

**Misogyny and the  
manosphere:  
insights to build a  
trade union  
response**

# **Acknowledgments**

With thanks to Dr Olivia Brown, University of Bath, for writing this literature review.

# TUC Executive Summary

Trade unions have long highlighted misogyny as a workplace and societal issue. At our statutory conferences and Congress, as well as through our direct engagement with affiliates, we are hearing increased concern about how online influencers and content are shaping society, as well as the rise of misogyny in workplaces and the links to the broader far right movement. Following the 2025 motion to Congress from our Women's Conference, the TUC has committed to raise awareness of and track the extent and influence of incel and misogynistic ideology in the UK including online and work with unions to challenge this.

In addition, as part of the TUC's work to tackle the rise of the far and populist right in our workplaces and communities, we have committed to gathering further evidence on several priority areas to ensure our response is impactful and enable us to focus our support for affiliates in the most strategic way.

This briefing, commissioned by the TUC and written by Dr Olivia Brown at University of Bath, considers the current complex, interconnected online ecosystem that makes up the manosphere. The insight here considers the distinct communities under this umbrella as well as high-profile influencers, and the role these movements play in influencing public perceptions and the rise of misogyny. The findings detailed here look at examples of extreme misogyny, as well as the role seemingly innocuous content (such as gym, gaming and dating) plays as an entry point to more extreme content.

The evidence considered in this report demonstrates how engagement with manosphere content online is shifting people's attitudes and beliefs around the roles of men and women, contributing to increased acceptability of misogynistic, hateful language and contributing towards the growing and pressing challenge of tackling violence against women and girls. The report highlights how the same misogynistic narratives and communities are also harming men and boys.

Dr Brown's analysis exposes the links between the manosphere and other online communities that produce and promote far-right ideology. The risk highlighted here is that this misogynistic content online serves as a radicalisation pipeline, increasing the likelihood of exposure to more extreme and harmful content which academic analysis suggests can be linked to violence in our communities. Hostility to women and gender equality acts as a gateway to far-right ideologies.

Trade unions have a long history of tackling violence against women and girls including our instrumental campaigning in achieving the Worker Protection Act in 2024. This paper is a continuation of that work. For trade unions, understanding the context in which the manosphere exists, the ways in which content reaches different groups, how it influences beliefs and behaviours and the threat of links to broader far right

messaging, is crucial. Growing misogyny and misogynoir<sup>1</sup> in workplaces and communities poses a threat to our members and makes it harder to tackle discrimination and violence against women and girls in our workplaces, in particular those who experience intersecting forms of oppression, such as Black women<sup>2</sup>, disabled women and LBT+ women. But trade union members also hold a unique role to question views, change minds and build workplaces safe for everyone.

It is particularly vital, that as a movement we recognise the varied issues the far right uses to spread division and hatred – this includes both misogyny and the faux concern for women and girls' safety. From racism, homophobia, transphobia, ablism and xenophobia, far right actors will use these wedge issues to gain consensus around their views. As a movement, we must respond based on our principles of equality, solidarity and justice. Our core work in ensuring workplaces are safe, and that no worker faces discrimination or unfair treatment, means we must prioritise tackling misogyny where it arises, whether that's online or in the staff room.

Using this briefing, we encourage trade unions, working with the TUC, to:

- Continue to gather evidence on misogyny in workplaces, specifically the impact of online misogyny, an under-researched area.
- Deepen understanding amongst reps and members of what misogyny and misogynoir are, how they operate in workplaces and how they can be tackled.
- Deepen understanding of reps and members of the manosphere and the misogyny and misogynoir of far right and how these groups are connected. If we are to tackle the far right, tackling misogyny is at the heart of that.
- Support reps and activists to ensure they have the skills and expertise to have difficult conversations to counter misogyny in the workplace, focusing on what unites us, and combating misogynistic behaviour by exposing how far-right ideologies exploit sexism and racism to divide workers.
- Build alliances with progressive movements to use collective strength to counter hate.
- Highlight the harm caused to women by anti-immigration and racist rhetoric.

