-Queen's University Press, 2015) shifts attention from women and their theories about men to the historic and current facts of life for men by examining the history of men—which is to say, perceptions of the male body—over approximately ten thousand years. This is a history of cultural and technological revolutions—the horticultural, agricultural, industrial, military, sexual and reproductive

revolutions—and the resulting need for men to establish a *collective identity specifically as men*. This is our project’s intellectual foundation. (See below).

Two additional volumes have been largely written but are not yet ready for publication. One of these is *Managing Misandry: Men’s Voices on the Meaning of Manhood*. It would not do, after all, to write all these books about men without actually listening to men. The focus is on various men’s movements in our time, most of which, on careful analysis, turn out to be less than helpful. We have included male feminism, even though it is not a men’s movement at all (viewing men through the lens of women’s movements). In fact, the most revealing chapter is about Michael Kimmel.

The series should conclude with *Transcending Misandry: From Feminist Ideology to Inter-Sexual Dialogue*. This volume suggests a new approach, dialogue, to the current polarization of men and women. This is the misandry project’s *moral* heart. Inter-sexual dialogue, which builds on inter-religious dialogue but in a much more disciplined way, is not the solution to conflict between men and women, but it could be the best way to *seek* a solution. Its ten principles, the “Decalogue of dialogue,” could function as the constitution for a new society, one that takes seriously and in equal measure the needs and problems of *both* sexes. Inter-sexual dialogue is thus not only an end in itself—the words that describe it best would be compassion, healing and reconciliation—but also the means to that end.

To sum up: we focuses attention on (1) the specifically *moral* dimension that any critique of misandry requires (in addition to information from the arts, humanities, sciences and social sciences); (2) the inability of men to establish a *healthy collective identity for themselves as men*; and (3) the need for inter-sexual *dialogue* (which retains two “voices” and allows neither to trump the other) instead of inter-sexual *debate* (which assumes that one “voice” will triumph over the other and reduce it to silence).

At the *core* of this project, discussed most fully and directly in *Replacing Misandry*, is the historical, moral and psychological problem of masculine identity. *Everyone* needs a healthy identity, both personal and collective. To attain that, everyone must be able to make at least one contribution to family or community that is (a) distinctive; (b) necessary; and (c) publicly

valued. Our remote ancestors did not sit around and ponder any of this. They simply did whatever they had to do, and could do, in the urgent need for collective survival. Men and women made comparable contributions. And both sexes paid high prices. Men were often killed by predators. Women often died in childbirth.

This general "egalitarianism" began to change in the late Neolithic period due to the rise of horticulture, then agriculture (or pastoralism), which eventually led to urbanization and specialization. These led in turn to states or empires, increasingly elaborate hierarchies, increasingly complex organized religions, symbolic gender systems, international trade, raiding or warfare and so on.

Of particular interest here is the gradually changing relation between maleness (the male body) and masculinity (its cultural interpretation). Most men (and women) were serfs. They did backbreaking work in the fields. Elite men (and women) did no menial work at all. Although chiefs or kings and their male courtiers hunted occasionally, it was to assert their status symbolically, no longer to provide food. Although they led armies into battle occasionally, moreover, they relied on conscript armies to do much of the dirty work (unless it prevented them from producing food). Middle-class men--even ten thousand years ago, there was a small middle class of shopkeepers, traders, artisans, scribes and so on--relied even less often on their male bodies as venues of masculine identity. Rather, they were masculine because they did things that culture prescribed for men, sometimes but not always arbitrarily.

This separation of masculinity from maleness continued slowly for many centuries but increased now and then due to a series of technological and therefore cultural revolutions. Among these were the Industrial Revolution (which eventually separated fathers from their families and replaced male muscles with machines in the factories and mines), the "Military Revolution" (during which modern states adopted a new social contract that turned all men, per se, into citizens but at the cost of becoming cannon fodder to serve the revolution or the nation), the Sexual Revolution (which "freed" both men and women, for the first time in human history, from the biological consequences and cultural responsibilities of sexual behavior but with disastrous consequences for marriage and especially for children), along with the more recent

Reproductive Revolution (which, among other things, reduced the male contribution to a "teaspoon" of sperm at the cost of trivializing the function of fathers within family life and thus expanding the ranks of fatherless children).

