



A Cognitive Analysis of Negative Amalgams of Polish Manosphere on the Basis of MGTOW Poland on Facebook.

A Pilot Study

Kognitywna analiza negatywnych amalgamatów polskiej manosfery na podstawie MGTOW Polska na Facebooku.

Studium pilotażowe

ABSTRACT

RESEARCH OBJECTIVE: The purpose of the article is to demonstrate how the destructive blends, found within the manosphere group MGTOW Polska on Facebook, add to the creation of the negative image of women online, and what are the consequences of such language use for neo-manosphere.

THE RESEARCH PROBLEM AND METHODS: The object of the qualitative analysis: +WOMEN ARE E-COURTESANS+, +WOMEN ARE CARS WITH HIGH MILEAGE+ as well as +WOMEN ARE femiNAZIS+. The selected amalgams were examined with the use of conceptual integration theory, which explains the unfavorable perceptions of women. The objective was to scrutinize the characteristics of the verbal factor within the neo-androsphere.

THE PROCESS OF ARGUMENTATION: Having explained the term neo-manosphere, together with the novel tendencies pervading online, the cognitive integration theory was introduced. Then, the assessment of amalgams was conducted and the female perception made by activists from manosphere was explained, with the special direction towards social and cultural implications of such an approach.

THE RESEARCH RESULTS: Conceptual blends seem to can maximize their serious impact in terms of future negative categorisation of women. Despite the fact that they indicate their potential for creativity or humour as hyper-blends, the speech of new manosphere remains misogynistic in perception.

CONCLUSIONS, RECOMMENDATIONS AND APPLICABLE VALUE OF RESEARCH: The research conducted with the use of conceptional integration confirms the negative tone behind the language of Polish neo-manosphere. However, the findings indicate the need for further research

including the analysis of wider range of androgynous communities, as well as more pejorative expressions regarding women, and comparison of these with a global forum.

→ **KEYWORDS:** CONCEPTUAL BLENDING, NEO-MANOSPHERE, HYPER-BLEND, MISOGYNY, FEMALE KIND

STRESZCZENIE

CEL NAUKOWY: Celem artykułu jest ukazanie negatywnych amalgamatów funkcjonujących w polskiej manosferze, którą reprezentuje MGTOW Polska na Facebooku, oraz wyjaśnienie, jak przyczyniają się one do kreowania negatywnego wizerunku kobiet online i jakie mogą być konsekwencje takiego użycia językowego dla neomanosfery.

PROBLEM I METODY BADAWCZE: Przedmiotem analizy jakościowej są trzy wyrażenia: „kobiety to e-kurtyzany”, „kobiety to samochody z dużym przebiegiem” oraz „kobiety to femiNAZISTKI”. Wybrane amalgamaty zostały zbadane przy użyciu teorii integracji pojęciowej, która wyjaśnia niekorzystne postrzeganie kobiet. Celem była charakterystyka czynnika verbalnego neoandrosfery.

PROCES WYWODU: Po uprzednim wyjaśnieniu terminu neomanosfera i jego cech charakterystycznych w cyberprzestrzeni przedstawiono teorię integracji pojęciowej (Fauconnier & Turner, 2002). Następnie przeprowadzono ewaluację amalgamatów oraz wyjaśniono postrzeganie kobiet przez aktywistów mansfery, ze szczególnym nakierowaniem na skutki społeczne i kulturowe takiego ujęcia.

WYNIKI ANALIZY NAUKOWEJ: Analizowane amalgamaty pojęciowe wydają się wskazywać na maksymalizację destruktywnej kategoryzacji kobiet w przyszłości. Pomimo tego, że wykazują potencjał do kreatywnego czy komicznego użycia językowego jako tak zwane *hyper-blends*, ich znaczenie w użyciu neomanosfery niezmiennie pozostaje mizoginistyczne w odbiorze.

WNIOSKI, REKOMENDACJE I APLIKACYJNE ZNACZENIE WPŁYWU BADAŃ: Badanie przeprowadzone z wykorzystaniem integracji konceptualnej potwierdza negatywny wydźwięk użycia językowego polskiej androsfery. Wnioski jednakże wskazują na potrzebę dalszych badań, w tym analizę szerszego zakresu społeczności androgenicznych, jak również większej ilości pejoratywnych wyrażeń dotyczących kobiet oraz porównanie tychże z forum globalnym.