Tackling misogyny and misogynoir are key elements of our wider work of tackling sexual harassment in workplaces and the trade union movement. Trade unions should continue to refer to the recommendations in the [Congress 2024 General Council Statement](#) and the TUC report ['And then it Clicked.... Black women's experience of](#)

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<sup>1</sup> Misogynoir is defined as anti-black misogyny that specifically targets black women.

<sup>2</sup> 'Black' – with a capital B– is used to indicate people with a shared history. 'Black' is used in a broad political and inclusive sense to describe people in the UK who have suffered from colonialism and enslavement in the past and continue to experience racism and diminished opportunities in today's society".

[sexual harassment in the workplace'](#) and [build preventative cultures that eradicate misogyny, misogynoir and everyday sexism from within our movement](#).

To support the recommendations above the TUC are developing a new toolkit and training on tackling misogyny in the workplace and continuing to ensure misogyny is incorporated into our wider work on tackling the far right.

# Literature Review

## Introductory and Overview

There are widespread concerns that misogyny is on the rise in the UK, with 8 in 10 women reporting that the Government should be doing more to tackle violence against women and girls ([End Violence Against Women and Girls, 2025](#)). Reports suggest that this is, at least in part, being fuelled by an alarming rise in misogynistic content online ([UN Women, 2025](#)). Concerningly, recent data suggests the majority of young people are being exposed to misogynistic content on a regular basis. For example, [Amnesty International \(2025\)](#) conducted a survey with Generation Z (people born after 1996) and found that 73% had witnessed misogynistic content online. Across three platforms, participants rated X as highest for misogynistic content, with 52% reporting they saw it daily, whereas on TikTok and Instagram the figures were 39% and 35% respectively. Further, a [Movember \(2025\)](#) report of 3,000 young men (aged 16-25) in Australia, United Kingdom and the United States, found that 1,943 of them admitted to engaging with a pre-defined list of influencers connected to the broader manosphere (63%). For the UK specifically this figure was 61%. Further UK figures by [OfCom \(2024\)](#) found that 23% of teenagers had experienced misogyny online and a [Hope Not Hate \(2024\)](#) survey of 16-24 years, 41% reported having a positive view of Andrew Tate.

Despite widespread evidence of misogynistic content online, how these views translate into shifts in attitudes, beliefs and behaviours is harder to decipher. Indeed, a [YouGov \(2025\)](#) survey of 4008 UK Adults found that in the male sample, less than 5% expressed dislike or negative sentiment towards women. However, when asked how widespread they felt misogyny was, 59% of young male adults and between 46% and 38% of older male adults agreed that it was widespread. This is suggestive that while individuals may not recognise themselves as engaging in misogyny, more broadly, society recognises this as a pertinent issue. This is compounded by the widespread reports of misogyny and online harms experienced by women and girls in recent years. For example, [GirlGuiding \(2024\)](#) reported that the number of young girls experiencing feeling unsafe due to sexism has more than doubled in the last ten years (47% when compared to 17%), with over 85% of those aged 11-21 reporting experiencing sexism in their daily lives. Furthermore, a [2025 Unite](#) survey of female workers found a quarter of respondents had experienced sexual assault or harassment in the workplace.

The following report will first provide definitions of the online misogynistic ecosystem, identify the types of communities and narratives that exist within it, before exploring how and why young men access these communities and the potential harms that can occur because of this.

## **How are misogynistic online ecosystems defined and what do they look like?**

### **Definitions**

There is no uniformed definition of the manosphere and online misogynistic communities. [Ging \(2019\)](#) for example acknowledges the multi-faceted nature of online misogynistic communities in her definition, recognising that what *"unites these multiple masculinities, then, is a common preoccupation with male hegemony as it relates to heterosexual—not homosexual—gender relations, whether that relationship is one of wishful identification with or strategic disavowal of the alpha male ideal"* and describes them as *"mobilizing and reifying narratives of personal suffering to build affective consensus about an allegedly collective, gendered experience, namely men's position in the social hierarchy as a result of feminism"*.