At this point, women can do (almost) everything that men can do, which is fine in theory for supporting egalitarianism. Women can provide resources for themselves, for instance, and protect themselves and their children--if not on their own, then with help from state agencies (which have replaced men in the family). Only one contribution of men, per se, remains both distinctive and necessary, and that is fatherhood. But even that has been either trivialized or attacked for decades in order to assert the "autonomy" of women. The fragile position of fathers might gain strength in view of many studies that indicate great advantages for children with live-in fathers. It would require another cultural revolution to turn things around at this point, however, for the good not only of children and men but also of society as a whole.

Meanwhile, consider what happens to the increasing number of boys and young men who must now try to grow up without a healthy identity (that is, with nothing distinctive, necessary or publicly valued to contribute). Some of them abandon schools that either explicitly or implicitly treat them with contempt, ignorance and suspicion. Others abandon a society with no room for them as men by resorting to drugs and antisocial behavior such as crime. Still others abandon life itself. No good can come of this.

The solution to this problem remains a mystery. One thing, however, is clear even now. Neither gynocentrism (which entails the failure to acknowledge that boys and men actually have distinctive needs and serious problems) nor misandry (which entails the fostering, or at least the tacit condoning, of hatred), will take us to a better place.

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AUTHOR PROFILE



Paul Nathanson has a BA (art history), a BTh (Christian theology), an MLS (library service), an MA (history and philosophy of religion) and a PhD (comparative religion). Of particular interest to him is the surprisingly blurry relation between religion and secularity: how religious patterns of thought underlie seemingly secular phenomena such as popular movies and political ideologies. With Katherine Young, he has written a series on the problem of masculine identity in an age of identity politics and sexual polarization.

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HOW DO WE GET MEN TO ENGAGE WITH OUR WELLBEING INITIATIVES?

Andrew Pain



ABSTRACT

Addressing men's mental health and understanding how to engage men, starts with understanding that men's mental health is everyone's challenge: aside from the men themselves and the journey they've experienced to arrive at a place of homelessness, prison or suicide, there is also a ripple effect: broken families, traumatised work colleagues, fractured communities. The reasons why men don't engage in wellbeing initiatives at work will differ from organisation to organisation, but within our workplaces, there are concrete steps we can take to make a difference, to start the conversation around men's mental health and create healthier working environments for everyone.

Keywords: males, men, men's health, mental health, psychological safety

As a professional speaker and trainer, leading in my work on men's mental health, this is one of the most common questions I'm asked by the people I reach out to: **how do we get men to engage with our wellbeing initiatives?** Other questions include: why are men and boys struggling? How do we help them? How do we tackle 'toxic masculinity'?

The questions in themselves are not surprising and the UK statistics at least, speak for themselves:

- Over 80% of homeless people in the UK are men.
- 95% of people in prison in the UK are men.
- 3/4 of people who complete suicide each year in the UK, are men.

Addressing men's mental health and understanding how to engage men, starts with understanding that men's mental health is everyone's challenge: aside from the men themselves and the journey they've experienced to arrive at a place of homelessness, prison or suicide, there is also a ripple effect: broken families, traumatised work colleagues, fractured communities. It really does matter and once we fully take that on board, there are then three seriously important questions to ask:

1. **What are the barriers, prejudices, and stigmas within our society which might hold men back from opening-up in general?**
2. **What is the language we need to speak, in order to engage the people, we most need to engage?**
3. **How do we inspire men to be the best version of themselves?**

The reasons why men don't engage in wellbeing initiatives at work will differ from organisation to organisation, but within our workplaces, here are four concrete steps we can take to make a difference, to start the conversation around men's mental health and create healthier working environments for everyone.

1. **Create men's networks:** building formal or informal communities of men, where men can connect, develop relationships, talk in an open and safe setting. The network may simply offer a social vibe or there might be an additional purpose such as volunteering, or sport as part of the connecting. Increasingly, I speak to HR and L&D directors making

the point that there is a women's network with budget, but nothing for men and that needs to change.