→ **SŁOWA KLUCZOWE:** INTEGRACJA POJĘCIOWA, NOWA MANOSPERA, HYPER-BLEND, MIZOGINIA, KOBIETA

Introduction

To begin with, I intend to depict the concept of mansphere, which functions as an umbrella term, with its various subgroups (Thorburn, 2023). Mansphere can be defined as a series of interconnected communities characterised by their misogyny, both online

and offline. There are certain groups within manosphere which all share anti-feminist stance, sexism and bigotry (Prażmo, 2022), the only difference lies within the degree to which female kind is despised. For instance, we encounter men's rights activism (MRA for short) with Pickup Artists (PUA), men going their own way (MGTOW) or involuntary celibates, aka incels (for more details see: Venkataramakrishnan & Squirrell, 2024). Some manosphere communities are more extreme, committing acts of violence (Thorburn, 2023; Vallerga & Zurbriggen, 2022), while others prefer to stick to online hatred. Men who belong to manosphere believe that the world is female-oriented and that the male rights are violated, which needs to change. Additionally, women are to be blamed for the situation due to feminism, the concept which is loathed. Recently, a number of changes has been identified within manosphere internationally. One of the transformations noticed by Horta Ribeiro et al. (2021, p. 10) is the fact that once prominent subgroups of manosphere, i.e. MRA and PUA, have been losing appeal increasingly over the last decade, whereas Incels and MGTOW seem to have enlarged their ranks. This trend has also proved that beforehand different manosphere groups shared the same viewers who are now readily opting for only the most popular and toxic communities, such as incels and MGTOW. Simultaneously, the latter have apparently become even more misogynistic, which is attributed to the masculinity crisis and feminization of society in general (Horta Ribeiro et al., 2021, pp. 10–11). The above appears to be interpreted differently within the Polish background. A case in point might be Bosiakowska's study (2020) which notices the contemporary issues to do with the male identity and the spread of feminist ideas which culminate in the criticism towards women who wish to destroy male kind, for instance. Bosiakowska, however, distinguishes both antifemale and antimale voices online, and interestingly she points to the fact that not all androgenous discourse is directed against women. Similarly, Włodarska (2024) expresses the view that online platforms for men to share the experiences, discuss problems and support one another do not immediately assume hatred and discrimination against women. She discusses female-related hate speech online, mostly with regard to single mothers, e.g. with expressions such as "p0lka", "mokebe", "samica", or "zmywarka" which are clearly pejorative, yet she does not generalise in this regard. According to Włodarska, the derogatory language, if allowed in manosphere, can result in stereotypes and discriminatory reactions. Otherwise, when sites are well-monitored, the positive discourse unfolds. A case in point is the lack of victim blaming on the part of men in Włodarska's research (2024).

Some other crucial alterations in manosphere in general are indicated by Gerrand et al. (2025) who perceive the maximised use of novel platforms such as: TikTok, Instagram, Spotify or YouTube Shorts, which enables male supremacist to thrive and boost toxic language; or Telegram, Gab and Discord that provide a space for more extreme manosphere members to flourish in closed-kit networks (Gerrand et al., 2025). Another factor that has been noticed is the commercialisation of manosphere ("manosphere as graft" – a term introduced by Gerrand et al. (2025)), where self-improvement is ideologically sold as one cure for all male-related problems, e.g. economic issues, health concerns, loss of dignity or neurotic relationships. This phenomenon has also been

labelled 'technologies of insecurity' (Garlick, 2023). Some other features that characterise neo-manosphere are as follows: the rise of the so-called "manfluencer", the appreciation of female anti-feminists in manosphere, or more ethnic diversification with the non-white tendencies prevailing. All these have contributed to the creation of the novel term for manosphere, i.e. neo-manosphere (Gerrand et al., 2025).