[Ribeiro et al \(2021\)](#) adopts a looser definition of a collection of communities aligned by their common interest in men's issues, often associated with online harassment and real-world violence (see [Dewey 2014](#)). [Rothermel \(2023\)](#) draws on two definitions from different scholars to describe the manosphere as a "loose confederacy" ([Ging, 2019](#)) of blogs, forums and social media threads in which sexist, toxic views of society, masculinity, and femininity in particular are shared by users. Finally, [Barnes & Karim \(2025\)](#) define the manosphere as *"an online network of blogs, forums, social media accounts, and websites that proactively advocate misogynistic, anti-feminist, and anti-gender egalitarian positions, and promote the resentment and hatred of women"* (pg.1)

Across the definitions, a clear theme of the manosphere as a loosely formed online network emerges, with enduring characteristics of resentment towards women and a belief that men's problems in society are a result of women and feminist ideas.

### **Types of communities**

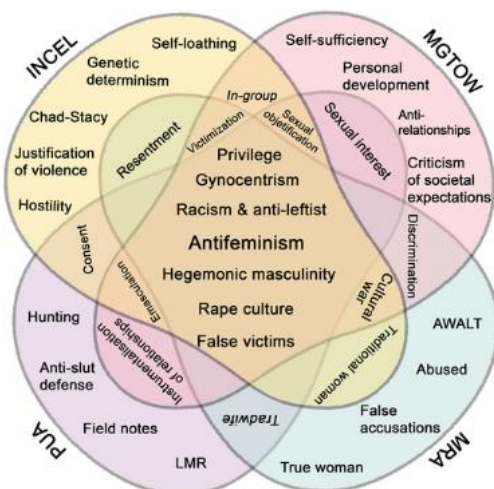
It is vital to understand that the manosphere is not a uniformed online space and that many young men who engage in misogynistic content online may not recognise themselves as part of the manosphere, may not hold misogynistic views or may only engage in one specific part of it. Several studies and reports have sought to identify typologies of different groups within the manosphere, with the majority of research in academia, and by NGO's and other international organizations converging across Men's Right's Activists, Men Going Their Own Way, Pick Up Artists and incels ([Ribeiro et al., 2021](#), [Bocheva et al., 2025](#); [Rollano et al., 2026](#); [UN Women, 2025](#), [Educate Against Hate, 2025](#); [Ofcom, 2025](#)). See Table 1 for detailed definitions of each of them.

| Community               | Definition                                                                                                                                                                                                                                          |
|-------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Men's Right's Activists | A group primarily concerned with perceived social, legal and institutional practices that they claim discriminate men, formed in opposition to feminist movements ( <a href="#">Ribeiro et al., 2021</a> ; <a href="#">Han &amp; Yin, 2023</a> )    |
| Men Going Their Own Way | A group who claim that feminism has made the world irreversibly "gynocentric" and therefore aim to completely separate themselves from a world with women in it ( <a href="#">Han &amp; Yin, 2023</a> )                                             |
| Pick Up Artists         | A group who aim to "pick-up" (i.e., to have sexual relations with) women through the use of psychologically manipulative tactics, and mock the notion of consent ( <a href="#">Ribeiro et al., 2021</a> ; <a href="#">UN Women, 2025</a> )          |
| Incels                  | A group who claims to desire sexual and romantic relationships but whom state that they are unable to attain them due to societal standards of attractiveness and women purposefully depriving them of it ( <a href="#">Daly &amp; Reed, 2022</a> ) |

Table 1. Definitions of communities within the manosphere

## Content and narratives across communities

Consistent with the definitions discussed above, there is a degree of overlap across the manosphere communities which can be seen in Figure 1. Further details below provide detail on the narratives and content propagated across the manosphere, focusing on those that are consistent across the communities.



**Figure 1.** Venn diagram of manosphere characteristics, published in [Rollano et al. \(2026\)](#)<sup>3</sup>

[Rollano et al. \(2026\)](#) argue that the narratives across the manosphere are an essential component to understanding the pervading appeal of engaging in these online spaces. The narratives can be broadly understood under four pillars – victimisation, antifeminism, hegemonic masculinity and the red pill. *Victimisation* plays a central role in many misogynistic online communities. It functions not only as a shared narrative but also as a key element of group identity ([Copland, 2022](#)). Without members framing themselves as unfairly disadvantaged, and women as the cause of that disadvantage, then it is not possible to sustain the arguments around the necessity of the communities (this is especially so for MGTOW, [Krendel, 2020](#)). Further, the shared experience of victimhood can then encourage emotional connection, mutual support, and a sense of belonging. This collective perception of being wronged can also make these groups more appealing to external audiences, helping them attract sympathy and, at times, broader social or political support ([Ging, 2019](#)). This is especially problematic in terms of arguments within the manosphere being received and propelled by more mainstream corners of society.