2. **Use male-appropriate language and marketing for wellbeing initiatives:** where the title and description of the event makes it clear that it's focussed on men's mental health, and that within the session, we'll be discussing fatherhood, men and boys, and whether toxic masculinity as a phrase builds bridges or walls, the numbers of men attending has been encouraging and surprisingly good (surprising for the organisations who book me). It seems that men do talk and want to talk more, particularly if they can see that something is targeted for them in a positive way. (On a very positive note, when my men's mental health sessions are marketed internally to workforces there are also significant numbers of concerned women who want to attend)
3. **Ensure psychological safety:** where people are safe to be open, transparent, vulnerable, because they know that in doing so, they won't be belittled, gossiped about, patronised, ignored or penalised. Several times this year, I've heard the comment, 'men don't want to attend the wellbeing session because they fear that by attending, their boss will think they're struggling and this may affect how they think about him'. If that is the case, then definitely, we need psychological safety, where people are used to being vulnerable and open. Psychological safety is a trending buzzword in leadership and HR circles, but on an operational and day-to-day basis, do people really understand what it is and how to create it? In a recent webinar I delivered to 60 NHS middle managers, only one person could correctly define what psychological safety is; and on a recent webinar I delivered to 25 organisational development leads, no one could correctly define all 3 the following buzzwords: intersectionality, allyship and psychological safety. It's up to leadership to take the lead in creating awareness around these terms, in provoking discussion and understanding how to deliver on these buzzwords.
4. **Achieve quick-and-easy wins on a micro level:** for example, I recently met a team leader working in a male-majority, warehouse environment. He wanted to create a learning focussed and high-performing team, so as part of his strategy, he initiated fortnightly lunch meetings with his team, in order to eat together, watch a TED talk and discuss it. Sometimes the choice of TED talk was random and sometimes people made

requests for specific talks and topics, but over the months, these fortnightly meetings of ‘eat, watch and respectfully debate diverse issues’, created both a tolerant and learning focussed spirit in his team. No great expense was necessary, no massive launch, just a simple idea as an experiment and consistently delivered.

Creating active men’s networks, using male-appropriate language and marketing for wellbeing initiatives, ensuring psychological safety, and achieving quick-and-easy wins on a micro-level (and sharing the learning to spark other initiatives)—they’re not the full answer to a complex question of how to engage men, but they’re a good start!

AUTHOR PROFILE



Andrew Pain is a down-to-earth motivational speaker on a mission to create decisive and resilient communities, break down stigmas and stereotyping, and inspire gender unity. To this mission he contributes lived experience as a domestic abuse survivor, with 20 years of leadership and HR experience. Andrew combines energetic delivery and an engaging sense of humour to address serious topics related to mental health and wellbeing, diversity and inclusion, leadership and talent development.

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THE BOYOSPHERE, THE BOY CAVE AND THE BOY BOX

Jerome Teelucksingh



ABSTRACT

Society often uses three terms, manosphere, man cave and man box, to explain the behaviour of men. Three hidden and smaller versions of these terms describe how boys connect with other boys, how boys are socialized, how boys learn to survive and eventually emerge into manhood: boyosphere, boy cave and boy box. Within the boy box, there is a war against boys, and unless there is more constructive intervention to save our boys, then the world will continue to blame boys for social problems.

Keywords: boy, boyosphere, manosphere, masculinity, men

In January 2023, I was shocked to learn that a six-year-old boy shot his school teacher in the USA. The family said their son had an ‘acute disability’ (Santucci). This incident provided some proof that boys were neglected and also reared in a chaotic environment. This tragedy is not confined to the USA, but it affects boys across the world. For instance, during the past two decades, in the African nation of Nigeria, thousands of boys accused of witchcraft were murdered or mutilated (“Nigerian Children Deemed Witches Tortured”).

Many of us are familiar with one or all of the three terms *manosphere*, *man cave*, and *man box*, which society often uses to explain the behaviour of men. There have been various interpretations of the role of the manosphere (Valkenburgh). The man cave plays an important role in shaping masculinity (Moisio, Beruchashvili). Researchers have also documented the problems created by the man box among men in different countries (Alsawalqa, Alrawashdeh, Hasan; Levto, Telson).

Society has not realized that there are also hidden and smaller versions of the manosphere, the man cave (or mancave), and the man box. These spheres could be dubbed the *boysphere* the *boy cave* and the *boy box*, in which boys connect with other boys, are socialized, learn to survive and eventually emerge into manhood.