Against the wide spectrum of neo-manosphere, MGTOW is the community growing in numbers and popularity globally (see above). The movement gathers heterosexual men characterised by their distance towards women and their lack of interest in marriage or any other contact with the opposite sex. These men advocate their own development and wellbeing. They fight for men's rights in today's world and proclaim being antifeminist (Antyfeminizm, 2024). MGTOW will be of interest to our research, as limited to the Polish equivalent of the original. Hence, we shall resort to the language created by the members of MGTOW Polska on Facebook. The expressions that we wish to analyse are the following blends found among their online communications: *women are e-courtesans*, *women are cars with high mileage*, and finally *women are femiNAZIS*. The reasons for targeting this particular group are the following: their relative novel status online (the group was founded in 2024) as compared to other more senior manosphere sites; their smaller numbers (only around 700 members), which reduces the amount of data posted to select from within the pilot study; as well as their status that promised the moderation of their contents. My prime objective was to inspect the modern Polish manosphere to check whether the attitudes to women have lost the hate factor, just like the research by Włodarska mentioned above. together with the group's philosophy that appeared less conservative (their status on the Internet promised that the community is to provide space for discussion on man's rights and other issues of manosphere, simultaneously preventing inappropriate commentaries or hatred). Further, the Polish manosphere sites have not been extensively researched so far, which also provoked this pilot study. Accordingly, I thematically identified circa 50 posts related to women and the attitude towards them as exhibited by MGTOW members. This was done by hand research through MGTOW Polska's open forums. Then I scrutinized the contents for blends depicting women, between January and February 2025 consecutively. Finally, I selected the three blended expressions that seemed to have been utilised by manosphere members repeatedly in reference to women in divergent posts. The chosen blends have not appeared in all posts, but in about half of the material inspected. Also, the expressions are rather complex in nature (blends or hyper-blends), which, in my view, together with their international nature propelled their popularity, e.g. the concept of femiNazis seemed to have been translated into Polish from English sites, probably due to its global entrenchment. By researching the above, I present a pilot study of the Polish neo-manosphere on Facebook, aiming to address the following research questions:

- 1 – has the depiction of women altered recently within Polish neo-manosphere, as exemplified by MGOTW Polska?
- 2 – what are the characteristic features of their speech and possible reasons for it?

Cognitive Integration Theory, aka Blending

Cognitive integration, aka blending, was devised by Gilles Fauconnier and Mark Turner (2002). The authors hinge their theory on the notion of a mental space. A mental space is a structure that emerges when people think, interact and analyse discourse (Fauconnier, 1998, p. 11). It is assembled from different conceptual domains and completed by local context (Fauconnier & Turner, 2006, p. 331). Hence, it is likely to comprehend mental spaces as temporary, cognitive structures evoked for the human brain in order to process the cognitive data at hand.

Fauconnier and Turner establish their theory with reference to the fact that different mental spaces can be interlinked with one another during language rendition. Specifically, when a person attempts at understanding some text, they refer to appropriate mental spaces and find correspondences between those in order to process the discourse encountered. For instance, the expression: '*My husband is my rock*' calls for the mental space of a person (input space 1), here referred to as someone's spouse, and another mental space of environment incorporating rocks (input space 2). The first correspondence relates to the mentioned husband whom we map onto the rock. Secondly, the husband's qualities of stability, faithfulness and the capability of remaining unaltered by life circumstances are all linked to the properties of rocks such as stability, hardness and unchanging position despite the weather conditions that might affect it. Further, the altering life situation with all its meanders can also be corresponded to the changing weather conditions. According to cognitive integration, these selective mappings will have to be projected onto a novel mental space, i.e. the blended space, that will display incongruity owing to its dual origin. Nonetheless, the blend becomes a new conceptual relation via the process of composition of the projected data from the inputs into new relations within the blend, and finally via the completion and elaboration that take place within the blend itself. What it means is that language users can add other mental spaces or contextual references as well as background knowledge to the novel blend. For example, we can supplement the depicted blend with the context of weather, more to do with the second mental space, where weather does not alter rocks, but metaphorical weather conditions as applied to mental space 1 would boost our interpretation stating that the husband is reliable in all weathers, no matter if it rains or shines. All such data enriches the expression and strengthens the message about the good husband. Thus, we can say that blending certainly boosts our cognition and allows a fine-grained linguistic interpretation.

It is also essential to specify the so-called hyper-blends, as proposed by Turner (2015). A hyper-blend is a higher-order blended space that possesses as one of its inputs an already blended space (Turner, 2015, p. 145). Such amalgams can then be accepted as familiar concepts by speakers of a language, and when this routinisation takes place, the already blended idea can be further integrated with some other concept, forming a hyper-blend. According to Turner, this complex mental operation is a sign of creativity in language and society. A case in point might be the expression "selkie", from an imaginary story (for more see: Turner, 2015, pp. 145–173).

To sum up, when blending, you choose relevant mappings between at least two mental spaces. These are then projected onto the blend where they formulate novel relations in their own right and are cognitively enriched by online extensions and added frames or ICMS. Composition, completion, and elaboration lead to the emergent structure in the blend. Thus, cognitive integration operates on a cognitive level as an interpretative procedure to deal with the novel data our minds encounter.