*Antifeminism* is frequently positioned as a defining belief within these spaces. Feminism is commonly portrayed as a harmful force responsible for men's perceived social and personal difficulties, and as a movement that unfairly prioritises women's interests. For example, examples from analyses of online posts finds that feminism is presented as a sexual strategy for women or as a coping mechanism for women who are physically unattractive ([Krendel, 2020](#)). Other analyses identify feminism as being representative of preventing men from embodying their natural masculine roles across society, and thus responsible for, for example, the increasing levels of alcoholism and homelessness in men ([Coston & Kimmel, 2012](#)). As a result, opposition to feminism often becomes a unifying theme and a primary messaging strategy. This framing can also align with wider ideological narratives, creating pathways for recruitment (i.e., through the promotion of masculinity) and reinforcing group cohesion.

*Hegemonic masculinity* is another recurring theme, though it is interpreted differently across communities. Many promote hierarchical views of men, typically structured around physical appearance, sexual success, and socioeconomic status ([Phelan, 2025](#)). These hierarchies are often linked to the belief that women seek partners who offer the highest perceived value, reinforcing competitive and exclusionary attitudes among men.

Finally, the concept of the "*red pill*" is widely used as a metaphor for adopting what participants describe as a hidden or uncomfortable truth about gender relations and society. Embracing this perspective is often presented as an awakening (e.g., individuals

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<sup>3</sup> LMR stands for last minute resistance - it refers to hesitations or blocks by women during interactions, and the communities will discuss ways to override this. AWALT - refers to all women are like that.

adopt the example of the Matrix and taking a red pill) that strengthens group solidarity and fosters a shared identity rooted in perceived marginalisation. A key element to the “red pill” is the idea of women engaging in hypergamy - defined as the act of marrying or being in a relationship with someone who is economically, physically or socially superior ([Krendel, 2020](#)). Oftentimes proponents of this idea will cite evolutionary psychology to support their arguments.

As well as these consistent themes and narratives across the manosphere centred around misogyny, there is also a significant degree of hostility towards LGBT+ people within these communities, though it should be noted that the primary grievance tends to always be oriented towards women ([Barnes & Karim, 2025](#)). Research by Coufal et al., (2025) for example, find a significant amount of transphobic language being regularly used in incel communities. Evidence suggests that these communities are increasingly recommended to young men online ([Gerrand et al., 2025](#)), increasing everyday exposure to transphobic language, in addition to misogyny.

## **Influencers**

In addition to acknowledging the different communities and narratives across the manosphere, it would be remiss not to highlight the vital role of influencers across these spaces. Influencers both act as a gateway for entry by attracting young men to the communities through podcasts, videos and short-form content, as well as setting the over-arching narratives and themes that pervade the online ecosystem ([Renstrom & Back, 2024](#)). While misogynistic influencers use their platforms to espouse hateful attitudes about women, they are also driven by financial means and cannot be considered as solely driven by ideological goals ([IDSB, 2025](#)). Oftentimes these entrepreneurial activities are embedded in seemingly innocuous content (e.g., lifestyle and fitness coaching), which then include misogynistic attitudes and hateful content more subtly. This has important implications when determining the value of counternarratives, as the underlying motivation for posting may be driven by monetary value as opposed to an ideological position. In this way, misogynistic content holds commercial value, rather than simply presenting a political or harmful belief system.