The *boysphere* could be defined as the social media (*Facebook*, *Twitter*, blogs etc.) that are focused on the interests of boys and their rights. Their interests and rights would incorporate a wide range of topics including sexuality, choice of partners or girlfriends, gender discrimination, movies and online games. The *boy cave* or boy space would be that designated space in a house or home for leisure and hobbies. However, not all boys have this privilege as some boys are homeless. Likewise, the boy in a refugee camp or crowded apartment would not have the luxury of boasting of a boy cave.

Some might believe it is easy to define the boysphere, boy cave or boy box. The reality is that this is not applicable to all boys. For instance, a boy from a rural Thailand or Indonesia might not have access to the internet to be part of the boysphere. And, within the various boy boxes there would be societal rules seeking to restrict the freedom of expression of young males. Unfortunately, many boys do not survive the boy box, these include child soldiers who

die on the battlefield and others afflicted with terminal illnesses as cancer.

Within the *boy box*, there is a war against boys, and unless there is more constructive intervention to save our boys, then the world will continue to blame boys for social problems. All countries need to have guidance counsellors in every school. Some countries boast of schools with technology and smart boards and laptops but they do not have trained counsellors to help the boys in their transition into teenagers and coping with problems as bullying, rejection and peer pressure.

Many countries need therapists and peer counsellors for young males. If not, then young males will retreat further into their boy caves and emerge hurt and angry from their boy box. The boy box scenario is even more depressing when one considers boys in orphanages and those who are homeless and living on the streets. Teachers often do not have the time to counsel children who are being bullied. One of the problems within the boy box is that young males are underachieving (Holland). It seems many of our boys do not want to appear to be studious because they will be bullied.

Within the boy box there are some troubling issues. The cyberbullying, teasing within the home, and fights with peers at school all contribute to the trauma of the boy. This unresolved childhood trauma reinforces and contributes to negative behaviour. The extent of the trauma determines the level of negative behaviour that the boys will exhibit. And, the reality is that all men experience some form of childhood trauma and the perfect childhood is a myth. However, if all men experience this childhood trauma and we do not see all the world's men exhibiting criminal behaviour, then we have to do some rethinking!

Whenever someone says or writes that masculinity among boys is a problem, there is often a backlash from those who disagree. There is the perception that within the boy box, masculinity among boys and teenagers is broken or incomplete. This is partly due to both nature and nurturing that occurs within the boy box and boysphere. Others in society tend to judge some masculinities as broken. Identifying the brokenness of masculinity is not meant to marginalize boys but to help them. For instance, self-destructive behaviour of boys is one form of broken masculinity that needs intervention.

Within the boyosphere there is the controversy of what is the best form of masculinity. The reality is that there is no ideal or perfect masculinity for boys. There are instances when masculinity among boys can be deemed biologically broken. For instance, one aspect of biological masculinity deals with testosterone and a baby born with hypogonadism would affect the development of masculinity later in life. Secondly, there is a rare condition (anorchia) in which babies are born without testicles and designated as male.

Thirdly, a baby is born with androgen insensitivity syndrome. This affects sexual development from birth to puberty. It would obviously result in a confused adult who does not fully grasp his biological broken masculinity is linked to the psychological drama that he cannot understand. Could you imagine if these three conditions occur in boys in developing countries as Iraq or Afghanistan? Obviously, these would be undetected and the public would not understand the connection between biology and masculinity. All three instances, are examples of 'biologically broken masculinity' that can also contribute to gender dysmorphia as the young or mature person experiences gender identity disorder (transgenderism or gender incongruence).

A few persons would be wondering why is more focus needed on the boy box or feelings expressed in the boyosphere. One of the major reasons is that the problems facing adult males are often linked to childhood and teenaged years. For instance, psychologists tend to locate problems with men's behaviour such as repeated criminality in things like traumatic childhood experiences rather than masculinity. By locating the brokenness of boys' behaviour in masculinity rather than in their individual psychology, there is a risk that some people will interpret masculinity as a problem. Of course, the idea that masculinity is a problem is adverse for a boy's mental health. The message that masculinity is broken would very much appeal to some persons—especially feminists.

I am not trained in psychotherapy and do not want to attack the judgments of trained professionals or the validity of their theories that link men's anti-social behaviour (as criminality and violence) to childhood trauma. However, can the spanking of a two-year-old boy remain in the mind or consciousness through adolescence and adulthood and result, 45

years later, in the stealing of a car, rape or murder? Is there a long-term impact that be proven to be 100% correct? These are the questions that need to be explored within the boyosphere.

