

The Manosphere in Arabic: Mapping Subcultures, Narratives, and Impacts across Arabic-Speaking Online Spaces

المانوسفير بالعربية : رسم خريطة لسرديات ونطاق انتشار ثقافات الإنترنت
المعادية للنساء في الفضاءات الرقمية الناطقة بالعربية

Overview

The paper provides a mapping of the Arab manosphere and situates it within the long history of anti gender politics, beginning with the Men's Liberation Movement of the 1970s, the transition to men's rights advocacy, and the diffusion of evolutionary psychology, self help cultures and neoliberal ideologies that have shaped the contemporary global manosphere. It traces how online anti gender backlash is amplified through the platformised environment of YouTube, X and Telegram, where algorithmically driven visibility strengthens reactionary gender narratives. The paper documents the emergence of an Arab manosphere through channels and pages such as Red Pill Arabic, Jalal Abuimweis and related networks that adopt Red Pill praxeology, sexual marketplace theory, hypergamy, mating strategies and alpha beta taxonomies. The paper shows how these concepts are intertwined with religious references, Arabic terminology and moral discourses that construct the Arab manosphere as a hybrid ideological field.

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What is the significance of this research?



The paper identifies an under researched but rapidly expanding ideological space in Arabic speaking digital environments. It shows how global anti feminist vocabularies and concepts are translated, circulated and recontextualised within locally embedded patriarchal structures. The paper highlights how Red Pill concepts, evolutionary psychology and discourses of sexual value are linked to terms such as fitrah, qiwwah and dayouth. It demonstrates how the Arab manosphere forms part of a wider online anti gender backlash that is shaped by platform infrastructures and algorithmic amplification. Therefore, the study contributes to scholarship on digital gender politics and offers an account of how misogynistic and anti feminist networks are developing in the region.

What is the Manosphere and where do its ideas come from?

The Manosphere refers to a cluster of online spaces where **men produce content, debate grievances and circulate anti feminist, anti women and anti gender ideas**. It includes subcultures associated with hostility toward women and, at its extremes, forms of digital and physical violence. Although widely studied in English speaking contexts, the Arab Manosphere remains under examined and is often treated as ordinary misogyny rather than a distinct and evolving ideological sphere.

Its ideas draw heavily on the Men's Liberation Movements of the 1970s and 1980s, where writers like Warren Farrell argued that men were confined to the pressures of provision, competition and emotional suppression. **Over time, these debates shifted toward blaming feminism** rather than interrogating the economic structures shaping men's experiences, feeding into a wider gender backlash of the 1980s and 1990s that sought to restore patriarchal norms in response to feminist gains.

The **Manosphere also develops through digital conditions**. Early online anonymity allowed marginalised groups to share experiences and organise, but rising surveillance and the commercialisation of platforms changed these dynamics. Contemporary communication platforms now provide a digital infrastructure that strengthens anti feminist backlash through anti anonymity, monetisation and the amplification of rage bait and hate content, embedding anti gender narratives across generations.

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Genealogies and architectures of the Arab manosphere

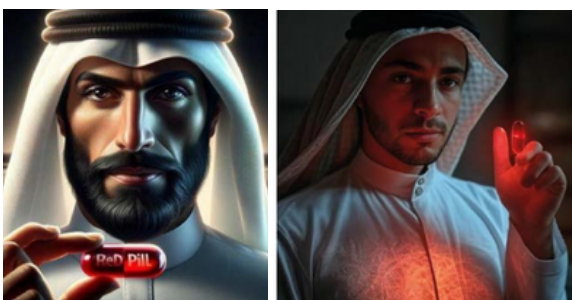
Anti feminist discourse has long circulated in Arab online spaces, but the contemporary Arab Manosphere can be tracked as distinct when the uptake of specific manosphere terms signalled a shift from everyday misogyny to a structured ideological field.

Early formations appeared in Iraq in 2013–2014 within atheist Facebook groups known as the “Iraqi Right,” where patriarchal attitudes toward women persisted despite critiques of religion. A second wave emerged in 2019, with accounts using red pill, blue pill and black pill labels and blending this language with Islamist and nationalist tones. These communities framed themselves as fighting a “feminist agenda,” reflecting backlash to the increased visibility of feminist ideas.

In Morocco, Red Pill narratives (a framework that claims to reveal “truths” about male–female dynamics) gained traction through campaigns urging men not to marry working women and framing divorced, widowed or sexually experienced women as low in “value,” combining old misogynistic beliefs with neoliberal language about worth.