## **Connection to other online extremist communities**

The narratives propagated by the manosphere share some similarities to those shared by extreme right-wing communities ([Marwick & Caplan, 2018](#), see Table 2). Both communities, emphasise a need for traditional gender roles within marriage, maintenance of hegemonic masculinity (a culturally acceptable strategy used to legitimate gender inequality by upholding male superiority in a social hierarchy, ([Connell, 2016](#); [Sunderland, 2023](#)) and a general resistance towards LGBT+ and women’s rights ([Blee, 2020](#))). However, there are also some differences in their primary grievances and focus (see Table 2). While communities within the manosphere tend to focus primarily on anger at women as being responsible for the challenges and

difficulties that men face and a frustration at sexual hierarchies (i.e., women only being interested in certain types of men and men facing a lack of sexual partners), the right-wing communities tend to orient more towards the need to protect white, cis, straight women for the purposes of childbearing and securing the future of majority race, religion and nation ([Amery & Mondon, 2025](#); [Frenquelli, 2024](#); [Lewicki & Clark, 2025](#)).

That said, the overlaps are important and demonstrate the connections between the manosphere and far-right ideology, which can be witnessed in broader online ecosystems where there are many links and overlapping memberships between the communities. Indeed, [Phelan et al., \(2025\)](#) analysed two far-right online communities on Telegram and Stormfront in the UK and Australia and found that misogynistic views permeated transnationally, creating narrative connections and a common language across users. As well as misogynistic content providing a bridging mechanism between the two communities, there is also evidence of engagement in the manosphere providing a pipeline entry point to far-right communities. For example, research has shown how exposure to misogynistic content online can act as a gateway to more extreme far-right content ([Weiss et al., 2025](#)). This is supported by [Diaz and Valji \(2019\)](#) in their analyses of the correlation between misogyny and acts of violence, who describe misogynistic ideologies as a gateway and early warning sign of extremist violence.

|                          | <b>Manosphere</b>                                                   | <b>Far-Right</b>                                               |
|--------------------------|---------------------------------------------------------------------|----------------------------------------------------------------|
| <b>Core grievance</b>    | Gender-based grievance (sexual rejection, perceived anti-male bias) | Ethno-nationalist grievance (race, immigration, "replacement") |
| <b>Primary target</b>    | Feminism, women, perceived gynocentrism                             | Minorities, immigrants, Jews, LGBTQ+ people                    |
| <b>View of hierarchy</b> | Sexual/masculine hierarchy ("sexual marketplace")                   | Racial and civilisational hierarchy                            |
| <b>Overlap areas</b>     | Anti-feminism, anti-LGBTQ+, traditionalism                          | Anti-feminism, anti-LGBTQ+, traditionalism                     |

Table 2. Distinctions and overlaps between far-right communities and the manosphere

A further adjacent online community to the manosphere is that of Trad Wives (or traditional wives). Trad Wives are a self-identified community who believe in the inherent virtue and necessity of traditional gender roles ([Smith et al., preprint](#)). Within this community, women are defined as wives, caregivers and homemakers, promoted through aesthetically pleasing content that suggests a return to the "simple life" ([Sykes & Hopner, 2024](#)). The promotion of gender roles and dismissal of feminism ideals is consistent with the narratives and framing promoted by misogynistic online communities, while of course there are differences in how this content is produced and shared. That said, it is worthwhile considering how Trad Wives have been referred to as

mirroring “the ideals of the manosphere, encouraging women to focus solely on looking after the home, the man and the family” ([Peach, 2025](#)). Further still, there is evidence of the promotion of right-wing ideologies within Trad Wife communities ([Proctor, 2022](#)), usually presented through the promotion of having children and adhering to well-known right-wing tropes such as the 14 words (the promotion of having children in order to maintain the white race). This further complicates the interconnectedness between the far-right, the manosphere and the trad wife community, opening up avenues for the progression of harmful content across the online ecosystem, especially in reaching a wider audience of predominantly women. We have also seen Reform UK publish its Women and Motherhood Protection Act in an attempt to appeal to women audiences.

## **Understanding how and why young men engage with misogynistic content online**

Evidence from academia and surveys suggest that some men engage with misogynistic content because of their pre-existing views and experiences. For example, the [Movember, \(2025\)](#) report found that young men who regularly engaged with the manosphere valued traditional roles, had more negative overall views of women, including a negative view of feminism and the role of women in society and were already experiencing dating frustrations.