The Main Analysis – Destructive Blends From MGTOW Polska on Facebook

Initially, I shall depict the expression *women are e-courtesans*. This phrase describes women via the comparison with e-courtesans. But first, who is a courtesan? It is simply a more sophisticated term for a prostitute used in the past to denote women, often of higher status, who provided companionship for their wealthy benefactors. Such women, frequently married themselves, could improve their own position, or that of their husband's, due to the long term relationship with a member of high society. Their services were not exclusively reduced to intercourse and sexual affairs, but courtesans were also required to have the knowledge of art or politics and provide intimacy as well as entertain the company by conversation. When adding e- to the name, we will discuss a hyperblend, because the two mental spaces at hand have already been blended here, i.e. the mental space of a courtesan and the mental space of an online career, or e-life. The blended elements are as follows: a courtesan is mapped onto a woman who works online, and the activities of a courtesan are mapped onto the activities that an e-worker performs: for instance contacting potential clients online, advertising one's business, setting up meetings online, etc. All these are integrated within a blend, and we receive the e-courtesan, the highly professional contemporary prostitute that offers her services in the Internet. Further, we can elaborate the emergent structure of an e-courtesan by adding some related data, i.e. the idea that such an e-courtesan produces her online image with enhanced pictures of herself, the fact that the e-courtesan must, by obligation, possess the looks and the figure of a very attractive lady in order to fulfil her role, etc. Superficial as it may seem, the add-on renditions help the blended structure to be elaborated into an Internet skilled lady providing companionship for money.

Having described the concept of the e-courtesan, we can now find mappings between this hyper-blend and any woman. In the eyes of the manosphere, women are referred to as e-courtesans, which might sound sublime for MGTOW members due to its clever wording and complexity, but the phrase associates all women with prostitutes that operate in the Internet. What is more, women will offer their services to wealthy benefactors only – this mapping provides a distorted view of females who are only into relationships with rich men for financial purposes, and not to share love mutually. Another mapping that can be enumerated is the fact that all women are regarded as the ones seeking benefits via selling their bodies online. Such mappings are blended and what comes up

is the image of women who are only interested in money that they obtain online via sex and the looks. Yet we can elaborate the blend and reach even worse conclusions. Specifically, the expression throws all womenkind into one bag where females are beauty-oriented and money-grabbing, selling themselves in the net and prostituting their lives. Surely we must realise that this is an overgeneralisation and it creates a social stigma around women, reverberating with the oldest idea in the world that women are to be referred to via sex allusions. Interestingly, the blend also puts all men into one category of those who perceive the surface level of women, victim blaming females for that fact. So paradoxically, the language the men utilise casts a shadow over them, too. Unfortunately, the blend creates rapport among members of MGTOW Facebook which is based on hatred both for women seen as prostitutes in the net, and indirectly for men who can actually afford to pay for love, i.e. the Alfa-male in androsphere's hierarchy. To my mind, such hostile and resentful speech can only breed violence, hatred and animosity, surprisingly with reference to both genders.

The second blend that we shall analyse is the metaphor: *women are cars with high mileage*. This time the mental space encompassing womenkind is described by reference to cars – a concept that men are usually very fond of. This smart analogy is significant, as it deals with the mental space of male interest and utilises it wisely to spread negative ideas about females. Thus, women are mapped onto older cars that have been used enough to display high mileage. The age is one denominator here, but also the idea of high usage of women, obviously denoting the use of female services, such as sex, is mapped onto the high use of cars displaying a high mileage. Such mappings are projected into the blended space and we are struck with the idea of a woman who is old and used, just like an old banger with high mileage. What is more, the blend can be extended, too, via the old age reference. What comes with it is the unattractiveness, sometimes even uselessness of the older and weathered object, for instance a car. Such a vehicle is hard to sell, has no fans and lands in a car cemetery. This additional allusion can also be mapped onto women, who being older and used, cannot be found attractive, cannot have any use, and are, therefore, abandoned as useless. Last but not least comes the mapping where women are comparable to objects, i.e. are objectified, which is, to me, by far the most destructive and humiliating. Where the comparison to e-courtesans still had the human factor counted in it, here female kind equals an object that is old, unwanted, useless and to be disposed of. This stereotypical blend can also be fairly destructive in terms of future generations. Women are objectified and derided because of their age, it is as if men were not getting older, but only women. Generally speaking, the objectification of one gender again provides an illustration of an overgeneralisation and humiliation that spreads the despicable image of women and sells it to MGTOW as funny, which actually smacks of male propaganda, and due to its misogyny cannot be perceived as humorous.

