Qeios

Peer Review

Review of: "Reproducing Misogyny: The Indian and Malayali Manosphere"

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The paper sets out to explore regional variations within the manosphere, linking local manifestations within the Indian subcontinent to global trends of rising misogyny and politically charged anti-feminism. It focuses on the Malayalee manosphere and its diasporic presence, and highlights the unique and specific linguistic and cultural adaptations of manospheric signposts. The article's structural clarity guides readers seamlessly through the analysis. Each section logically builds on the preceding one, providing a concise overview of the trends within the global manosphere, and its global and regional impact in South Asia. It examines the crisis of masculinity, arguing that this phenomenon has been gradually building over time across various parts of the globe - making it almost a unifying feature. It outlines the various factions within the manosphere, such as Men's Rights Activists (MRAs), Pick-Up Artists (PUAs), and Men Going Their Own Way (MGTOW). It touches on the connections between incel ideologies and terrorism as seen in cases like Elliot Rodger and Alek Minassian. Likewise, it provides a concise overview of the phenomenon in India and draws attention to the very specific regional idiom through which such anti-feminist sentiments are articulated and circulated even across media discourses, including the new phenomena of 'tradwives' in the region.

However, here are a few points that could further develop the paper. The study would benefit from providing a methodological - both qualitative and quantitative - basis for the analysis. For instance, while the Malayalee manosphere is examined the article does not mention the quantitative data upon which the arguments are based - the number of dedicated websites and YouTube channels or the specific content the paper has chosen for its analysis. Exclusion of this aspect makes the article read like an editorial. Further, while the Malayalee manosphere is presented as a unique regional variant within India's digital landscape, characterized by its global connectivity and adaptation of Western manosphere concepts, the article does not elaborate on how the diaspora and local Malayalee bases interact with each

other as well as with their mainstream Indian or global counterparts. Secondly, the article would also be enriched by contextualizing the Malayalee manosphere and MRA movements within India and Kerala's broader socio-economic history of anti-feminism that drives this unrest, ultimately forcing it to align with international trends. The article touches upon these concepts but the specific use, reach, and value of the digital in shaping and verbalizing the contents of this unrest remain underdeveloped. Third, the romanticization of traditional and regressive ideals is highlighted – such as 'tradwives'- but a future study could look into how social media monetization incentivizes certain content and how it impacts creators' investment in such ideologies.

Overall, while the paper provides a useful overview of the manosphere and its regional variations and is correct in urging further research in this area, it could improve by adding theoretical and methodological depth.

Declarations

Potential competing interests: No potential competing interests to declare.