Other research has argued that the affordances (the characteristics and technical design) of online spaces provide the opportunity for young men to access misogynistic communities ([Dickel & Evolvi, 2022](#)). For example, the anonymity of many of the platforms and the coming together of like-minded individuals makes it easy for people to be drawn in ([Chua & Wilson, 2023](#)). Further still, how algorithms on social networking platforms operate can open up pathways for young men to join ([Gillespie, 2018](#)). Algorithms do not operate the same for all profiles and for young men especially, evidence shows how misogynistic content is boosted and promoted to engender engagement. Researchers at [Dublin University](#) created fake accounts on TikTok and YouTube, posing as either 16- or 18-year-old boys with preferences for gym/gaming content or anti-feminist content (e.g., Andrew Tate). All accounts, regardless of gym/gaming content or anti-feminist content were shown manosphere related content within 25 minutes. This report demonstrates how the structure of social networking platforms promote engagement in the manosphere, beyond the pre-existing beliefs and attitudes of young men themselves. It also highlights the vital role of gym and content as entry points into the manosphere.

[Mayrn et al., \(2024\)](#) interviewed 21 people (aged between 18 and 38, mean age of 26) who identified as being former incels about their experiences of joining and leaving the group. Their analysis identified two over-arching themes. The first was centred on “help-seeking” in relation to meeting masculinity norms – including references to being a loser because of an inability to attract women, feeling alone and having no value. The second theme was centred on “help-finding” within the online incel community –

including it not being their fault that they were facing struggles, feeling a sense of belonging and feeling special. Overall, the authors concluded that their findings were indicative of young men seeking online incel communities to avoid feeling blamed themselves for their struggles in relationships and to provide a sense of belonging and self-esteem. Accordingly, they suggest that societal pressures to conform to masculine norms and a lack of alternative spaces for men to seek help and advice were likely in part to blame for the increasing size of incel communities online.

Other evidence is suggestive that not all men are attracted to the manosphere because of pre-existing ideas. [Botto & Gottzen, \(2023\)](#), for example, explored the narratives of 30 self-identified “red-pill” men, in data obtained on a popular Reddit forum. All 30 men were writing about their experiences in red-pill communities, who positioned that they had left or were leaving the manosphere. The findings suggested that the men were not necessarily drawn into the communities because they shared the ideology from the outset, but that content was recommended to them by friends or found by chance. Further still, they commented on feeling vulnerable at the time, in dating or in their relationships and that they identified manosphere communities to improve their social skills, self-esteem and ability to attract women. Once immersed in the communities, many of the young men referenced the speed with which they became accustomed to the type of content. Importantly Botto & Gotzen’s (2023) analysis included examples of why men left the communities. Several users referenced real-world examples of their own dating experiences or experiences of those close to them and how these examples were inconsistent to the tropes that they had been told about women. For example, biological hypergamy (defined as the act of marrying or being in a relationship with someone who is superior) is a core tenant of the manosphere, however men commented on witnessing women in their lives choosing partners out of love and care, as opposed to in pursuit of biological superiority. A key finding from the study that has relevance for the long-standing impacts of the manosphere was how despite leaving the communities and rejecting many of the views, many of the men remarked how it was difficult to stop objectifying and sexualising women.

Further analysis of men leaving the manosphere was conducted by [Thornburn \(2023\)](#). They conducted a digital ethnography on two of the most popular Reddit forums for individuals wishing to leave the manosphere – r/IncelExit and r/ExRedPill. The analysis centred on posts made between April and October 2022 and included 160 threads across the forums. In their analysis they identified how romantic rejection (e.g., being cheated on, experiencing a bad break-up), a fear of inadequate masculinity, seeking help for their psychosocial challenges and low self-esteem were common pathways into the manosphere. In terms of dis-engagement from the communities, the author identified in the online posts that there was a recognition that the ideologies within the manosphere were harmful either to themselves or to people that they loved. Others cited inconsistencies with the ideology and their own feelings or attractions towards women. For example, feelings of being attracted to “strong” women who did not fit the archetype of passive women described within the manosphere communities or feelings of warmth and friendship towards women in their lives.