Eventually, we would like to decompose the following blend: *women are femiNAZIS*. It is necessary to state that the second part of it is already a blended space, which consists of two input spaces, the first one being feminism and the second one being Nazism.

Hence, we are capable of finding out the mappings between the two inputs: feminism is Nazism, feminists are Nazis, the feminists' system of beliefs corresponds onto the Nazi ideology, men are mapped onto the lower kind of a human being, whereas women by analogy are superior as they functions as Nazis. We then project these into the blended space, and they gain the identity in their own right. Thus, feminism is perceived as Nazism, with feminists, i.e. all women, being viewed as Nazis in their life, where men are inferior and unimportant, while women would attain the status of Aryan race. Those blended relations can be further extended, for instance by the ideal of beauty for women, where the blonde tall blue-eyed skinny females could function as Alpha-females, while other types and combinations would be slightly lower on the scale of attractiveness. Additionally, men, who would be inferior anyway, would not be treated with respect but shunned and utilised for the purposes of female kind. Further, we could broaden the view into the more extreme cases where all feminism and its supporters are not into finding relations with men, but are only interested in their own wellbeing and careers, just using men for pleasure and procreation. This almost Orwellian vision is truly horrifying, and the examples of the blend's extensions can be multiplied, however, it is clear that the blended name, i.e. femiNazis, as referring to women, is demeaning and to dehumanising, too. The disastrous interpretation may be funny for MGTOW, nonetheless, the allusion to WW2 within the context of the Polish history and society excludes any comedy, in my view.

Conclusive Remarks

This pilot study has demonstrated that the neo-manosphere in Poland, represented by MGTOW Polska on Facebook, has unfortunately not steered away from its international origins, and is even more toxic, just like the global tendencies predict.¹ Firstly, the speech used with reference to women is degrading, stereotypical and objectifying. There are no positive facts mentioned about females, there is merely antagonism and victim blaming. The mappings that are drawn within the blends consider females in relation to sex, old vehicles, or Nazis, which is pejorative and humiliating. Although the language might be perceived as creative, due the blends' complexity and innovativeness, and hence funny in that the analysed amalgams are hyper-blends and/or witty constructs, its ingenuity ends here. Even the clever mappings chosen for the blends do not justify the devaluation of women. I reckon that the language was used as potentially amusing for manosphere, if we bear in mind that humour also incorporates back humour, banter or laughing off one's faults. Yet, the women's objectification, antifeminism, or misogynistic attitudes

¹ Remarkably, after the pilot study was completed, the fanpage of MGTOW Polska was blocked by Facebook, so the platform must have also noticed some inappropriate factor in the group's contents, which I find relevant to my conclusions. However, since then, the group has reinstated its activity, but this time it operates as a closed community, which I also find significant.

cannot truly provoke laughter. Additionally, some of the analysed expressions seem to be widely used globally, e.g. the femiNazis, which again proves that the Polish neo-mansphere is not innovative at all, accepting the already existing hate speech. Perhaps the incorporation of the internationally-shared stereotypes was to make MGTOW Polska more modern, eloquent and fashionable, thus attracting new membership. Incidentally, the blends prove that the devaluation and hate speech paradoxically regards both genders, for if women are treated as objects, what does that make men? If all women are degraded and objectified, then so are men, by analogy. This seems to be the sad truth that the Polish mansphere somehow forgets.

In a nutshell, Polish neo-mansphere is not progressive and borders on misogyny, objectification, victim blaming and humiliation of womenkind. The consequences of such tendencies online can truly be grave with future identity crisis regarding both genders, inability to operate within society and other related issues, e.g. depression (for details see: Garlick, 2023; Gerrand et al., 2025; Horta Ribeiro et al., 2021; Thorburn, 2023; Travers, 2024; or Vallerga & Zurbriggen, 2022 to name just a few). This is not to say that the present study is exhaustive. Far from it. There is a great need for further research into the Polish androsphere, inspecting the language utilised towards both sexes, their advocated conduct and also the themes discussed. The sparse research into the Polish scene of androsphere does not seem to be exhaustive or conclusive (Bosiakowska, 2020; Prażmo, 2020, or Włodarska, 2024). This pilot study is merely a point into the direction of further studies. Similarly, there is a lack of comparison with foreign mansphere, which would prove interesting, too, checking if the extremist neo-mansphere is unified internationally or whether some differences prevail. One more direction of study could also incorporate the female perspective within androsphere, examining if women, both feminists and anti-feminists, are allowed to enter the male forums and express their opinions freely, and how this might be perceived by men or influence their worldview.

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