Influencers such as Coach Kareem (Red Pill Arabic) accelerated the spread of this ecosystem, and regional search interest in “Red Pill” rose sharply after 2022, especially in Morocco, Libya, Algeria, Iraq, Saudi Arabia, Egypt and Jordan. Red Pill Arabic’s YouTube following grew from a few thousand to over one hundred thousand between 2022 and 2025.

These creators operate within dense clusters of pages such as Women’s Stupidity, Feminism Unmasked, The Masculinity and Reda Pill. Across YouTube, Facebook and X, Arabic Red Pill groups attract large audiences who share memes, translated clips and rage bait. Prominent X accounts host live discussions, publish glossaries and circulate AI generated images depicting Arab men “taking the red pill.” Collectively, these networks form a rapidly expanding and highly visible architecture that anchors the most prominent subculture within the Arab Manosphere.



Red Pill narratives are frameworks that claims to reveal “truths” about male–female dynamics.

Profile photos retrieved from @odai_sh77 and @g0lden_men respectively on Sept 1, 2025

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Narrative constructions of masculinity, femininity and crisis

Across Arab manosphere content, masculinity is frequently described as being in crisis, with contemporary society portrayed as gynocentric and hostile to men. Marriage is framed in transactional terms: men are expected to provide resources, protection and status, while women are expected to offer sex, loyalty and care. Divorce reforms are interpreted as granting women disproportionate power, reinforcing the sense of male dispossession.

Women's employment is depicted as disruptive to family stability and as a key source of moral and social decline. Influencers rely on evolutionary psychology, biological essentialism, testosterone discourse and anxieties around fertility to argue that gender hierarchy is natural and inevitable. Islamic concepts are selectively mobilised to support claims about male authority and female obedience.

Self improvement culture, entrepreneurship and luxury lifestyle aesthetics are woven into manosphere messaging, positioning individual optimisation as a pathway for men to regain control and status. Personal development is therefore tightly aligned with broader anti feminist narratives.

Platformised infrastructures, circulation and affect

YouTube, Telegram and X play a central role in shaping how Arab manosphere ideas circulate and gain visibility. Algorithmically amplified videos, interconnected page networks and a constant flow of short form clips and humour make these ideas highly shareable and emotionally charged. Anti feminist messages appear through memes, reaction videos, coaching snippets and personal testimonies that reinforce a sense of male grievance.

These platform environments foster affective atmospheres marked by resentment, antagonism toward feminism and narratives of male victimhood. The design of these spaces helps solidify shared vocabularies and storytelling patterns, turning dispersed content into a recognisable movement with coherent frames and mobilisation strategies.

Key takeaways

1. The Arab manosphere is **emerging as an ideological space shaped by global manosphere logics while adapting them to regional cultural and religious contexts**. Shared vocabularies, repeated frames and common targets allow the manosphere to function as a coordinated movement that contributes to wider regional patterns of anti gender backlash.
2. **Red Pill praxeology** (a framework that claims to reveal “truths” about male–female dynamics), **hypergamy** (the belief that women seek men of higher status), **SMV or sexual market value** (a rating of one’s desirability), **mating strategies** (prescriptive rules about dating and relationships) and **evolutionary psychology** (biological explanations for gender roles) circulate widely in Arabic speaking networks and structure much of the discourse.
3. **Islamic concepts** such as qiwamah (used by creators to justify men’s duty to lead and provide), fitrah (presented as the natural or God-given order of gender roles) and dayouth (a shaming category for men seen as failing to maintain authority over women in their family) are **selectively mobilised to legitimise patriarchal authority and moral narratives about gender**.
4. **Marriage, divorce and women’s employment** operate as **central crisis points**, with manosphere narratives framing women’s independence as destabilising family structures and positioning men as disadvantaged within legal, social and economic systems.
5. **Platform infrastructures and algorithmic incentives accelerate the spread of misogynistic content**, with short form videos, memes, reaction clips and networked channels amplifying emotionally charged and anti feminist messaging.
6. **Neoliberal self help**, entrepreneurship and lifestyle advice are **intertwined with anti feminist messages**, presenting individual optimisation, discipline and income generation as pathways for men to regain status, control and authority.



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Full Research Access: <https://library.fes.de/pdf-files/bueros/beirut/22378.pdf>

Arabic Version: <https://library.fes.de/pdf-files/bueros/beirut/22406.pdf>

Author Sarah Kaddoura's Youtube Channel <https://www.youtube.com/@hakinasawi>

Key References from Original Study

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