## What are the impacts of engaging in misogynistic content online on behaviour?

### Engagement in violence

While it should be acknowledged the majority of men who access misogynistic content online do not engage in real-world violence, there are documented examples of violent attacks in which the perpetrator has been found to be heavily embedded within manosphere online ecosystems. The most notable example is Elliot Rodger who killed six people and injured 14 others before killing himself. Rodger published a manifesto and a video online expressing deep hatred toward women, social rejection, and personal grievances linked to his involuntary celibacy, and he is widely cited as one of the earliest figures in the modern incel subculture. Rodger's writings make clear he viewed his actions as punishment for being denied sex and companionship, framing his violence as retribution against those he saw as responsible ([Dewey, 2014](#)).

A further example includes [Alek Minassian](#), who in 2018 drove a van into a crowded street in Toronto, resulting in ten deaths and 15 injuries. Minutes before the assault, Minassian posted to social media praising Elliot Rodger, explicitly referencing "*Incel Rebellion*" and naming Rodger as the "*Supreme Gentleman*". Police and prosecutors treated the attack as inspired by incel-linked rhetoric, however, ongoing questions were raised from this case to when or how such instances should be classed as terrorism ([Chan, 2022](#)). In the U.K, [Jake Davison](#) killed five people, including his mother and was found to have been involved in incel forums online, speaking openly about his thoughts on YouTube and Reddit.

Academic research offers some understanding of the connection between manosphere ideologies and violence. For example, [Barnes & Karim \(2025\)](#) focused on 140 blogs and websites from 2000-2018 to illustrate an understanding the manosphere through a typology of two axes – 1) the degree of sexual/romantic interactions with women and 2) the degree of communitarianism. For example, Incels would rank low on the axes of sexual/romantic interactions with women due to their grievances (i.e., feelings of dissatisfaction with important aspects of life) against women and perceptions of men as second-class citizens when compared to women. They would also rank low on the axes of communitarianism due to them being relatively isolated from both women and their male peers. The authors argue that groups like Incels are most likely to engage in violence due to them being low on these two axes – distanced from women such that their grievances are made ever more powerful and entrenched and distanced from society and any clear community direction, making random individual acts of violence more likely (for example - there aren't often leadership structures in the groups setting norms on what collective actions are aligned to group goals).

Other research by [Chan \(2022\)](#) focused on the link between gender-based-violence and incel community discourse. Their findings compared online content from incel communities to violent extremism risk assessment frameworks in Canada. The author

identified how references to real-world violent incidents, praising of violent actors (e.g., those identified above), and gendered language that degraded and dehumanised women were comparable to risk factors identified in extremist contexts and warranted a further expansion of frameworks to encompass gender-based violence.

## **Shifting attitudes and beliefs**

As well as considering real-world incidents and propensity for violence, other research has examined how misogynistic views and content can shift attitudes and beliefs. For example, [Rottweiler et al., \(2024\)](#) examined the effects of misogyny on intentions of engage in violence (both extremist violence and violence against women). They conducted a nationally representative survey in the UK on 1,500 people (51% female) with an average age of 45. Their findings demonstrate how misogynistic beliefs increased the willingness of participants to engage in violent extremism, interpersonal violence and to support violence against women. While they did measure engagement in online content specifically, they included several measures of misogynistic beliefs, many of which could be acquired through engagement in the manosphere ecosystem.

A further report by [Women's Aid](#) (2023) explored shifting attitudes more broadly in children and young people, in the context of misogynistic online content. The authors conducted two surveys (n = 1,000 participants per survey) of children aged 7-18 and young adults aged 18-25. For the children's survey, 29% of boys and 13% of girls reported seeing Andrew Tate content online. Importantly, almost a third (31%) of children who saw this content report that there should always be a dominant person in a relationship, compared to just 14% of children who had not been exposed to the content. Further, 19% of young children exposed to Andrew Tate content reported that hurting someone physically was acceptable as long as you apologised afterwards, compared to only 4% of other children. In the young adult category, 31% of respondents stated that online content had shifted their attitudes about what a healthy relationship looks like. These findings are suggestive of shifting attitudes in children and young people who are engaging in manosphere content online.

Other studies have focused on how exposure to misogynistic content online be harmful to men themselves. For example, [Halpin et al., \(2025\)](#) analysed 8072 online posts from a manosphere forum designed to encourage men to improve their looks and masculinity. Their findings found that engaging in the forum had a negative impact upon participant's mental health, with references towards self-harm and low body image. They suggest that the unrealistic ideals placed upon participant's masculinity and appearance were contributing factors to this.