It is very plausible to say that the brokenness is in both masculinity and in individual psychology. Both are inseparable and inextricably linked. If we accept this, then we might be closer to helping save more boys. We would also be better equipped to understand the complexity of masculinities developing within the boyosphere and boy cave and also the restraints within the boy box. Our understanding of psychological and emotional challenges within the boy cave would possibly allow for a smoother transition into adulthood and fewer antisocial activities.

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AUTHOR PROFILE



Jerome Teelucksingh is an activist from Trinidad and Tobago in the Caribbean. He initiated the inaugural observances of International Day for the Elimination of Violence Against Men and Boys (31 January) and World Day of the Boy Child (16 May). He has published and spoken on masculinity, the men's movement and challenges facing boys.

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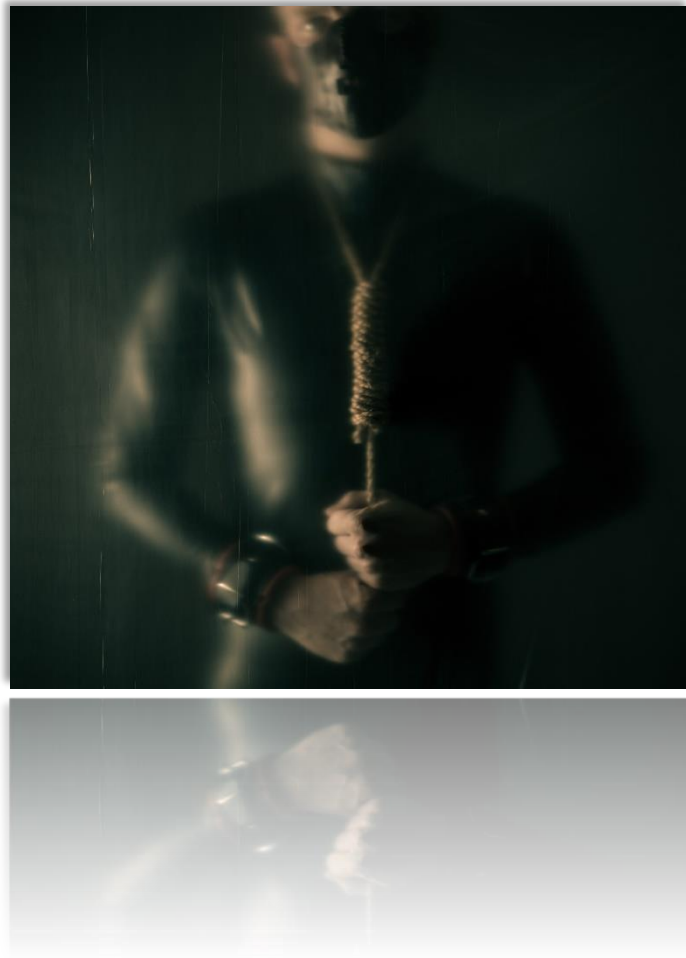


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INHERENT

Jan H. Andersen









AUTHOR PROFILE



Jan H. Andersen is a Danish photographer, software developer, and author specializing in topics surrounding children and teenagers. With a degree in child care and with many years of experience working with troubled kids and families, he writes with passion about child psychology, boy issues and parenting. You can read more at his website www.jhandersen.com

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NEW MALE STUDIES: AN INTERNATIONAL JOURNAL publishes two issues a year, in June and December. Submissions are reviewed throughout the year. **NMS charges no article-review fee and no publication fee.**

AUTHOR GUIDELINES FOR INITIAL SUBMISSIONS

All submissions should be sent to Dennis Gouws, the Editor in Chief, at dgouws@aimhs.com.au.

All submitted manuscripts should be Microsoft Word documents.

Manuscript preparation

The journal publishes refereed (peer-reviewed) scholarly articles (approximately 6,500 to 8,500 words long), analysis-and-opinion pieces (approximately 3,000 to 6,500 words long), and brief reports, including book reviews (approximately 1,000 to 3,000 words).

All submissions must be written in clear English prose, expressed in concepts easily understood by a general reader. Jargon must be clearly defined.