## **At work**

There is widespread research on workplace misogyny, however, at present there is limited academic research into the effects of online misogynistic engagement on workplace behaviours. This is likely because this is a relatively new phenomena and the

literature has yet to catch-up. Indeed, [McCarthy and Taylor \(2024\)](#) posited that the absence of misogyny research in organization studies at present was problematic and needed to address the false dichotomy of viewing online and offline settings as complete distinct.

However, reports more broadly across society as a whole do indicate a link between the growing presence of misogynistic content online and experiences of sexism at work. For example, a report by the [Young Women's Trust in 2024](#) reported that more than half (53%) of young women reported experiencing discrimination at work, a three year high, suggesting figures were rising. While it is difficult to provide a concrete link between online engagement and behaviour at work, there is no doubt that such online communities and widespread nature of misogynistic content is [normalising hostility towards women](#) and that this is likely to impact across all aspects of society.

## **Schools**

A further sub-set of research has examined the impact of misogynistic content in schools. In the UK, [Over et al., \(2025\)](#) surveyed 200 teachers, 100 who worked in secondary schools and 100 who worked in primary schools. 70% of secondary school teachers and 60% of primary school teachers reported high levels of concern about the levels of misogyny in schools. When asked about the kind of behaviours that they were witnessing, the most commonly reported behaviours included pupils praising misogynistic influencers, making misogynistic comments and male students being derogatory to female staff and students.

Similarly, findings have been reported internationally, demonstrating the scale of the problem. For example, [Wescott et al., \(2023\)](#) conducted 30 semi-structured interviews with female teachers working in primary and secondary schools in Australia. Teachers reported witnessing a resurgence in masculinist supremacy ideas within the classroom and how these ideas were impacting upon behaviours. For example, in hostile behaviours towards female students and teachers or in placing increasing demands specifically on female staff and growing disparity in how male students responded to male and female staff. Similar findings were reported by [Almanssori et al \(2025\)](#) who interviewed 29 teachers, students and administrators in Canada. They found that sexist remarks and gender-based harassment were pervasive in schools and linked to the consumption of online content, in particular students' alignment to Tate-inspired ideologies.

Alongside academic research, [NASUWT \(2026\)](#) surveyed over 5,000 teachers, identifying rising and widespread concerns of misogyny in schools. Almost a quarter of female respondents reported experiencing misogyny from a student in the past year, with 59% of all teachers stating that they believed social media was playing a role in negatively impacting pupils' behaviour, citing influencers such as Andrew Tate.

## Conclusion

This report highlights the widespread prevalence of misogynistic content online, the diversity of narratives that exist, how the misogynistic online ecosystem connects to other adjacent communities, why young men join these communities and the real-world consequences of the growth of misogynistic beliefs online.

## Reflections

- The manosphere is not a one size fits all community. Narratives are diverse and understanding this diversity is crucial for the development of counternarratives and efforts to undermine the acceptability of hateful and harmful language about women and girls.
- The diversity of narratives is also reflected in the diversity of reasons as to why young men are attracted to these communities. While for some it can be driven by pre-existing beliefs about the roles of men and women in society, others are drawn in by seemingly innocuous content that focuses on the gym, gaming or self-improvement. For some, social isolation and mental health struggles can also provide a motivation to joining. Understanding these differing perspectives offers different pathways for prevention and countering the spread of misogynistic beliefs online.
- The role of influencers cannot be overstated. Influencers offer an entry point for many young people, in addition to determining overall narratives that pervade the online and offline discourse. Understanding the financial incentives to producing misogynistic content is vital to determining how best to counter the spread of such content.
- Connections between misogynistic online communities and those in the far-right are well documented, as is the connection to the Trad Wife community. These connections are largely centred on anti-feminist beliefs and beliefs around the roles of men and women in society. However, they are also connected by influential figures and users themselves who have been found to populate shared spaces on online platforms.
- The consequences of misogynistic attitudes pervading the online environment is well evidenced in a range of contexts – including violent incidents, shifting attitudes more broadly and in schools. A key gap in the literature at present is empirical research identifying the effects of misogyny online on behaviours within the workplace. This is a critical area of further development that could be aided by the Unions.