All copy must be single spaced and use 12-point Times New Roman font.

Authors should prepare manuscripts according to the conventions of either the [APA](#) citation style or the [Harvard](#) citation style.

Instructions for formatting abstracts, text with designated headers (A-level through C-level), references, tables, and figures appear in the respective manuals for the APA and the Harvard citation styles.

When writing numbers, please add a zero before each decimal point where there is no preceding integer: for example, .93 becomes 0.93. Also add a space between the greater than or less than symbol and the following integer, including zero: for example, >.001 becomes > 0.001.

Use quotation marks (inverted commas) only when reporting direct speech or quoting from a text. Do not use quotation marks (inverted commas) for emphasis; use italics instead. For example, write *The main goal of the assignment is to please us.* --not *The “main” goal of the assignment is to please us.*

Use square brackets (also known simply as *brackets*) for editorial interventions on your part. Use round brackets (also known as *parentheses*) to separate nonessential information from the rest of a sentence. More information on bracket use may be found [here](#).

Abstract and keywords

All manuscripts must include a 120-word abstract. Below the abstract, please provide up to five [keywords](#) or brief phrases.

References

Items on the reference page (formatted in either [APA](#) or [Harvard](#) style) should be listed in last-name alphabetical order and should be single spaced. APA-formatted papers should use the hanging-indent paragraph feature of Microsoft Word. Each listed reference must have been cited in the text. References should be appended to the manuscript at the end of the document; do not only include references in the footnotes or endnotes.

Figures, photographs and illustrations

Graphic files are accepted in most formats including *bmp*, *emf*, *jpg*, *gif*, *tif*, *wmf* and *png* formats. High-quality printouts (minimum 300 dpi) are needed for all graphics. The minimum line weight for line art is 0.5 point for optimal printing. The Journal reserves the right to determine the final colour, size, format and position of all figures, photographs or illustrations in the published manuscripts.

Refereed-article review procedure

Submissions for publication in NMS as refereed articles are refereed by two readers who will decide whether to accept a submission as it is, to accept a submission with revision, or to

reject a submission. The editor in chief will make the final decision if the readers disagree. Helpful comments from these readers will be shared with the author (or authors) of reviewed articles.

ADDITIONAL REQUIREMENTS FOR ACCEPTED SUBMISSIONS

Header graphic

A header graphic should be included to accompany the manuscript. This graphic should augment the theme or tone of the article and will be included above the title of the article on the title page in the published manuscript. The format of the graphic should be as described in the **Figures, photographs and illustrations** section. The editorial team will provide a graphic if none is included.

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Author biography

A short (maximum 200 words) author biography should be included with the manuscript. If there is more than one author, then each author should submit a separate biography. Biographies should include academic or other titles as well as academic or other affiliations, together with a contact email address.

A colour head-and-shoulders photograph of the author should also be included to accompany the biography. The format of the photograph should be as described in the **Figures, photographs and illustrations** section.

PERMISSIONS PUBLICATION POLICY

Our policy prohibits publication of unsolicited manuscripts that have already been published in whole or substantial part elsewhere. Authors of manuscripts describing research using human participants are required to comply with ethical standards in the treatment of human participants. Upon acceptance of a manuscript, authors will receive a copyright

agreement; this agreement must be signed and returned to the editor in chief or the production manager.

SUBMISSION PREPARATION CHECKLIST

As part of the submission process, authors are required to check off their submission's compliance with all of the following items. Submissions might be returned to authors who do not adhere to these guidelines.

1. The submission has not been previously published, nor is it before another journal for consideration.
2. The submission is in Microsoft Word document format.
3. The text is single spaced and uses Times New Roman 12-point font.
4. An abstract and keywords are included.
5. The text adheres to the stylistic and bibliographic requirements outlined in this document.
6. Figures, photographs or illustrations have been provided that comply with the guidelines described in this document.
7. The preferred position of illustrations, figures, and tables to be placed within the text are indicated in the text (e.g. [Insert Figure 1 about here]).
8. References are included in the correct format and at the end of the manuscript). Where available, URLs for the references have been provided.

PRIVACY STATEMENT

The names and email addresses submitted to this journal will be used exclusively for the stated purposes of this journal and will not be made available for any other purpose or to any other party.
